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THE
WORKS
OF
Thomas Goodwin, D.D.

SOMETIME
PRESIDENT of *Magdalen*-College in *Oxford.*

The Fourth Volume.

CONTAINING
DISCOURSES,

I. Of the Object and Acts of Juſtifying Faith. In Three Parts.

II. Of the Conſtitution, Order, and Diſcipline of the Churches of Chriſt.

III. The Government and Diſcipline of the Churches of Chriſt, propos'd familiarly by way of *Queſtion* and *Anſwer.*

IV. Some Letters which paſs'd between the Author and others concerning Church-Government.

LONDON,
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A PREFACE TO THE READER.

AS in this fourth Volume of the Author's Works, which by the generous Encouragement of ſome few worthy Gentlemen, who in a noble Zeal to promote the Doctrines of the Goſpel, ingag'd to take off the whole Impreſſion, there are great and important Truths diſcours'd with the ſame Life and Spirit which ſhin'd in the former; ſo I doubt not but it will find the ſame grateful Acceptance. After the Diſcourſe of the Perſon and Mediation of our Bleſſed Lord Jeſus, which you had in the Third Volume, it naturally follows in Order to have the Knowledg of the genuine Nature of that Faith, which looks to the Mediator, and comes to him for an Intereſt in his Perſon, Sacrifice, Blood and Righteouſneſs. You have firſt the Infinite Mercies of God's Nature diſplay'd as far as Man's Thoughts and Words can reach them, propos'd as the great Object which a Believer regards, as the Spring of all thoſe Acts of Grace exerted in ſaving a Sinner, and in which he truſts and hopes. You have then the Promiſes, which are nothing but the Mercies of the Divine Nature, and his gracious Purpoſes proclaim'd to us, and ſo are abſolute as they themſelves are, propos'd as another Object which the Soul conſiders in Believing. You have then Jeſus Chriſt ſet forth as the great Object of Faith in his Perſon God-man; and it is indeed a ſufficient Argument to prove his Divinity, that we are commanded to believe on him; nor could we have a certain and undoubted Faith in him, if he were not God: for what aſſured Confidence and Hope could we have in a Creature, whoſe Goodneſs, Wiſdom, and Power in the higheſt Excellence of them are imperfect and defective? The Author therefore inſiſts on it, that the true Believer who heartily comes to Chriſt for Life and Salvation, regards him as the Son of God, and looks to, and conſiders the ſpiritual Excellencies of his Perſon. He is the Object of Faith too in reſpect of what he hath done and ſuffered for our Salvation, and of what he at preſent doth. He is the Object of Faith propos'd to us in his Death, Reſurrection, and Interceſſion: and therefore I once had Thoughts to have drawn into this Diſcourſe of the Object and Acts of Faith, as into their proper Place, thoſe Treatiſes of the Triumph of Faith in Chriſt's Death, Reſurrection, and Interceſſion, which were many Years ago printed in Quarto by my Dear Father himſelf. But when I conſidered that that excellent Book is in ſo many Hands, and perhaps the moſt of them, who will have this Volume, have that already, I apprehended it would look like a Wrong, and an impoſing upon them, to reprint it again, to make them pay for what they had already. Therefore the Reader is to take notice, that the latter end of the Title of the ſecond Book in this Firſt Part of the Object of Faith, directs him to thoſe Diſcourſes of the Triumph of Faith which are in the Quarto Volume.

The Second Part of this Treatiſe is concerning the Acts of Faith, *in which that Chapter about Joy in the Holy Ghoſt was his* Concio ad Clerum, *which the Author made when he commenc'd* Batchelor of Divinity *in* Cambridg: *but finding in his Papers that he deſign'd it to be a Part of this Diſcourſe, and not finding that he had done it into Engliſh himſelf, I tranſlated it that it might be ſutable to the other Parts, tho my Engliſh doth not reach the Eloquence of his Latin.*

The Third Part treats of the Properties of Faith, *and in it you have Diſcouragements removed, and the Arminian Objections anſwer'd. They reproach us, that by depriving Man unregenerate of Power to believe, and by aſcribing the Work of Faith entirely to Grace, we make Mens Endeavours to believe impoſſible, and all their Attempts of this nature frivolous and vain. The Author with great Strength of Thought, and Clearneſs of Expreſſion, baffles theſe unreaſonable Cavils, and ſhews how the prevailing and always victorious Grace of God, and our Endeavours, may very well be conſiſtent together.*

In the Diſcourſe of the Order and Government of the Churches of Chriſt, *tho the Author hath thrown down thoſe Forms which have been erected by Men, and faſhion'd to ſute with the Political Regiment of Kingdoms, and hath in the room of it aſſerted that Order which is of Chriſt's own Inſtitution; which tho it doth not dazle and take Mens vain Minds with any Appearance of Greatneſs and State, yet ſufficiently recommends it ſelf by its own plain native Beauty. Tho it is not pompous, yet it is handſome; tho it is not fram'd according to the admir'd Rules of Humane Policy, yet it is orderly, and ſo perfectly ſuted by the Wiſdom of the Great King of Saints, to the Caſes, Circumſtances, and Neceſſities of them his Subjects in all Ages, ſo fitted to prevent Corruption both of Doctrine and Manners, to promote Holineſs, and to attain all the Ends of Religion, that as there never hath been any need, ſo there never will be, to add any thing to his Orders. It is this Inſtitution of Chriſt which the Author aſſerts, but maintains it with that Candor as well as Strength of Mind, that they who differ from him in Judgment cannot be angry. Here is no Pride nor Arrogance, which is inſufferable in any Man, much more in a Miniſter of the Goſpel: Here are no Reproaches, no baſe and ſly Inſinuations, no invidious Reflections with which Controverſies are uſually manag'd; but here are ſober Thoughts, calm Reaſonings, and the Truth ſhewing it ſelf in ſuch a mild and lovely Aſpect as may create Inclinations to it in the Souls of all Perſons whom Paſſion or Intereſt hath not too much prejudic'd.*

Thus I have endeavour'd to ſet before thee at one view the General Deſign of the Book; and that thou mayſt ſee that thou haſt all the MSS. which I promiſed printed in it, I have annexed a Catalogue of them, directing in what Part of the Book thou mayſt find any of them.

I am

Thy hearty Servant

in our Lord Jeſus,

Tho. Goodwin.

The CATALOGUE *of the Diſcourſes of the* Object and Acts of Juſtifying Faith, *and of* the nineteen Diſcourſes of Church-Government.

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OF THE OBJECT AND ACTS OF Juſtifying FAITH.

PART I.
Of the Object of FAITH.

By
THOMAS GOODWIN, D. D.

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OF THE OBJECT and ACTS OF Juſtifying Faith.

PART I.
Of the Object of Faith.

BOOK I.
The Mercies in God's Nature the Object, and Support, and Encouragement of Faith. How we are to act Faith thereon.

CHAP. I.

The words of the Text opened. That the MERCIES *in God's* HEART *and Nature, are a Fundamental Object and Support of Faith. Preſumption thereon beaten off.*

PSAL. 130. 7.

Let Iſrael *hope in the Lord, for with the Lord there is Mercy; and with him is plenteous Redemption.*

THE *Work of Faith* whereby a Sinner's Heart is firſt won, then John 6. ſtrengthened and ſupported to truſt and ſtay it ſelf on God, for 29. its eternal Salvation, is in general experience, found to be a Matter of greateſt *Difficulty*, Exerciſe and Conflict. There is need therefore of all ſorts of *Encouragements* and Suggeſts, that can poſſibly be raiſed out of the Holy Scriptures, with the largeſt dilatings on them; which may either ſerve to bring humbled and broken Hearts and God together at firſt, or afterwards to hearten *them to hold faſt the beginning of* Heb. 3. 6, *their Confidence firm and ſtedfaſt to the End*; and all little enough: Such, and ſo 14. great, and ſo manifold are the Diſcouragements, which *Unbelief within us* doth foment, and which *Satan* doth indiſcernably caſt in. Now above all other inducers, and ſupporters unto Faith, the conſideration of the *Mercies in God's Heart and Nature*, is the ſtrongeſt, the moſt winning and obliging. Unto *throughly humbled and broken Hearts, it is I write this:* As for others who were never *heavy laden with Sin*, look as Sin ſits light upon their Hearts, ſo they ſet as light by the *Mercies* of God; and a confuſed ſlight apprehenſion that *God is merciful* (which yet is their common Plea) ſerves their turn, and is a Salve ſufficient for their Sore: Which indeed is but proportionable unto that like confuſed apprehenſion of their ſinfulneſs, which in like manner they uſe to wrap up, *that we are all Sinners.* Ay, but take a Soul that hath been unhinged from off the Opinion of his being in a good Eſtate, (which is ſo natural to us, and our Souls do turn themſelves upon) and who alſo is made throughly ſenſible of the abounding *ſinfulneſs of Sin*, as *Sin*, the leaſt; and then hath taken in the diſmal Proſpect of the hainous Guilt of his bold Preſumptions and crying Rebellions *againſt Knowledg*; and eſpecially hath been amazed with that *numberleſs account*, of the innumerable Multitude and variety of Sinnings, which he is to give unto God the Judg of all Men; and together herewith hath been ſtruck as with Lightning and a Thunderbolt, with the *dreadfulneſs* of that *Wrath* of the great God that is due thereunto; (all which *apprehenſions* do yet *prepare* Mens Souls for *Faith juſtifying*, and diſpoſe them the more readily to attend to, and take in theſe *encouragements* unto *Faith* that follow) and to work ſome apprehenſions of theſe, and to ſet forth theſe, hath been the *drift* of thoſe the Subjects of the foregoing Treatiſes. Unto ſuch a Soul, (I ſay) filled with the Apprehenſions of theſe things, the moſt enlarged, full diſcovery that can any way be made of the *riches* of the *Mercies* that are in the Heart and Nature of God, and of the *fulneſs of Merit* that is in Chriſt's *Righteouſneſs* and *Redemption*, do all prove little enough effective, either to beget a ſound and ſaving Faith, (when upon this Conviction it is anew to be wrought in ſuch a Soul); or when ſome beginnings of that Faith are in ſome degree raiſed, to keep it up, nouriſh and ſuſtain it, in a comfortable Reſt and Confidence unto the end. Which Difficulty doth not ariſe from any Want or Scantneſs in the *Objects* themſelves, which are ſo over-rich and ſuper-abundant for the Pardon of Sinners; but from the deep incredulity, and vaſt Fears, Jealouſies, and Miſgivings, which our Souls (when the hideous *apparitions* of *Sin* and *Wrath* are *raiſed* up once in Mens Conſciences) do create and harbour in themſelves in Matters of ſo infinite Moment, as Salvation and Damnation appear then to be at ſuch times. The truth of theſe things (beſides daily experience) we may readily perceive by the Pulſe of his Heart that penned this *Pſalm*, and the beatings thereof therein: who being ſunk into the greateſt Depths [*Out of the Depths have I cried*, &c.] which *Depths* (when we fathom them) we find to be his Sins, both in the *Multitude* and *Heinouſneſs* of them, as the following verſe, *ver.* 3. tells us; [*If thou Lord ſhouldſt mark Iniquities* (therein lay the bottom of his Diſtreſs) *O Lord who ſhall ſtand?*] In which Conflict and ſad Condition, what hath his Faith its next and immediate recourſe unto of all other things, which the Word of God (for *that*, as the 5*th verſe* ſays, he conſulted) did afford; and which he commends unto all the *Iſrael of God*, ver. 7. as the maineſt prop and ſupport unto his and their Faith? Even this, WITH THE LORD THERE IS MERCY, *and with him there is* PLENTEOUS REDEMPTION, *v.* 7. And then again, WITH THEE THERE IS FORGIVENESS, *verſe* 4. as the Fruit both of *Mercy* and *Redemption*: and therefore it is *that my Soul doth wait for the Lord*, verſe 7. *And therefore let* Iſrael *hope in the Lord. And he ſhall redeem* Iſrael *from all his Iniquities*, ver. 7 and 8. this is the ſummary effect of this *Pſalm*. Nor yet *herein* do we find this poor humbled Soul to pitch his Hope and Confidence upon any gracious Works had been wrought, or were in or with himſelf; he is altogether ſilent as to any mention of ſuch: but wholly and abſolutely his Affiance is upon *what* was *with God, and in God*, *Mercy* is with *him*, &c. (ſays he.) And this is it was the Foundation and bottom of his Hope; this was all he had (now) to ſay: and yet oppoſeth this alone unto all the *Sins* and Iniquities which came up before his view, whether in their *Greatneſs* or *Multitude*. *There is Mercy with God*, enough to pardon them, yea and more than enough, [*plenteous*] *Redemption*, overflowing Redemption, and of Mercies together with it. Again, whether all theſe Mercies were as *yet his* own in particular or no, he ſpeaks not *that* neither; nor whether God were the *God of his Mercies* (as *David*, when ſtabliſh'd in Aſſurance elſewhere ſpeaks, *Pſal.* 89. 10.) but only utters this for the preſent, (and that he was ſure of) *that Mercy was with God, and in God*; *Forgiveneſs was with him*, there it was to be had for ſuch Sinners as he was, and for the *Iſrael of God*, and therefore he perſonally puts in for a ſhare in them, that was all *his* Hope. Yea, and thereupon he quietly *waits* (as he there profeſſeth to do) till the Lord ſhould give forth ſome farther ſpecial word of Comfort to his doleful and deſolate Soul.

I. *Three* things are here ſaid, to be [*with God*:] which phraſe [*with God*] he again and again chooſeth to expreſs the Grounds of his Hope in God by. He applies it, 1. To *Mercy*, the Original and Womb of all; *Mercy is with him*. When a

Quality is in one as a *Diſpoſition*, or his *Nature*, we find it ſaid, that [it is with him] of *Nabal*, *Folly is* [with him] *as is his Name, ſo is he*, 1 Sam. 25. 25. 2. To *Redemption*, which I underſtand to be the Mediation and Satisfaction of the *Meſſiah*, (which was in thoſe times in the *Pſalmiſt* and other Believers Eyes) *the procuring Cauſe* of all. 3. To *Forgiveneſs*, as the Fruit and Effect of both; Forgiveneſs (alſo) is *with thee*.

Yet II. Theſe three are ſaid to be [with him] in a *differing* Senſe or *Reſpect*.

1. *Mercy* is *with God*, that is, it is in him as his *Nature*, and is all one as if he had ſaid, he is of himſelf, and of his own inclination a moſt *gracious* and *merciful God*, mercifully diſpoſed to forgive; *ready to forgive*, as the 85*th Pſalm* expreſſeth it: It is his *Name*, it is his *Nature*, and in this Senſe it is ſaid to be *with him*; it is alſo in his Purpoſes and Reſolutions of his Will, yea, it is the *Delight of his* Soul.

2. *Redemption* is in *that* Senſe ſaid to be *with God*, as his *Treaſures* are elſewhere ſaid to be *with him*, that is, laid up with him or by him, *Deut.* 32. 34. And thus Chriſt's Redemption or Righteouſneſs was then *with him*, in the Virtue of Chriſt's Bond and Covenant given to God to perform it; and as truly *with God* then, as ſince that Chriſt hath actually paid it; *Chriſt being the Lamb ſlain from the beginning of the World.* And God did accordingly *then* under the Old Teſtament, pardon Sinners upon the Intuition and Security thereof, as *Rom.* 3. 25, 26. ſhews; which Place plainly ſpeaks forth this Truth, as alſo *Acts* 15. 11. the ſame: in *Job* you have a Term equivalent unto the Pſalmiſt's word *Redemption*, Job 33. 24. *Deliver* him, (ſaith God of an humbled Sinner) *I have found a* RANSOM or Atonement.

III. In the Virtue and Intuition of theſe *two*, it is that *David* ſays, *Forgiveneſs is alſo with him*, that is, it is laid up *ready* by him on purpoſe to be had from him: As Money coined lies ready by a rich Man, as a rich Man lays up ready Money deſigned for ſuch a ſpecial Uſe; ſo is Forgiveneſs *laid up* as on purpoſe. *He is ready to forgive*, Pſal. 86. 5. And God hath minted his *Mercies* forth from out of his *Purpoſes* into *Promiſes*, where they lie expoſed, and to be given forth to every one that will come in for Grace, and take them from Mercies Hands, *even Redemption from all Iniquity*, whereof there is this undoubted Evidence given in the *Pſalm*, that God would have the Sons of Men thereupon, and for that Cauſe to *fear* him, that is, to *worſhip* him and *come* to him; which if Forgiveneſs were not [*with him*] and to be had from him, for them, they would never do. You find moreover a ſpecial Encomium of [*plenteous*] given to one of thoſe *three*, in ſaying [*plenteous Redemption*] which is placed in the *midſt of the three*, on purpoſe to ſhew that the Glory of this Epithet is to be transfuſed to both thoſe other; and ſo what is given to that one, is in like manner to be attributed to the other *two*, but eſpecially unto the *firſt*, *viz.* [*Mercy*] which hath in other Scriptures eminently the Glory of *Riches or Plenteouſneſs* aſcribed unto it; *that* being the Original both of *Redemption* and *Forgiveneſs*, and they but *Derivatives* from it: And ſo it is all one as if he had plainly ſaid, that [*plenteous*] *Mercy* alſo is with him. And indeed elſewhere *David* gives the very ſame attribute unto *Mercy*, *Pſal.* 103. 8. *The Lord is plenteous in Mercy*; and for that other of *Forgiveneſs*, (the Effect of both) it is impliedly all one, as if he had ſaid of *that* alſo, that *plenteous Forgiveneſs is with him*, which very ſtile God himſelf doth in Terms equivalent elſewhere uſe of it, *Iſa.* 55. 7. I will *abundantly pardon.* So then *Plenteouſneſs* and *Riches* were intended, and are to be attributed to *them all*, but above all unto *Mercy*, of which you ſo often read, the ſame to be ſpoken, as *abundant Mercy*, 1 Pet. 1. 2. *the exceeding Riches of his Grace*, Eph. 2. 8.

The Heart and Drift of the *Pſalmiſt* being thus laid open, I begin with the MERCIES of *God*, theſe being the Original, the Matrix, the *Primo primum*, the firſt cauſes of our Salvation, and that other of Chriſt's *Righteouſneſs* (or *Redemption*) but a *Primo ortum*, or that which ſprang or roſe up from thence; this therefore of the *Mercies* in God's Heart ought to have the Priority, as having deſervedly the Preheminence in the thing *it ſelf*, and as being moſt *Fundamental*, and accordingly procreative of Faith.

The OBSERVATION for our Practice which comes forth and meets us out of the whole, is, That *it is a moſt behoveful and advantagious way for humbled Sinners, in their treaties with God for Forgiveneſs, to take the moſt ample view of the infinite Mercies that are in the Heart and Nature of God, together with Promiſes of Forgiveneſs indefinitely delivered, and ſo to plead them unto God. Which to do, will prove the great-* Obſerv.

eſt Support and Strength to their Souls for believing. This, I confeſs to be in view ſo plain a Point, and ſo obvious in the very propoſal of it unto every common Underſtanding in Chriſtianity, that it will perhaps be wondred at that I ſhould ſo largely inſiſt upon it; yet this I will aforehand ſay, that the true and real ſpiritual Exerciſe and Practice of it, as it is not commonly enough and experimentally underſtood, but very greatly diſuſed; ſo the Uſe and Benefit that follows thereupon, is exceeding great, and not ſufficiently known. And unto Souls humbled and broken (as aforeſaid) that this Courſe ſhould be taken by them, is ſo remote from ſtrengthning *Preſumption* in them, that on the contrary (through the Efficacy of the ſame Mercy) it proves moſt operative to make the Soul holy and obedient unto God; according unto that true antient and frequent Character given of Saints under the Old Teſtament, where we find theſe two joined, as impoſſible to be ever ſeparated, (when they are in Truth either of them) *One that feareth God* (whereby his Obedience is expreſſed) *and that hopes in his Mercy*, (whereby his Faith is expreſſed) as *Pſal.* 33.18. *Behold the Eye of the Lord is upon them that fear him, upon them that hope in his Mercy:* And Pſal. 147. 11. *The Lord taketh pleaſure in them that fear him, in thoſe that hope in his Mercy.* And as you find theſe two diſtinctly thus mentioned, and theſe two alone mentioned, to ſpeak the whole Sum of all true practical Religion; ſo of the two you find the ſpecial Indigitation to be ſet over, and put on that latter of theſe Characters in both places [*UPON THEM*] *that hope in his Mercy:* thoſe, and *thoſe* eſpecially, that are eminent in that Grace, it is, that *his Eyes are upon*, and whom he hath pleaſure in. And let this be ſufficient once for all, to ſtrike off the preſumptuouſneſs of impenitent Sinners, that reſolve to go on in Sin, from laying on its impure Hands upon theſe Holy *Mercies* (as the *Mercies of Chriſt* are ſtiled by the Apoſtle, *Acts* 13. 34. out of *Iſa.* 55. 3. ſee the Margent of your Bibles). And finally to roll the fatal Stone upon the Sepulchre of ſuch Sinners as ſhall thus preſume on Mercy, take but that one Scripture, *Deut.* 29. 18, 19, 20. *If any Man or Woman hearing the words of this Curſe*, (which is there pronounced upon one's turning away from the Lord, after the tender of the Covenant of Grace, publiſhed in that and the following Chapter, as *Rom.* 10. ſhews) *ſhall bleſs himſelf in his Heart, ſaying, I ſhall have Peace though I walk in the imagination of mine Heart: The anger of the Lord ſhall ſmoke againſt that Man, and all the Curſes that are written in this Book, ſhall lie upon him, and the Lord ſhall blot out his Name from under Heaven.* And this to be ſure is load enough to preſs down ſuch Sinners above any other, to the very bottom of Hell, who bearing themſelves upon that Grace made known, and tendred them, ſhall wilfully go on in Sin without Repentance and turning unto God.

CHAP. II.

An Explication how this Aſſertion *is to be underſtood:* 1. *On the* Negative. *Not as if alone conſidered, the Mercies in God* (as they are abſtractly in God's Nature) *were a ſole Foundation for Faith; but as being joined with an* indefinite declaration *of his* Good-will *to us Men: and in that conjuncture, all the Mercies that are in God do flow in to ſupport our Faith.* This Negative part of this Explication *confirmed from the inſtance of the Devils, and of our firſt Parents, until God's Revelation of his Good-will to Mankind made to them.* 2. *The poſitive Ground of Faith laid open; and the Reaſon why a Declaration of his Will is neceſſary. Two premiſory* Cautions *more added, for the underſtanding the* Aſſertion.

ERE I come to the Proof of the **ASSERTION**, it is neceſſary to ſtate and explain it to prevent miſtakes.

And firſt on the *Negative*, it is not, as if the Knowledg of the Mercies in God's Nature were alone a ſingle adequate Ground of Faith, though we could attain unto never ſo inlarged apprehenſions thereof. This Negative is evident,

1. Becauſe *where* and *whom* God hath abſolutely and peremptorily, and for ever, by a ſpecial Bar and Proviſo, declared, and excepted from Mercy and Pardon; *There* and unto *thoſe*, all the Mercies that are in God's Nature, though known by them, can no way be drawn in, or ever become an Object or Ground for their Faith, ſuch as ſhall any way benefit thoſe Perſons declared againſt. This is the Caſe of the Devils, who are ſhut out from Mercy: and this not only by that ſingle Bolt of the Law, *Curſed be every one that continues not*, &c. (for that doth alike *ſhut* us Men *up*, *until Faith* (that is the Goſpel) be revealed) but they have *that*, and a farther and ſtronger Bolt and Bar, never to be ſhut back, or rather (as the Apoſtle metaphors it) *everlaſting Chains*, of God's making, (never to be broken or knock'd off) that hold them faſt under *Darkneſs*. Which Chains are ſuper-added to that ſingle Sentence or *Curſe* which merely the Law pronounceth againſt them, (for that alone might have been annulled, through a Grace of Pardon, as well as to us Men it is) but God did further declare irrecoverably againſt them, and each of them, perſonally, on the *Negative*, that he will never be merciful to them: *He ſpared them not*, ſays the Apoſtle, *but caſt them down to Hell, and delivered them into Chains of Darkneſs, to be reſerved unto Judgment*; he gave them no Quarter. And thereupon ſome Divines have ſaid (which I will not diſpute) that *Deſpair* of *Mercy*, taken abſtractly, for this ſingle Apprehenſion in their Underſtandings, that *God will have no Mercy on them*; and that Apprehenſion alſo as it is accompanied ſimply with *no Hope of Mercy*, that this alone would *be no Sin in them*, ſeeing it is but conformed unto what is the Truth, which God hath revealed to them, concerning themſelves: only the Conſequences hereof in them, are the Sins, as *Blaſphemy, and the like.*

2. But however, Secondly, I may more ſafely aſſert, whatſoever the *Devils* do *believe*, or may be ſuppoſed to believe of the Mercies that are in God's *Nature*, that yet, however, their Faith thereof doth no way capacitate them to lay hold upon them for Pardon, but cauſe them the *more* to *tremble* at the Thoughts that they are for ever utterly excluded, whilſt they revolve within themſelves, that ſuch Riches of Mercy are in God, but in no wiſe do concern them, and withal to think (which hath the Sting in it) that all thoſe Mercies ſhould be *kept* and intirely *reſerved* (as God's Expreſſion in the ſecond Commandment is) for the Sinners of the Sons of Men, while themſelves on the contrary are *kept* and *reſerved* under thoſe *Chains unto Judgment*, (as the Words of two Apoſtles are, 2 *Pet.* 2. 4. *Jude* 6.) But, that theſe Apprehenſions ſhould inrage and provoke them, unto that reſolved and *obſtinate Malice and Revenge*, which they bear againſt God; *theſe all* I am ſure (without any Debate) are *Sins*; yea, the higheſt kinds of Sinnings, and yet are but the *Conſequents* of that Deſpair forementioned, which in it ſelf alone would be no Sin.

3. Nor yet, Thirdly, would the *ſingle Knowledg* of all the Mercies that *are in the Nature of God*, have been a full and ſole Ground of *actual poſitive Faith*, unto us Sinners of the Sons of Men, had not God upon the Fall firſt unboſomed himſelf, and declared his *Purpoſes of Mercy* towards us in his Meſſiah. Our firſt Parents, during that doleful *Space* or *Interim* (*Suſpenſion* ſhall I call it) between their Fall, and *that* (ever to be bleſſed) *Declaration* let fall by God, of his *good Will to Men*, in the Promiſe of the bleſſed Seed *of the Woman*, &c. until *then* I ſay, although they were not utterly *debarred*, upon their Sinning, as the Devils were upon theirs, yet they had not any Ground or Footing, for a *poſitive* Act of Faith, for Forgiveneſs: notwithſtanding we ſhould or might ſuppoſe them to have known, and (after their Fall) to have retained, and continued to have known or remembred *that infinite Goodneſs* (which is the *Spring* of *Mercies* in God) to have been in the Divine Nature, as well as any other *divine Perfections*; and that poſſibly *that Goodneſs* might be diſſolved and melted into *Mercy* and *Forgiveneſs* unto Sinners, ſuch as now themſelves were become. But yet ſtill *the Curſe of the Law, Thou ſhalt die the Death*, ſtanding in full Force, and full *Butt* (as we ſay) againſt them; and that being the whole of the Mind and Will of God, which at that preſent was revealed to them; therefore they had no *Door* of *Faith* and *Hope* any way *open* before them, but were, as to their own Apprehenſion, utterly *ſhut* up, unleſs ſome *Word of Faith* ſhould be further made known to them. God had not let fall the leaſt Intimation of Mercy, neither by proclaiming his *Nature to be merciful*; nor as yet had he ſaid, *I will be gracious to whom I will be gracious*; nor was there any Inſtance or Example of any one

Part I.

of the Sons of Men (for alas there were but thoſe two extant) whom he had *de facto* pardoned, which might give them any Encouragement, or Dawn of Hope.

But notwithſtanding perhaps it might be propoſed as a *Queſtion* that would require a juſt Debate, Whether *an utter Deſpair* (ſuch as we ſpeak of, to be in the Devils) ſingly conſidered, and cut off from the curſed Conſequents forementioned, had not yet in them been properly a Sin during that Interval, which in the Devils ſimply and alone it is not. And the Ground of the Demur is this apparent Difference between the Devils Condition and theirs, during that Space: that God had not *negatively* pronounced of them, I will *never be merciful*, as of the Devils he had from the firſt of their Sinning. Yet ſtill this muſt be ſaid, that they had not the ſmalleſt Twig for a *poſitive* Act of Faith, to *ſet foot upon:* (I allude to that in *Noah*'s Flood) but in *that* Condition of theirs, nothing in ſight did appear, but an over-flowing Deluge of Wrath, which did environ and over-ſpread them, and their Poſterity *in* and *with* them, through the firſt Curſe, not as yet taken off, nor mitigated by any new Declaration of God. This for the *Negative* State of the Aſſertion.

II. For the *poſitive Ground of Faith*. *Bleſſed, yea for ever bleſſed be our God*, who hath not only by *that Promiſe* to *them*, but with Millions of other Promiſes and Declarations ſince made to us, thrown open all the *Windows* of *Heaven*, and freely expoſed all the Mercies in his Heart and Nature, unto us the ſinful Sons of Men, *Peace on Earth, good Will towards Men*, &c. (not *in Hell*, nor *to the Devils:*) And withal hath given an *Invitation*, nay a *Command*, to hope in them; and hath taught us to know *him by this* of *his Mercy*, (above all his Perfections) yea and pronounced of *our Knowledg* and Faith thereon, that he eſteems it to be *our Glory*, yea his own greateſt Glory, that we ſhould *know him* to be a *God that exerciſeth Loving-kindneſs, Righteouſneſs and Judgment in the Earth*; (on *Earth ſtill*, not *in Hell*) and *that therein he doth delight*, Jer. 9. 24. Moreover, in that he hath not, by any expreſs *Proviſo* or Exception, declared againſt any ſort of Sinners, or any individual Perſon of the Sons of Men; ſo as to ſay of any *ſuch*, or *ſuch*, I will never be *merciful* to, nor *pardon them* (as againſt the Devils he did) that ſort only excepted that ſin againſt the *Holy Ghoſt*; thereby it comes to paſs, that not any one can ſay, I am debarr'd or excluded. And hence a wide *Door* for *Hope* and *Faith* ſtands open, for any one to come in at. Nay, he further *commands every Man every where to repent*, upon the Hopes of Mercy, through the *indefinite* Promulgation of it; adding withal, *whoſoever believeth and repenteth, he ſhall be ſaved*, laying at the Gage for the Performance thereof, *all the Mercies in his Nature*, which we, thorow theſe Declarations, have free Acceſs unto, and full Liberty to plead them all afore him, and urge him with them. The *Product* or Iſſue of all which is, that the Revelation of the Mercies of his Nature thus joined with the Declarations of his gracious Willingneſs to ſhew Mercy to us Men, is *now* become a juſt and meet *Ground* and *Object* for a Sinner's Faith: Whereas otherwiſe, like as Breaſts never ſo full, if there were not a Teat, and a Vent fitted to the Child's Mouth, they would never afford any Succour to a periſhing Infant; ſo here in this Caſe. And it is not an Alluſion foreign to the Scriptures, to compare God's *Mercies* and Promiſes unto *Breaſts of Conſolation*. And the *Reaſon* of this Concluſion is, becauſe God's *ſhewing* or his *actual* exerciſing of *Mercy* dependeth upon *an Act of his Will*, and is not a mere, ſole, ſingle Effect of his *Nature*. For if it were ſolely an Act of his Nature, it would have been, and would ſtill be neceſſary for him to ſhew Mercy on the Devils: and therefore look as God's actual ſhewing Mercy, dependeth upon an Act of his Will, *I will be merciful to whom I will*, &c. ſo ſome *Revelation* or *Manifeſtation* of his *good Will*, (at leaſt *indefinite* to Mankind) is neceſſary *to our Faith*, and not merely the Knowledg of the Mercy in his Nature; and as both concur to the effecting the *thing*, ſo alſo the *Apprehenſion* of both ſhould do unto our *believing*. And otherwiſe, *Who hath known the Mind of the Lord, or who hath been his Counſellor?* Rom. 11. 34. And it is notorious, that the Apoſtle utters *that* Maxim upon this very Point of God's *Will*, in *ſhewing Mercy*, for which compare *ver.* 30, 31, 32.

I add unto theſe things concerning the *ſtating of this Aſſertion*, theſe *two Premiſes* more, for the *practical* underſtanding of it.

1. I muſt *not* be underſtood, *as if that every time the Soul doth exerciſe an Act of Faith, he muſt of abſolute Neceſſity take into his Thoughts ſuch an ample Review of*

theſe Mercies : And that otherwiſe it were not Faith : No. For it often falls out, that in the exerciſing of Believing, ſuch things as are *moſt fundamental* to *Faith*, and were at firſt *explicitely* taken in and conſidered by Believers, are afterwards but as things taken for *granted* and ſuppoſed : and yet notwithſtanding, all thoſe *ſubſequent after-Acts* of Faith are put forth in the *Strength* of them. We may know, that *general Principles* of *Knowledg* in any kind being once inlaid and pre-conceived, do yet *virtually work*, and the Force of them conduces to the making of every *Concluſion*, when yet we do not explicitely think of thoſe Principles. And in like manner it comes to paſs, that our Souls do many times *really* act true Faith, upon particular Promiſes of Forgiveneſs, or the like Promiſes, when yet we did not *aforehand*, or *together therewith*, revolve in our Minds at large the Thoughts of theſe *Mercies*, which yet are to be always ſuppoſed the bottom of thoſe Promiſes, and fundamental to our Faith. And notwithſtanding this, yet the Belief of them doth *ſecretly* and *really* work and accompany ſuch a Faith : even as *Principles of Knowledg*, innate and taken for granted, are wont to do our *Improvements of Knowledg* from them, whilſt thoſe Principles lie dormant as to our thinking, and yet thoſe Improvements grow up in the Virtue and Strength of them. We may ſee this in that *one moſt fundamental* Principle of Faith of all other, [*That there is a God*] which being inlaid in the bottom of the Heart of every Believer, works in all particular Acts of Faith whatever : and they are all founded and born up upon the Strength and Weight thereof, when it ſelf, in the way of a formed Propoſition, is not diſcerned, nor brought forth into an *explicite* Act or Thought. And thus it falls out in the Faith of Forgiveneſs, it is always put forth in the Force of the Belief of thoſe Mercies, when yet the Conceptions thereof lay *hidden* deep in the Soul. Which to be *ſo*, may appear by *this* Experiment ; that *all our Faith for Forgiveneſs, may, at any time, be readily and finally reſolved into the Mercies of God*, as the *ultimum Objectum in quod*, as the *ultimate Object* or Foundation. This will be found if the Heart will at any time call for the bottom-ground of its Faith, or of its Recourſe unto God for Forgiveneſs, and but *ask of it ſelf the Reaſon why it ſo believes*. Yet,

2. It ſtill ſtands good (and is even ſufficiently inferred from that which was laſt ſaid) *that the more ample diffuſed Proſpect, View and Contemplation of theſe Mercies, which upon all great Occaſions (eſpecially in Conflicts of Believing) we can poſſibly make, or attain to, is the moſt conducible expedite way, to give an abundant Evidence unto Faith*, and doth wonderfully hearten a broken-hearted Sinner to lay hold upon any particular Promiſe, eſpecially of Forgiveneſs: which otherwiſe comes but barely clad, in compariſon of what it appears to be, when the *Riches* of Mercy (being apprehended with it) do environ and array it, which ſuper-add wonderful Allurements to our Faith. And this Aſſertion, as I ſaid, is inferred even from what was ſpoken afore, *viz.* that if the *tacite* hidden *Belief* of *fundamental* Principles (ſuch this is) do *virtually*, yet *ſtrongly* influence all *ſubſequent Acts* of *Faith*, then *much more* if there be an *extenſive revolving* of them in our Thoughts, they will come to have, according to the Proportion of that Inlargement, (through the Spirit's accompanying of them) anſwerable Effects, in an Inlargement and *Increaſe* of *Faith in us.*

CHAP. III.

The Proofs *of this Aſſertion :* 1. *By* Scripture ; *and afterwards by* Reaſons: *One Scripture above all other ſingled forth, and that alone ;* Exod. 34. 6, 7. *This made a* new Text *for the ſubſequent Diſcourſe :* The grand Aſſertion reſolved unto two Heads ; *both of them* diſtinctly *drawn out, and propoſed to be proved out of the Text : The Eminency of this one Scripture is commended thereby to all our Faiths: Old Teſtament Faith, and New, one and the ſame.*

I Come to the *Confirmation* of the *Aſſertion*, as thus ſtated and explained, which proceeds,

1. By *Scripture*.
2. By *the true and innate* REASONS *thereof, drawn from the* NATURE OF FAITH;

FAITH; and the WONDERFVL SVTEDNESS that the Mercies in God's Heart hold, by way of Object with *and* unto *that Principle of Faith in our Hearts, ſo as to attract and draw forth* Faith, *in* all *the* Acts *of it.*

1. By Scripture I ſingle out only *that renowned Original* God himſelf immediately publiſhed unto *Moſes*, concerning his pardoning Mercies to him and us all: For unto him it was, though on our Behalf alſo, that they were proclaimed, *Exod.* 34. Two *grand Deeds* there were, which *Old Teſtament-Faith* held all upon. The *firſt* of the *Promiſed Meſſiah*, given to *Eve* and *Adam*, at *firſt* by *God himſelf*, the *immediate* Revealer; and *after* renewed to *Abraham*, *David*, and ſo on. The *ſecond*, *this glorious Diſplay of pardoning Mercies*, which was as *immediately*, but far more *ſolemnly* proclaimed, *Regio more*, by *God himſelf*: And theſe two were as the *two Pillars*, *Boaz* and *Jachim* in the Houſe of God; and are in *Pſal.* 130. ſet out as *two known Cities of Refuge*, for broken Hearts to fly unto. I ſhall make the *latter* of theſe the *Stage* or *Subſtratum* of all throughout this Treatiſe; the *Grace* and *Mercy* in God being the *Originale originans*, the *Womb* or *Original* even of the *Promiſe of Chriſt* himſelf, and bears up an anſwerable Pre-eminence of Order and Streſs in the Foundation of our Faith. And this Scripture, *Exod.* 34. 6, 7. holds forth the ampleſt and largeſt Diſplay of Mercy any other affords. And therefore I have, moſt deſervedly, made choice of this one, to ſuſtain henceforth the whole Weight of all that follows; and ſhall accordingly found all upon it as upon a new Text.

EXOD. XXXIV. 6, 7.

And the Lord paſſed before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-ſuffering, and abundant in Goodneſs and Truth;

Keeping Mercy for thouſands, forgiving Iniquity, Tranſgreſſion, and Sin; and that will by no means clear the guilty: viſiting the Iniquity of the Fathers upon the Children, and upon the Childrens Children, unto the third and to the fourth Generation.

I Shall not yet handle it in ſuch an orderly and continued way, as is uſual to compleat the Expoſition of a *Text*; but do reſerve that when I come to the Merits of it afterwards. In the mean while, I ſhall only make *Obſervation* of ſuch things *about* and *out of* it, as do directly tend to prove that general Subject I affixed as the Title to the whole Diſcourſe, in the Front, upon the Entrance unto it. The Subſtance of which is reſolved into two Propoſitions and Heads. 1. That the *Mercies in God's Heart* and *Nature* are a *prime Object* and *Support* of Faith, as it hath been ſtated. 2. That *Mercy* and *Grace in God* are truly and properly *Properties of the Divine Nature and Being*; or, *that God is of a merciful Nature*; and that his *Heart* and Purpoſes are to ſhew Mercy, as the Effects of that *Mercy* in his Nature: which two will make the Demonſtration compleat. And my Deſign is to alledg the *Heads* of no *other Proofs* for *either*, than what *theſe Words*, and the *Coherence* of them, and Circumſtances about them, or Citations of them elſewhere, do afford Ground for: and ſhall call in no other Scriptures, but reductive only, for Aid; and but ſuch as of themſelves will come about this, to back and confirm thoſe Proofs firſt, ſo grounded on the Words. The Grounds for the firſt *Head* are two. 1*ſt*. Some ſpecial Obſervations made upon this *Proclamation* it ſelf, of Mercy; which contains the *Occaſion*, *Circumſtances*, *End*, and Purpoſe of it; and the Iſſue and Uſe made of it by *Moſes*, at that inſtant Time. All which, as they do wonderfully enhance the Grace and Mercy of God proclaimed in it, ſo do mightily alſo commend theſe Words unto our Faith. 2*dly*. *That theſe very Words* (as to before the Subſtance of them) *were ever after made uſe of, as the common Refuge and Aſylum* (and therefore the Object) *of the Faith of the Saints of the old Teſtament*; as to which they ordinarily had Recourſe for their Support, in point of Forgiveneſs, and upon other Occaſions, in which they ſtood in need of Mercy. The Evidence of both which, when they ſhall be ſpread before us, and punctually exemplified in ſo many *Inſtances* of the beſt and greateſt of Saints, and their Practice, this rich Parcel of Scripture will come *concredited* and *recommended* to our *Faith*; with a mighty *Teſtimonial*, under the Hands of ſo many renowned *Witneſſes*, that *lived and died in the Faith*: As the Apoſtle ſpeaks of thoſe Saints, *Heb.* 11. throughout that Chapter, and in *Chap.* 12. And as the Apoſtle there exhorts thoſe *Hebrews* of the New Teſtament, *to live by*

Faith, from the *Inſtances* of ſuch *a Cloud of Witneſſes*, under the Old Teſtament, of whom he gives the Catalogue; ſo may I, upon as juſt a Ground, invite all Believers, heedfully to attend this Scripture; as being alſo the Spring of all other Scriptures, about God's Mercies, that after followed, which are but as leſſer Streams from a Fountain. And I may withal invite them to ſtudy the Mercies of God, as they are ſet forth therein; and to have it much in their Meditations, Treaties, and Pleadings with God, and in all their Exerciſes of Believing; becauſe in this ſmall Compaſs of Words God hath *met with*, and *by it* ſupported ſo many of his precious *ones* of old. And we that are Believers under the New Teſtament, *we having the ſame Spirit of Faith*; *according as it is written, I believed, and therefore have I ſpoken, we alſo believe, and therefore ſpeak*, 2 Cor. 4. 13. (as the great Apoſtle, citing *David*'s Old-Teſtament-Faith, to expreſs his own New-Teſtament-Faith by) and we profeſſing with all the Apoſtles and Primitive Saints, *to believe that we ſhall be ſaved by the ſame Grace of Chriſt*, (and Mercy of God) that they under the Old Teſtament were ſaved by, (which great Maxim is expreſly utter'd in the Name of the Apoſtles, and of all the Chriſtians of the New, *Acts* 15. 11.) may well be induc'd to make a like Improvement and Valuation of this Old Teſtament-Carkenet, beſtudded with ſo many Jewels.

CHAP. IV.

That the Mercies of God's Heart and Nature *are the prime Object of Faith. The* firſt Proof *drawn from ſome ſpecial Obſervations upon this Proclamation of* Mercy, Exod. 34. 6, 7. *and upon the Story, Occaſion, Occurrences, Circumſtances, End and Purpoſe of it by God. The Iſſue and Effect of it, and the Uſe* Moſes *made of it; which, as they exceedingly exalt the Grace and Mercy proclaimed, ſo do greatly commend it to our Faith, for the* Support *of it.*

THAT this Proclamation of Grace was fully intended by God, for a Foundation to our Faith, and that it tendeth directly to prove the *Aſſertion*, the following Obſervations will, I hope, when taken along and put together, ſufficiently poſſeſs us of. 'Tis true that theſe *Obſervations* themſelves are but about *Circumſtantials* of the proclaiming it, in compariſon unto the gracious *Matter* and *Merits* themſelves contained in the Proclamation it ſelf; and theſe concern but the Occaſion, Seaſon, &c. which God took for this firſt publiſhing of it: yet ſuch they are as the *Conſideration* of them doth greatly tend to the exalting of God's Grace, which is proclaimed therein; and the two laſt of them will end in a punctual Proof of this firſt Head.

Obſ. 1. *That 'twas God himſelf who immediately publiſhed this.* Wiſe Princes, if Matters of *extraordinary Grace* be to be declared or manifeſted, chooſe to do it themſelves, and not by others, though Favourites. And if ever there were *Words of Grace* ſpoken, then are theſe ſuch: They are *ſuaviſſima Concio* (as one ſtiles them) *the ſweeteſt Sermon that ever was preached.* And *God himſelf* was the *Preacher*, and for the *Reaſon* forementioned would be the Proclaimer of them.

Oſiander.

The *Vulgar Tranſlation* and the *Romaniſts* addicted thereunto, do put the Honour of proclaiming it upon *Moſes* (forſooth) and that it ſhould be *he* who ſaid, *Jehovah merciful*, &c. to the great obſcuring of the Greatneſs, yea Majeſty of God, given Demonſtration of, herein.

'Tis true thoſe Words in *ver.* 5. tranſlated [*he proclaimed the Name of Jehovah*] are elſewhere rendred [*called on the Name of Jehovah*]: And indeed the very ſame Words, *in the Hebrew*, are uſed of *Jacob*, Gen. 12. 8. that *he called upon the Name of the Lord.* And ſo if the Coherence here had not apparently contradicted it, it might have been ſo underſtood here, and attributed to *Moſes.* But to be ſure thoſe Words, *ver. 6.* And the Lord paſſed by *before him*, and *proclaimed, The Lord merciful*, &c. this muſt neceſſarily be referred to God himſelf, not to *Moſes.* For,

1. He that *paſſed by* was he who proclaimed this; *and that was God.*
2. We find God himſelf, in *chap.* 33. to have given it out to *Moſes*, and to have before-

before-hand promiſed that himſelf would be the *Proclaimer*. *I will proclaim the Name of the Lord*, (ſaith he) and ſo not *dictate* it only for *Moſes* to proclaim it; and accordingly we ſee that here in *chap.* 34. he performs it, *ver.* 5, 6. *The Lord deſcended in the Cloud, and ſtood with him there, and proclaimed the Name of the Lord*; *and the Lord paſſed by before him, and proclaimed*, The Lord, *the* Lord God, *merciful*, &c.

3. *Moſes*'s true Time and firſt beginning to ſpeak was but at the 8*th* and 10*th* Verſes: *And* Moſes *made haſte and bowed his head, and worſhipped, and he ſaid*, &c. namely, after that God had done ſpeaking: And thereupon it was, that he began to ſpeak in all great haſte, and to urge what God himſelf had ſaid. So as indeed it is plain, that both Speeches, both that in *ver.* 5. as well as that in *ver.* 6. are to be underſtood not of invocating the *Name of the Lord*, but of *proclaiming* the Lord, as our Tranſlators have rendred them both, and both alike to be wholly referred to God as the *Proclaimer*. And that it ſhould be twice ſaid, he *proclaimed*, was to put a Notoriety upon it, and to ſhew of what Moment it was for us to know that the great God proclaimed thus his own Name and Glory; and the Stream of the Hebrew Text runs thus, *ver.* 5. And the *Lord deſcended in the Cloud, and ſtood with him there, and proclaimed the Name of the Lord.* He that deſcended and ſtood with *Moſes*, he it was that proclaimed it, and that to be ſure was God.

But we find *Moſes*, in *Numb.* 14. expreſly urging theſe Words as *God*'s own Words upon him, ſo to put the more Force into his Plea; *ver.* 17. *And now I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken,* SAYING, (*Quemadmodum pronunciaſti dicendo* [even *AS THOU HAST PRONOUNCED*] (O God) *in ſaying) The Lord is long-ſuffering*, &c.

Junius *and* Tremel.

Obſ. 2. *It is further ſaid, that God deſcended to proclaim this in* ver. 5. *which ſtill ſpeaks the more Grace.* I know it is hiſtorically meant of God's viſible deſcending in the Cloud; yet give me leave from that Shadow or Type thereof, to decipher the Impreſſes of Grace ſignified thereby. For,

1*ſt*. That God ſhould ſhew Mercy to Sinners, hath the greateſt Condeſcenſion in it, but much more to come down and proclaim it: *He humbleth himſelf to behold things in Heaven*, (even to behold his Angels that never ſinned) *Pſal.* 113. 6. but for him not only to *behold*, but withal to deign to caſt an Eye of Grace and Mercy upon Sinners, the *things* on *Earth*, yea and himſelf to deſcend unto Earth to proclaim it, this is *condeſcending indeed* in the *high* and *lofty* One. And further,

2*dly*. For the great God to ſhut up the emblazoning his incomprehenſible ſimple Nature into the narrow Compaſs of a few Words and Form of Speech, and thoſe Words importing ſeveral diſtinct things; and ſo as it were to pourtray forth himſelf by Piece-meals and brokenly, by an imperfect Delineation (for ſuch theſe Epithets are) to the end to bring himſelf down to our low Capacities and Conceits; this was a farther condeſcending indeed; it is a ſpeaking to us of himſelf in the Image of our own puerile Underſtandings. But,

3*dly*. This his viſible deſcending in the View of all the People, to proclaim this Grace by Words, was a moſt certain Pledg given, that he who was the Jehovah, *God bleſſed for ever, would one day break the Heavens, and come down and take our Nature, and dwell among us*, and put this *Proclamation* into full Force and Virtue, which in the mean while, until he ſhould do this, had yet its Efficacy upon the Saints of the Old Teſtament; and upon that deſcending to be ſure we ſhall have Cauſe to ſay, as in the ſame Chapter, *That the Law came by* Moſes, *but Grace and Truth by Jeſus Chriſt*; which are the great Materials of this great Proclamation, and of which the ſecond Perſon, the Son of God, was indeed the *Proclaimer*.

Obſ. 3. *The Subject Matter of this Proclamation conſiſts chiefly of Grace and Mercy.* 'Tis true, Matter of Juſtice comes in and hath a Place in it, but how? Afterwards: but *Mercy* excels, exceeds, and is the prevailing Argument.

1. In the *Number* of the *Particulars* here recited, there are thirteen Titles (ſay the Jewiſh Writers) given to God here; others reckon fewer, ſome but eleven, (that's the leaſt) whereof the three firſt are counted by them to be the proper Names of God, *Jehovah, Jehovah, El*, tranſlated the Lord, the Lord, God. All which three do yet ſute with, and impliedly intend *Mercy*. The other *nine* (which are Attributes) even *ſeven* of them ſpeak altogether God's gracious Affections towards repentant and believing Sinners, as is evident in the very reading and counting of them.

2. If all the firſt three be taken for the proper Names of God, yet of thoſe Attributes that follow, *Mercy*, &c. have the firſt Place and Rank, yea and all the *ſeven* (the whole ſet for Mercy) are placed together firſt, and ſo claim to have the chief Place in point of Order and Precedence before all.

3. In God's own foreſhown Declaration of what his Mind was to be therein, (*chap.* 33. 19. (which explains this) where, when he promiſeth, *I will proclaim the Name of the Lord before thee*, he adds, *I will be gracious to whom I will be gracious, and I will ſhew Mercy to whom I will ſhew Mercy*) Why are theſe latter ſo nearly and immediately ſubjoined to his proclaiming his Name? but that his great Name, which he then and here intended to proclaim, conſiſted moſt in his being *merciful* and *gracious*, &c. Himſelf before-hand profeſſeth it; yea and the other, the firſt Words before theſe, in the ſame Verſe, refer moſt properly thereunto. *I will cauſe all my Goodneſs to paſs before thee*: and Goodneſs is the *Genus* that comprehends *Mercy*, *Grace*, *Long-ſuffering*, *Kindneſs*, *Truth*, &c. in it, as Branches from that as the Root.

Quod potiſſimùm in miſericordiâ conſiſtit. *Oleaſter.*

4. The Quotations that *David* ſo often, and the Prophets, make of the Words, do confirm this, they rehearſing no other but only thoſe that belong to Mercy; *Pſal.* 86. 15. *Pſal.* 103. 8. *Pſal.* 145. 8.

The two latter indeed; 1. That will not *clearing clear* the Guilty; 2. Viſiting the Iniquities *of the Fathers upon the Children*, to *the third and fourth Generation*; Theſe two are commonly referred to *punitive Juſtice*, as importing *Acts* and *Reſolutions* in God thereof; the firſt being rendred, that will by *no means clear the Impenitent*. And yet,

Non eſt pars ultima gratiæ quòd nos ad ſe talib. blanditiis allicit Deus. *Cal.* in. Pſ. 145. 8.

1*ſt*. About this Meaning there is a very great Controverſy among Interpreters; ſome very Judicious caſting this very Clauſe in among God's Mercies, in chaſtiſing but not deſtroying, in taking Vengeance on their Inventions, and yet forgiving them, as in *Pſal.* 99. 8. of which Interpretation afterwards. And if ſo, then *Juſtice* hath but one left, and Mercy may challenge eight of the nine to belong to it; but however Mercy may triumph, and ſay, if *Juſtice* be avenged two-fold, *Mercy is gracious ſeven-fold*, it carries it clear.

Pſal. 99. 8.

2*dly*. This Rehearſal of his Mercy and Grace doth come in directly and abſolutely, and for themſelves, and the Current of them hath its Spring purely from the Heart of God, and runs with a ſtreight direct natural Stream; but theſe of Juſtice, mentioned, come in but accidentally, and indeed but as occaſioned by God's having gone ſo far in declaring ſo much Mercy, and having poured forth ſo much Grace, (from his whole Heart) to the View of Sinners of all ſorts and ſizes. Becauſe he knew how much and how deeply this Root of *Bitterneſs* was ſeated in Mens Hearts, to ſay in their Hearts, *I ſhall have Peace though I walk in the Imagination of my Heart*, &c. *Deut.* 29. 19. and how apt they are to turn all this *Grace into Wantonneſs*; therefore it is that at laſt, and but at laſt, he brings this high Threatning in, That will by no means *clear the Impenitent*. And ſo as the Apoſtle ſays of the Law, that it was added *becauſe of Tranſgreſſion*, ſo is this a mere occaſioned Additional, (though moſt neceſſary by reaſon of Man's Corruption) becauſe of obſtinate Sinners continuing in Sin againſt Light, and indeed but to vindicate and turn the Glory of his Mercy (which he is pleaſed to account his higheſt Glory) from the impure Claim and profane Hands of preſumptuous Sinners laying hold thereon, when reſolved to continue in their Sins. And look, as Mercy it ſelf in him is from and of it ſelf not moved by any thing in the Creature, but on the contrary, Juſtice, (tho it is as eſſential to him as Mercy) yet makes and puts forth it ſelf but only upon Man's Sin; juſt ſo doth the mention of it come in but in relation and for the prevention of Man's Sin, and abuſing of his Mercy.

3*dly*. Again unto thoſe Acts of Juſtice ſpecified there are Bounds and Limits ſet, *viſiting the Iniquities*, &c. to the *fourth Generation*, and further: And after that is paſſed and gone, leaving the Door for Mercy wide open: And it is for them that *hate him*, which is the ſecond Commandment's Addition; and thoſe that hate him love Death. Yea, in that very Decalogue, the Law, (which, if any part of Scripture, was deſigned to ſpeak Juſtice and Wrath) the Compariſon between the *ſhewing* Mercy exceeds by *thouſands*, ſo as it is not the Proportion of one *thouſand* to three or four, but of *thouſands*; and to how many *thouſands* he limits not that neither, but leaves room for to ſet down Millions of Millions of *Thouſands*, and yet this is in the

Quia Dei clementia judicium exuperat. *Calvin.* in verba.

Law. But here in this Goſpel-Declaration he plainly ſets no Number either of Thouſands or Millions of Thouſands, none at all; for of his Mercy *there is no end.* And at this very time, whilſt God renewed that Law, and thoſe Words in it, with his own Hand, he utters with his own Mouth this Proclamation of Grace ſo far excelling, profeſſing to pardon all ſorts of Iniquities, Tranſgreſſions and Sins, which he knew and foreſaw the Sons of Men would commit againſt that Law.

Notandū eſt Deum iræ ſuæ terminum ponere, miſericordiæ nullū. *Rivetus* in verba.

Obſ. 4.

The Seaſon which God was pleaſed to take the Advantage of, is moſt obſervable: 'Twas this; This People had immediately before committed that greatly heightned Sin in all manner of Circumſtances of it, of making and worſhipping the Golden Calf; the Story of this you find to be the Subject of *Chap.* 32. throughout; by which high Tranſgreſſion they had utterly, on their Parts, broken the Covenant, as *Moſes* his breaking the Tables of Stone did ſhew. The Senſe of the high Heinouſneſs of which Sin the Jews bare upon their Spirits unto this Day, it being uſual with them, when any eminent Puniſhment befals their Nation, to ſay, that an Ounce of the Golden Calf is in it. In which Chapter you alſo have the deep Reſentment which God took thereat, and a moſt eager Zeal to have been avenged was breaking forth: *Let me alone,* (ſays he to *Moſes,* that was about to intercede for them) *that my Wrath may wax hot againſt them to conſume them,* ver. 10. which tho in ſound of words ſeems to expreſs an high Indignation conceived, and to check *Moſes* (as it were) for praying for them; yet in Reality did tacitely inſinuate an Inclinableneſs to Mercy upon *Moſes*'s farther Intreaty; and indeed to invite him the more earneſtly to put himſelf forth in interceding for them; importing, that he was not abſolutely or wholly reſolved, but overcomeable by Entreaties; which *Moſes* took the Advantage of, and followed his Suit, and upon the Aſſault God began to relent of the Severity he had threatned: And yet ſtill God did not reveal this to *Moſes,* but kept it to himſelf; for *v.* 30. *Moſes,* as it were, ſpeaks of it uncertainly to the People, *Peradventure I ſhall make an Atonement for your Sin.* But God carried it ſtill to him as if it ſtill ſtuck with him, ſo as to be avenged, as by the hard Conflict *Moſes* had with God, carried Dialogue-wiſe between them, and God's quick Reply unto his Prayer, *ver.* 31, to the end of the Chapter, appears. And again, *chap.* 33. to *ver.* 4. the Tidings hereof the People hearing, though they mourned and humbled themſelves, *ver.* 4. yet ſtill God carries it reſervedly and aloof off to them, as unto what he would do with them, (as thoſe Words ſhew, *That I may know what to do unto thee,* ver. 5.) whether pardon or deſtroy them. But *Moſes* thereupon farther ſpeaking with God, the Lord was ſo *familiar* with him above all times ever before, either with himſelf, or ever with any other Man, that *Moſes* was bold to plead for farther Favour to that People, and for a ſpecial high Privilege to himſelf; *Shew me thy Glory.* All which Tranſactions were the moſt lively Repreſentations and Types of Chriſt's Interceſſion and Prevalency for us, in and by whom God was to manifeſt all his Glory, ſpecially of *Grace and Mercy,* to his choſen Children; *John* 1. 17 and 18 compared. And hereupon God ſets him a Time, which was the *next Day early*; and at his Time ſet comes down to him, (which was in view of all the People) and then comes off like the Great God himſelf; proclaiming all thoſe his Mercies to him of pardoning *Iniquity, Tranſgreſſion and Sin.* And tho this was done in his Hearing alone, yet for the Peoples ſake, and on their Behalf; for whom he had ſo vehemently interceded, whoſe Concernment this was as well as his own, as that Clauſe, *keeping Mercy for thouſands,* ſhews. And having done this, he reſtores and eſtates them into the ſame Favour they were in before, he renews his Covenant with them, which they had broke; *ver.* 10. *Behold I make a Covenant before all thy People, I will do Marvels, ſuch as have not been done in all the Earth, nor in any Nation: and all the People amongſt which thou art, ſhall ſee the Work of the Lord.*

Deodate.

Obſ. 5. Obſerve *the HASTE God made to do this, after that this Treatment between himſelf and* Moſes *was come to its full Iſſue, he makes no Delay, his Heart was ſo full of it,* ver. 2. *BE READY* (ſays God to *Moſes*) *in the Morning.* And it could be appointed no ſooner; for the Solemnity which the Lord was pleaſed to make and obſerve in the doing it, which was to have all the People forewarned, *ver.* 3. put in expectation, *&c.* and then himſelf to deſcend in their View, *ver.* 5. And according to God's Command *Moſes* roſe *up early in the Morning,* (and 'tis added) *as the Lord had commanded him,* (ſo that God had appointed the very earlieſt of the Morning too) and all ſpeed was uſed that could be, and God made him not ſtay for him a *Moment*; after *Moſes* was come *the Lord deſcended in the Cloud, and ſtood with him there*, and then the *Lord paſſed by* before him, and *proclaimed*, &c. And what he performed to *Moſes* and the People in this reſpect, he alſo doth to us, for how often do you read of his hearing us in the *Morning*, as in *Pſal.* 5. 3. *and of his cauſing us to hear of his Loving-kindneſs in the Morning*; as *Pſal.* 143. 7, 8. *Hear me ſpeedily O Lord! cauſe me to hear thy Loving-kindneſs in the Morning.* And *Pſal.* 90. 14. *O ſatisfy us early with thy Mercy.* Look, as *Moſes* haſted, *ver.* 8. (as is ſaid) to put up his Suit and Petition upon it, and that we are bidden to ſeek *God early*, ſo God was *as early* with him: which was intended for a Precedent for us that ſhall for ever need this Grace and Mercy which he here proclaims. Nay, ſometimes God prevents us before we call, but is always *ready to forgive*, (as the Pſalmiſt's Word is) and to be ſure comes down *to help in time of need*, Heb. 4. 16. O the *Riches of his Grace!* and the Depth of *the Riches of the Wiſdom* and *Knowledg of God*, Rom. 11. 33. that thus contrived and took the faireſt Seaſon and Opportunity for Advantage for his expreſſing his Grace and Heart to us, magnifying thereby his Mercy and Goodneſs to the utmoſt. I ſaid, there were two grand Pillars in the Old Teſtament, one God's Promiſe of Chriſt, and the other this *Manifeſto* of God's gracious Nature: and lo, the Advantage God took for both, upon the Commiſſion of the moſt heinous Sins; the one upon Occaſion of the firſt and greateſt Sin, and of the largeſt Extent of Miſchief in the Conſequence, that ever was committed, *viz.* our firſt Parents Fall, by which all Mankind were undone; and it was upon that Occaſion he let fall that Promiſe of Chriſt, which was the firſt Foundation of Old Teſtament-Faith, and continues ſuch to the end: and now again upon the firſt greateſt Sin this People did commit after their having received the Law, and heard God's Voice, it was that he publiſheth this other. And he pardoned each of theſe their Sins whilſt he was a ſpeaking and uttering of theſe Promiſes; and this latter of his *Mercy* was the Original of that other of the Meſſiah himſelf, conſidered as he is our Saviour, and the Overcomer of Satan for us. We may well therefore hereupon glorifying him ſay, as that the Lord is *gracious* and full *of Bowels*, (with the Apoſtle *James*) ſo in reſpect to the Opportunity God took, that he *waiteth to be gracious*, (with the Prophet *Iſaiah*) that is, to manifeſt it in the fitteſt Seaſon; for he is a God of *Judgment*, Iſa. 30. 18. What Heart guilty of the moſt heinous Sins, that is now humbled for them, ſhould not this move and encourage to come in unto ſuch a God!

Talibus blanditiis allicit ad ſe nos Deus. *Calvin.*

Obſ. 6. Moſes *having heard what God had ſpoken, God then ſpeaks anew inwardly to* Moſes's *Heart, and* Moſes *inſtantly puts it into practice and ſuit.* Now as this ſhews moſt effectually what God's Intention had been in uttering his Meaning, *Iſa.* 55. 10, 11. ſo it doth moſt exemplarily inſtruct us what Uſe this Publication of Mercy is to be put out unto by us: That we ſhould lay hold on it by Faith, and turn, and put it into Prayer, but eſpecially in the Caſe of Pardon of Sins. For ſo of *Moſes* it is ſaid, *ver.* 8. *that* (when God had done ſpeaking, and was paſſing apace by him) *Moſes made haſte, and bowed his Head towards the Earth, and worſhipped:* Even as one that is an humble Suppliant to a King as he paſſeth by him, follows him, and humbly preſents his Petition in haſte, leſt he ſhould be gone out of ſight: So here.

If it be ſaid, might he not at leiſure have, at any time afterwards, put up the ſame Petition upon the ſame Ground? The Anſwer is, That when God *is near* and greatly *preſent to the Soul*, (as he was here to *Moſes*) that is the moſt *acceptable time of praying* for all or any thing a believing Soul deſires. Let them take that Opportunity, and though ſuch a ſpecial *Nearneſs* ſhould not fall out till towards the end of one's Prayer, yet let them then take the Advantage of that *Time* and *Tide*, to pray over again afreſh, and put in all they deſire to pray for, or would have God do for them, for God is with them.

Now what was *Moſes*'s Petition? it follows, *ver.* 9. *And he ſaid, Now if I have found Grace in thy ſight, O Lord, let my Lord, I pray thee, go amongſt us, (for it is a ſtiff-necked People) and pardon our Iniquities and our Sin, and take us for thine Inheritance.* In which (as I ſaid) he puts into Uſe and Practice (laying hold on the Words now ſpoken by God) himſelf to ſpeak a good Word from thence for that People. The Effect of which Prayer is, that although they were indeed a *ſtiff-necked People*, as any in the World, (*this* he firſt confeſſed) that yet God for *this* his Name's ſake would not *leave* them, but pardon their Iniquities, and mine own

Part I.

too, Lord, (ſays he) for the Expreſſion is, *pardon our Iniquities*. Which for God to do was the plain Intent of his declaring it. And it is implied, that God would do this, not for the preſent only, but to continue to do it. He prays for the future as well as for the preſent, when he ſays, *pardon our Iniquities*, &c. This the Words foregoing, [*for it is a ſtiff-necked People*, i. e. they will ever and anon be ſinning againſt thee] and alſo the Words that follow do ſhew, *Take us for thine Inheritance*, (ſays *Moſes*) which Words *Calvin* renders, *ut poſſideas nos*, *that thou mayſt poſſeſs us for thine Inheritance*. As if he had ſaid, (ſays he) "God cannot come to enjoy and "poſſeſs his Choſen as his Inheritance, otherwiſe than by pardoning their Sins con-"tinually: for Man's Frailty is ſuch, that they would, after his receiving Pardon, "fall from that Grace, if they be not continually reconciled to him; which con-"cerns us Gentiles as well as them then. God muſt not only *take* us to *be his*, but *keep us* to be his, and continue to be merciful to us, according to this his great Name, or we ſhall be utterly *loſt* and *undone*.

CHAP. V.

That the Mercies of God's Nature, as they are proclaimed in Exod. 34. *are a prime Object and Support of Faith. That this Name of God,* Exod. 34. 6, 7. *was an* Aſylum *or ſtrong Tower, unto which the Faith of the moſt eminent Saints of the Old Teſtament had Recourſe, eſpecially for Forgiveneſs: And the Evidence hereof carried through the Times of the Old Teſtament, from* Moſes, *by a Cloud of Witneſſes, as* Moſes, David, Nehemiah, *and the Prophets.*

THIS *Proclamation of Grace* being a *Magna Charta* of the Old Teſtament, was ſo highly valued by the Prophets and Saints of thoſe times, that ever after it had been proclaimed to *Moſes*, they had, throughout all Ages, * frequent Recourſe thereto; and their wont was to make Rehearſals of it upon ſeveral Occaſions; as either when particular Mercies were to be obtain'd, or Exhortations made to bring Men in to God, or Thankſgiving and Praiſe offer'd; their manner was, upon ſuch Occaſions, to rehearſe theſe Words, but eſpecially in the point of *Forgiveneſs*. Beſides that Uſe that *Moſes* made of it, inſtantly upon the Place, when God had done proclaiming it, he putting it preſently in Suit in all haſte, in the behalf of that People, the ſame *Moſes* in more cool Blood, makes the ſame Improvement of it, in after times. And the Occaſion was another moſt heinous Sin of *Murmuring*, committed by this People, and then he again urgeth God with theſe his own Words, for a Forgiveneſs of them; *Numb.* 14. 17, 18, 19. *And now I beſeech thee, let the Power of my Lord be great, according as thou haſt ſpoken, ſaying, The Lord is long-ſuffering, and of great Mercy, forgiving Iniquity and Tranſgreſſion, and by no means clearing the Impenitent*, or (perhaps rather as others) *clearing I will not clear*, (that is, although he forgive, yet he will chaſtiſe, and not altogether leave unpuniſhed) *viſiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation.*

Next comes *David*, who although he had over and above this Proclamation of Mercy common to him with all the Saints, a *perſonal Covenant* of ſure *Mercies*, particularly made and renewed to himſelf; yet however, he had an uſual Recourſe unto this more general Refuge: Of ſuch Uſe and Valuation was it with him, and ought to be with us. Thus in *Pſal.* 86. twice, in *ver.* 5, and 15. by way of Prayer: *Thou O Lord, art a God full of Compaſſions, Long-ſuffering, plenteous in Mercy and Truth; O have Mercy upon me, and ſave me*, ver. 16. And then again, in another Pſalm, *viz.* 145. he brings in *all the Saints*, with their Hearts and Mouths full of it, pouring forth in a way of Praiſe, (for in that Channel the Stream of that Pſalm runs) the very ſame Words; having firſt ſaid, *ver.* 7. *They utter the Memory of thy great Goodneſs, and ſing of thy Righteouſneſs:* Then in the next follows, (as being their univerſal joint Outcry, and the Burden of their Singing) *the Lord is gracious, full of Compaſſion, ſlow to anger, and of great Mercy:* So as this was the *general Vogue* of the Saints of thoſe times, to cry this Scripture up.

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* Nec mirum eſt Davidem ſumpſiſſe hæc Elogia ex celebri illo Moſis loco, *Exod.* 34. 6. quum prophetis viſionem, quæ illic refertur, ſummo illis in pretio fuiſſe: quia, nuſquam clarius, vel familiarius, exprimitur Dei natura. *Calvin.* in *Pſal.* 145. *ver.* 8.

Mollerus *upon the* 86th *Pſalm*, (*where this Deſcription of Mercy is twice rehearſed*) *hath theſe Words*: Sumptus eſt hic verſus ex Moſe, & quia tanquam in ſignis quædam gemma inter cæteras promiſſiones elucet, crebrò repetitur in ſcripturâ. *Mollerus* in *ver.* 15. *Pſal.* 86.

In *Pſal.* 103. we have a reference to theſe Words; yea, an expreſs Quotation of them. *David* repeats theſe very Words of *Moſes* in *ver.* 8. *The Lord is merciful and gracious, ſlow to anger, and plenteous in Mercy.* In which Rehearſal there is not only a *videtur alludere ad illud Moſis*, an Alluſion, *&c.* (as *Calvin*) but a plain citing or quoting of the Words, as having been ſpoken to *Moſes* by Name, and as punctually alledging them out of him in ſuch a manner, as we uſe to quote *Jeremiah*, *Iſaiah*, or any other of the Prophets Writings, when we have occaſion: For in the very Words before, *ver.* 7. he ſays, *He made known his Ways unto* Moſes, *his Acts unto the Children of* Iſrael.

The Coherence of which Words, *ver.* 7. Interpreters have wholly drawn up, and exhale into *ver.* 6. as if theſe Words, [*He made known his Ways to* Moſes] were intended only for a particular Inſtance of God's delivering the Oppreſſed, (as he had done the Iſraelites) becauſe in the Verſe before (*ver.* 5.) ſay they, he had ſpoken of God's Vindication of ſuch as were oppreſſed: But ſome later Criticks have to a more ample Scope drawn thoſe Words of *ver.* 7. down to a Coherence with the next, *ver.* 8. *The Lord is merciful*, &c. the very Words of God to *Moſes:* and to juſtify this Coherence rather than the former, thoſe Writers do pertinently compare the Words which *Moſes* had firſt ſpoken to God, *ch.* 33. 13. with theſe of God's unto *Moſes*, in this *chap.* 24. which (ſay they) were ſpoken by God, as in anſwer unto what *Moſes* had there ſaid. Now in the foregoing Chapter, *Exod.* 33. 13. *Moſes* had ſaid, *I pray thee, if I have found Grace in thy ſight, I pray thee ſhew me thy way*, (or thy ways, as *Junius*, and *Druſius*, and others render it) *that I may know thee*; that is, ſay they, know thee by what thy Inclination and Diſpoſition is, and Dealings ſhall be towards this People: For in the following Words he had preſented before him the Caſe of this People; *Conſider* (ſays he) *that this Nation is thy People*; and thereupon was further bold to ask, *Shew me thy Glory.* Upon which Requeſt on *Moſes*'s part it was, that God promiſeth there to *proclaim his Name.* Now the Jewiſh Writers † uſually underſtand by [*thy Ways*] *the Properties of God*, his *Inclination* and *Diſpoſition*; by which, or from which, being *inwardly in his Nature moved*, he *outwardly* goeth forth to diſpenſe unto his People. And ſo by [*Ways*] in this Speech of *Moſes* are complexly underſtood both the Attributes of *God's Nature*, as the *Root* and the *Principles* in his Heart, or the *Original Cauſe*, and his *Dealings*, proceeding from thence, as the Effects. And to know what theſe Ways were, was that thing which *Moſes* deſired of God, that he would fully reveal to him, that ſo *he might know him*, both for his own Comfort, but eſpecially in reference to what was, or how his Mind ſtood towards this People. And God in anſwer hereto, did punctually, according to theſe two Requeſts, firſt promiſe to do this for him; chap. 33. 19. *I will cauſe my Goodneſs to paſs before thee; and I will proclaim the Name of the Lord before thee:* and then did perform it, in the Words of my Text; *chap.* 34. 6. *Proclaiming the Name of the Lord, The Lord God, merciful*, &c. Hereupon theſe Interpreters comparing all theſe things together, are bold (and that rightly) to underſtand this Paſſage in *Pſal.* 103. [*He made known his Ways to* Moſes] to be meant both of that his *Name* and *Properties*, proclaimed by God in *Exodus* unto *Moſes: What Ways?* (ſays *Druſius* on *Exod.* 33. 13.) or *what Properties?* He is paſſionate for this Explication of *Moſes*; and that by *Ways God's Purpoſes*, innate Diſpoſitions, *Mores* or *Ingenium* ſhould be meant: And before him *Genebrard*, out of the Jewiſh Writers, doth the like on *Pſal.* 103. Dr. *Hammond*, on *Pſal.* 103. 7, 8. vehemently contends for the ſame Coherence: “ The Place (ſays he) evidently refers to *Exod.* 33. where *Moſes* petitions God: 1. *Shew me thy Way*; Then *ver.* 18. *Shew me thy Glory:* By his Way and Glory, meaning his Nature; and his Ways of deal-

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† [Vias ſuas] hoc eſt, qualiter ſe gerat erga ſuos: *Muis.* Apud Hebræos plerunque via ſignificat rationem, & inſtitutum vitæ, mores, negotia, &c. & ſcire viam tuam, id eſt, rationem agendi quâ uteris erga tuos, vel ſimpliciter quomodo cum piis agas: *Mollerus* in *Pſal.* 86. 11.

“ ing with Men. *And God ſaid, I will make all my Goodneſs paſs before thee, and proclaim the Name of the Lord:* by which his Nature is ſignified: and what that “ Name is, is ſet down by the Enumerations of his Attributes, *chap.* 34. 6. He “ proclaimed the Lord *merciful, gracious,* &c. juſt as here (ſays he) in the Pſalm, “ in the next Verſe; *the Lord is merciful,* &c. Only Dr. *Hammond* differs from the other in this, that he interprets by [*Ways*] *made known to* Moſes, *God's manner of his Dealings*; or, his Actions to be meant; and the following Words, his [*Acts*], *to the Children of* Iſrael, the word tranſlated his [*Acts*] he would have to import his *Nature* and Attributes that follow, according to his underſtanding the Hebrew Phraſe, *&c.* but he and they all agree in that Scope I alledg this Place for. And indeed the Pſalmiſt teacheth us, that God's Ways mean his inward Diſpoſitions; *Pſal.* 103. for after he had ſaid, [*He made his Ways known to* Moſes] he ſubjoins, *The Lord is merciful, and gracious, ſlow to anger, and plenteous in Mercy.* God thereby declaring at once to *Moſes,* that theſe were the Diſpoſitions in his *Nature,* and that according unto theſe they ſhould find his Proceedings ſhould be, not with this People only, but with all his Children for ever in the World; as alſo with wicked Men impenitent: ſo as *Moſes* might certainly know him thereby, (as he requeſted) and know where to have him, (as we uſe to ſay) which was the main Intent of what he had deſired to know. And accordingly the reſt of the Pſalm that follows, is a Verification in ſo many Experiments of what God's Ways in Mercy had been to that People from *Moſes*'s time downwards, drawn into Maxims or Propoſitions, according unto what he had here declared to *Moſes* ſo long before.

And that his *Ways* ſhould more particularly and eminently note out his *Mercies* in pardoning Sins, *&c.* (which is one of *David*'s Applications and Interpretations of *Moſes* here) that Paſſage in *Iſa.* 55. confirms. For ſpeaking of God's having *Mercy,* and *abundantly pardoning,* ver. 7. he adds, *ver.* 8, 9. *For my Thoughts are not your Thoughts, neither are your Ways* [*my Ways*] *ſaith the Lord:* for *as the Heavens are higher than the Earth, ſo are* [*my Ways*] *higher than* [*your Ways*], *and my Thoughts than your Thoughts.* The like many other Scriptures expreſs. I conclude; What is all this other than that *David* in this famous Pſalm of Mercy, (as in which he makes a Celebration of the Mercies of God to himſelf, from *ver.* 1, to 7. and from thence towards others of his Children, in ſundry Particulars) doth firſt profeſſedly take theſe Words of *Moſes* for his Text, (even as we are wont to do ſome Portion of Scripture, and make a Sermon upon it) that is, that Part of them that concerned *Mercy*; and then plainly writes a Comment upon it, in the Rehearſal of ſundry particular gracious Dealings? All which are but Explanations (confirmed from Experience) of theſe ſeveral Properties of Grace, Mercy, Long-ſuffering, *&c.* more briefly ſumm'd up by God himſelf, in *Moſes.* And this might, though not in the ſame Order, be exactly ſhewn, if Prolixity here forbad it not.

But we meet not with theſe Words only in *David,* upon theſe Occaſions ſpecified, but as frequently alſo at leaſt with ſome Pieces of them in the Prophets, unto the ſame or other like Purpoſes. As *Jeremy,* in that ſolemn Prayer for the Church, in the Condition it was in his times; *Jer.* 32. 18. Then again, in the Prophet *Joel,* he lays it as a Foundation and Corner-ſtone of Faith and Hope, to perſwade the People to come in, and turn to God, *Joel* 2. 12, 13. *Turn ye to me* (ſays God himſelf by him) *with all your Heart, with Faſting, and Weeping,* &c. *and turn unto the Lord your God, for he is gracious, and merciful, ſlow to anger, and of great Kindneſs,* &c. Theſe are ſtill God's Words in *Moſes* anew repeated.

Yea, *Jonah* points as plainly unto theſe Words, as thoſe, the Remembrance whereof moved God to be merciful *in pardoning the Ninevites,* upon their ſerious and ſolemn *Repentance.* He attributes that his ſparing them, unto the Subſtance of theſe Words, which *Jonah* had learn'd from *Moſes,* as the Cauſe of God's pardoning them; and was certainly led to do it by the Holy Ghoſt that penn'd that Prophecy; although he utter'd it whilſt he was expoſtulating the Matter with God for his having ſpared them, that when he had ſent him with ſo preciſe a Meſſage, to foretel them of their utter Deſtruction within ſo many Days; *I knew* (ſays he) *that thou* Jonah 4. 2. *art a gracious God, and merciful, ſlow to anger, and of great Kindneſs, and repenteſt of the Evil.* And his ſaying, *I knew,* prompts evidently that the Knowledg he had of God, had been taken from theſe Words in *Moſes,* as that which from his Writings was the familiar, wonted, and common Notion; which both he, and that People that knew the Law, were nouriſhed up in: And that when Matter of threatning Judgment was apprehended, (which excited to Repentance) the Thoughts of this Scripture was at hand, and roſe up in their Minds, as here it did in his, although to a worſe purpoſe, as in his Thought. Yea and *Jonah* tells God there plainly, that from the Knowledg of that very *Declaration* of *Mercy*, and God's wont in pardoning, he had ſuſpected that this might or would prove to be the Iſſue: And that the Remembrance of Mercy, as he had declared it to *Moſes*, would overcome him, and prevail with him haply to give Repentance to thoſe Ninevites, and thereupon to ſave them, even againſt the peremptory Meſſage of their Deſtruction: wherein God ſhewed he loved *the Glory of his Mercy*, more than of his Juſtice, or his own declared Threatning, and his own Prophet's Credit.

And which is yet more to be wondred at, and God to be adored in it, is, that although the Prophet knew this afore-hand from this Scripture in *Moſes*, yet the poor Ninevites knew not thereof, having not ſeen as then *Moſes*'s Writings; nor had ever heard one Tittle of this Proclamation of Mercy: nor can we think that *Jonah* had revealed it to them; for a Denunciation of Deſtruction was preciſely all of his Commiſſion; but it was God's own holy Spirit, who alone prompted theſe poor ignorant Souls with this Suggeſtion, *To cry mightily unto God, and to turn every one from his evil way; who can tell if God will repent, and turn away from his fierce Anger, that we periſh not?* chap. 3. 8, 9. And they had to do with God, who to be ſure knew, and was privy to himſelf, what he had ſet forth himſelf by, as that which was in his Heart and *Nature*; and he *could not deny himſelf*, and his own Declaration of it, though theſe poor Souls could not have challenged him by it.

I only add this comfortable Obſervation, (comfortable indeed to us *Gentiles*) from *Jonah*'s Allegation of theſe Words, even that *Jehovah, gracious and merciful*, &c. as in *Moſes* it was proclaimed, that this Proclamation concerned not only the *Jews*, or was a Meaſure for God to go by towards that People, but was intended by God, even at the firſt Delivery, for us Gentiles alſo. For he proceeded according to the Tenor of it with thoſe Ninevites, who were an *Handſel* of the *Gentiles Converſion* to come. And therefore let us *Gentiles*, from the Apoſtle's Inſtruction, adore and *glorify God* for his *Mercy*, and exerciſe our Faith much upon theſe bleſſed Words, *Jehovah, gracious, merciful, long-ſuffering, abundant in Kindneſs and Truth*, as having been proclaimed and written, *that we might have as much Hope* as the Jews had therein, and ſo turn to the Lord, as theſe Ninevites did: This for *Jonah*.

Rom. 15. 9, 10, 11.

Next the Prophet *Micah* brings in a piece of it, *chap.* 7. 18. by way of Wonderment at ſuch and ſo gracious a God: *Jehovah, Jehovah God*, pardoning Iniquity and Sin: Thus God ſpeaks to *Moſes*; *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage?* So the Prophet there.

Hezekiah alſo (that *holy King*) writing to his Brethren of *the ten Tribes*, inviting them to *return to God*, from forth of that long and great Apoſtacy and Revolt from God and his Worſhip which they had made, aſſuring them that God would notwithſtanding pardon and receive them again upon their Repentance: He aſſures, and he perſwades them of it by God's own Words, the Words of this Proclamation, ſo commonly known amongſt all *Iſrael*; 2 Chron. 30. 9. *For the Lord your God is gracious and merciful, and therefore will not turn away his Face from you, if you return unto him.*

Laſtly, good *Nehemiah*, almoſt a thouſand Years after *Moſes*, doth make mention of theſe Words; *Neh.* 9. 17. *Thou art a God ready to pardon, gracious and merciful, ſlow to anger, and of great Kindneſs, and forſookeſt them not.* Mark the whole drift of that which follows in that Chapter, and you will find it to be; *Firſt*, to aſcribe all the Mercies and Forgiveneſſes of that People, both in the Wilderneſs, and in after-Ages that followed, upon and after moſt grievous Backſlidings, (which he there all along reciteth) unto that Declaration of Mercies, firſt uttered to *Moſes*, as the Cauſe of all; and as *that* which had been verified over and over, in ſo many Experiments, thorow ſo many Ages. And, *Secondly*, his Scope was to put Force into his preſent Prayer and Plea for Mercy and Reſtauration for the future, to this (then) ſo ſinful and broken a People; which he purſues as his main drift in that Chapter, concluding his Prayer thus; *Thou art a merciful and a gracious God*, ver. 13. Now [*Therefore*] *our God, the great, the mighty, and the terrible God, who keepeſt Covenant and Mercy*, &c. Now that word of his [*therefore*] draws into this his concluſive

Prayer the Strength of all he had alledged, both of that Proclamation recited, *ver.* 17. and of all God's merciful Dealings with that People in former Ages, according to the Tenour thereof; and that [*therefore*] God would pleaſe to manifeſt and magnify, and put forth the ſame Grace now to them. Yea, and to that end he repeats and revives again the Memorial of the ſame Words, (for it is a bleſſed Memorial to all Generations) as our Tranſlators have obſerved, in referring us unto *Exod.* 34. 6, 7.

And *Nehemiah*'s Times being *with the laſt of thoſe*, (I do not ſay the laſt) wherewith *Scripture-Records* of the *Old Teſtament* do end; and he in that 9*th* Chapter, having gone over all Times that had been paſt from *Moſes*'s time, and having devolved all God's merciful Diſpenſations during all thoſe times, into the Mercy of God, then publiſhed as the Well-head of them all; and he ſtill continuing to plead the ſame for the whole time to come, from thoſe times of his: From hence I may well conclude, that *this Publication of Mercy was accounted the Baſis or Foundation of Old Teſtament-Mercies, on God's part*; *and Faith on theirs, in all the after-Ages of it.*

You ſee I have traverſed this from *Moſes* to the laſt of Scripture-Records: And though a thouſand other Promiſes had been given between, yet ſtill *this* is above all rehearſed, as the Original of all other. So as I may well conclude it to have been a main *Article* of the *Old Teſtament-CREED.*

CHAP. VI.

What is imported by the Name Jehovah, *made uſe of in this Proclamation of Mercy,* Exod. 34. 6, 7. *That as it ſignifies God's Infinite Eſſence, it denotes the Subject of all thoſe Mercies which are in him. That this Name of God,* Jehovah, *doth beſt ſute, and is moſt fitly joined with thoſe Epithets* merciful *and* gracious. *What Supports of Faith may be derived from theſe two,* Jehovah *and* merciful, *join'd together.*

HAving thus ſhew'd that the Mercies of God's Nature, as proclaimed in *Exod.* 34. are the great Object and Support of Faith, I now come to the Deſcription it ſelf in this his Proclamation, and which is God's Picture drawn by his own Pencil, as far as Words could render it: the ſmaller Models whereof *David* and the Prophets drew, (as I have ſhewn) and wore next their Hearts, as Men wear precious Medals of their Friends upon their Breaſts.

Oſiander.

Calvin in Pſal. 86.

It is *ſuaviſſima Concio*, as one ſtiles it, the ſweeteſt Sermon that ever was preached, and preached by God himſelf upon the higheſt Subject; and therefore the *richeſt Text* the whole Bible affords. It is *maxime inſignis naturæ Dei deſcriptio*, the moſt renowned and ſignal Deſcription of the Nature of God.

In his Sermon of Love, from p. 35 *to* 44.

Dr. *Preſton* hath ſingularly diſplayed the Glory of God ſet out in this Delineation, as altogether moſt *lovely*, but his Scope was to win the Souls of Men to love him, (which the Reader may conſult as he thinks meet) but my Deſign in this *Explication* which follows, is to conſider it, as it is a *Ground* for and *Support* of *Faith* to draw Men to believe, which was God's original and primary Purpoſe in this his firſt Delivery of it, though it as fully conduceth to that other end alſo.

And we have Example for diſpoſing it to either of theſe *Purpoſes*; the Prophet *David* having penn'd two Pſalms, more eminently appropriated by him *to himſelf* as his own; the one enſtiled *David*'s *Prayer*, (though many other Pſalms are Prayers) it is *Pſal.* 86. the other *David's Praiſe*, Pſal. 145. no Pſalms elſe in their Titles bearing theſe Enſigns of Honour but theſe two, the firſt his *Tephilla*, the latter his *Tehilla*; in each of theſe he makes a ſolemn Rehearſal of theſe very Words in *Moſes*. In the *Firſt*, Pſal. 86. he brings them in as they were a Support unto his *Faith* in his Diſtreſſes from Sins and Miſeries, to which Uſe he puts them, *ver.* 3, 4, 6, and 7. And again, *ver.* 16, 17. he makes a Plea of theſe Words by way of Prayer (which is exerciſing Faith) in that diſtreſſed Condition. In the *Second*, Pſal. 145. he brings them in as they are an *Elogium* or Celebration of the glorious *Nature* and Excellencies of God to excite the Sons of Men to *love* and *praiſe* him. And upon the like Deſign he doth again reſume them in a Rehearſal in *Pſal.* 103. Now as that *worthy Man* fore-mentioned made this latter his Deſign; ſo I ſhall take the firſt for mine. And yet as *David*, in thoſe Places ſpecified, culls out and takes only what of God's Words concerned his Mercies, leaving out the threatning Part, as that *of viſiting the Iniquities of the Fathers on their Children*: So ſhall I inſiſt only on the *Mercies* of God therein promulged, that being the ſole Subject of my Purſuance.

The Materials of this Deſcription I reduce to two *Parts*, which of themſelves the Words fall into.

1. *Quis ſit*, who he is, and what *proper Name* or Names of his it is, of which and under which he makes this Proclamation of himſelf: It is *Jehovah*, *Jehovah*, twice repeated, tranſlated the *Lord*, the *Lord*: to which is added [*El*] the *ſtrong God*.

2. *Qualis eſt*, what a God he is. This is expreſſed in thoſe ſeveral Perfections that follow, attributed to him, which we uſually call *Properties* and *Attributes*; as that he is *ſtrong*, *merciful*, and *gracious*, &c. Or if you will,

1ſt. That Name *Jehovah* notes his *infinite Eſſence*, as the *Subſtratum* of thoſe Attributes.

2dly. The other that follow ſet out thoſe *Perfections* of that *Eſſence*, as *merciful*, &c.

I. Who? *JEHOVAH*.

There are of thoſe proper Names of God which ſignify (and we ſo tranſlate them) *God* or *Lord*, three that are moſt eminent, and all three revealed to *Moſes*.

1. *Ehiſe*; *I am*: firſt mentioned, *Exod.* 3. 14.
2. *Jehovah*, Exod. 6. 3.
3. The Abridgment of *Jehovah*, *Jah*, Exod. 15. 2. *Jah* is my Strength, *firſt* there uſed.

And theſe are the chiefeſt Names of God, and for Subſtance ſignified one and the ſame thing. 1. And all of them, *Jehovah* eſpecially, are the chiefeſt Names proper to God alone, and never given, or to be given (as other Names are) to any Creature; *Pſal.* 83. *ult. That Men may know, that thou whoſe Name alone is* Jehovah, *art the moſt high over all the Earth.* And of *Jah* it is ſaid, it is that Name by which God will eſpecially be exalted; *Pſal.* 68. 4. *Sing unto God, ſing Praiſes to his Name; extol him that rideth upon the Heavens by his Name* Jah. 2. They all *three* of them ſignify that God is Being, *Being* Fulneſs of *Being*, the Original of all *Being*. They all ſpeak abſolute Eſſence and Exiſtence *alone*, and of *himſelf*.

From הוה.

Jehovah therefore is of all other Names placed here *deſignedly*, as the Seat and Subject of theſe Attributes that follow: for as this Name ſpeaks him to be the whole of *Being*, ſo theſe Attributes ſpeak the *Excellencies* and *Perfections* of that Divine *Being*; and are but particular *Explications* and *Decipherings* of what a God he is that entitleth himſelf *Jehovah*, or [*I am*].

But, 2. (which is more to my purpoſe) the firſt Revelation of it with God's own Comment made upon it, was to betoken, and be a Sign of Mercy, and in a more eſpecial Deſign. And *Primum* being *menſura reliquorum*, the firſt, the *Pattern* or Meaſure of what follows it, therefore *Jehovah*, of all other Names, doth beſt ſute and join with *merciful* and *gracious*. Now that it was firſt given and revealed as a Token and Signal of Grace and Mercy, is evident thus.

When God firſt appeared to *Moſes* in the burning Buſh, *Exod.* 3. and had thus told him, *v.* 7——11. *And the Lord ſaid, I have ſurely ſeen the Affliction of my People which are in* Egypt, *and have heard their Cry, by reaſon of their Task-maſters; for I know their Sorrows; and I am come down to deliver them out of the Hand of the Egyptians, and to bring them up out of that Land, unto a good Land, and a large, unto a Land flowing with Milk and Honey, and to the Place of the Canaanites, and the Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebuſites. Now therefore behold, the Cry of the Children of* Iſrael *is come unto me: and I have alſo ſeen the Oppreſſion wherewith the Egyptians oppreſs them. Come now therefore, I will ſend thee unto* Pharaoh, *that thou mayſt bring forth my People the Children of* Iſrael *out of* Egypt. *Moſes* thereupon, to obtain a farther Information and Confirmation from God of his Intentions of Grace to that People, particularly deſires to know *by what Name* he ſhould repreſent him unto them, *ver.* 13, 14, 15. *And* Moſes *ſaid unto God, Behold, when I come unto the Children of* Iſrael, *and ſhall ſay unto them, The God of our Fa-*

thers hath ſent me unto you; and they ſhall ſay to me, What is his Name? What ſhall I ſay unto them? And God ſaid unto Moſes, *I am that I am: and he ſaid, Thus ſhalt thou ſay unto the Children of* Iſrael, *I AM hath ſent me unto you. And God ſaid moreover unto* Moſes, *Thus ſhalt thou ſay unto the Children of* Iſrael, *the Lord God of our Fathers, the God of* Abraham, *the God of* Iſaac, *and the God of* Jacob, *hath ſent me unto you: this is my Name for ever, and this is my Memorial unto all Generations. Ainſworth* penetrating into the Myſtery of this Queſtion and Petition, conceives *Moſes*'s drift therein, to be to draw forth from God more fully and explicitely, whether he ſent him upon a Meſſage of *Mercy*, (pure Mercy) or for *Judgment*; (as in the Iſſue it might prove) and that he would ſignify ſo much by ſome ſpecial *Name* he would pleaſe to aſſume to teſtify ſo much thereby. And in anſwer unto *Moſes*, God firſt there tells him his Name was *Ehijeh*, &c. [*I am that I am*] ver. 14. And this was his firſt Anſwer unto *Moſes*'s Requeſt. Now this *Ehije* is in Signification for Subſtance the ſame with this of *Jehovah*.

Therefore again, when a ſecond time God was pleaſed to renew his Inſtructions to this his Embaſſador, (the moſt Extraordinary of any other until Chriſt came) in *Exod.* 6. ſtill in farther Anſwer thereunto, God ſays, *ver.* 1, 2, 3, 4, 5, 6, 7. *And* Jehovah *ſaid unto* Moſes, *Now ſhalt thou ſee what I will do unto* Pharaoh; *for by a ſtrong Hand ſhall he ſend them away, and by a ſtrong Hand ſhall he drive them out of his Land. And GOD ſpake unto* Moſes, *and ſaid unto him, I am* Jehovah. *And I appeared unto* Abraham, *unto* Iſaac, *and unto* Jacob, *by (the Name of) God Almighty: but by my Name* Jehovah *was I not known to them. And alſo I eſtabliſh'd my Covenant with them, to give unto them the Land of* Canaan, *the Land of their Sojournings, in the which they ſojourned. And alſo I have heard the groaning of the Sons of* Iſrael, *whom the Egyptians keep in Servitude, and I have remembred my Covenant. Therefore ſay thou unto the Sons of* Iſrael, *I am* Jehovah, *and I will bring you out from under the Burdens of the Egyptians, and I will rid you out of their Servitude, and I will redeem you with a ſtretched-out Arm, and with great Judgments. And I will take you to me for a People, and I will be to you a God, and ye ſhall know that I am* Jehovah *your God, which bringeth you out from under the Burdens of the Egyptians.* God in this Declaration puts over the whole of that Covenant, and theſe Mercies thereof, and his Purpoſes therein unto the Import and Memorial of his Name *Jehovah*, to ſignify ſo much to them, and doth farther lay that as his *Gage*, to inform them thus at the Cloſe of all, ver. 8. *And I will bring you in unto the Land which I did lift up my Hand to give it to* Abraham, *to* Iſaac, *and to* Jacob; *and I will give it to you for an Heritage; I am Jehovah.* This laſt Clauſe [*I am Jehovah*] I look upon to be put in at laſt, as one uſeth to do his *Name* and *Seal* unto a Covenant or Deed (ſuch as this is) for Performance; ſo God he ſubſcribes unto all, I am *Jehovah*; all hath this Seal, as the Apoſtle elſewhere ſpeaks.

Now the Ground upon which *Ainſworth* affixeth this Meaning upon that Queſtion of *Moſes*, chap. 3. 13. (beſides that God himſelf, in the 7*th* Verſe of that Chapter, hath ſolemnly aſſured us, that he did electively give, and deſigned himſelf this Name unto theſe graceful Ends and Purpoſes) his Ground I ſay is this, (as in his Note on the 13*th* Verſe of that 3*d* Chapter he declares) "That *Moſes* underſtood
" that God by Names might, or was wont to manifeſt his Works. So the Hebrews
" teach upon this Place (ſays he) that when God judgeth his Creatures, he is called
" *Elohim* (God); *Sabaoth* (Lord of Hoſts); when he doth *Mercy* unto the World
" he is called *Jehovah*, as in *Exod.* 34. 6. *Jehovah, Jehovah, God merciful and gra-*
" *cious.*

You ſee the Senſe which the Jews themſelves do put upon it, and how that they refer us to this very Text, *Jehovah, merciful, gracious*, &c. And ſurely if God himſelf did ſo expreſly aſſume this Name as a Sign and Seal of his gracious Covenant, and the Mercies thereof, *&c.* then that in this new Proclamation of Grace and Goſpel-Mercies he ſhould to a greater Emphaſis double it, *Jehovah, Jehovah, gracious*, &c. ſurely 'twas electively and deſignedly done, to ſhew that this Name (of all other) ſhould bear the Flag and Colours of Mercy.

And let us farther join to all theſe this one Remark, that in that Deliverance ſpecified in thoſe Chapters, *Exod.* 3, and 6. their Redemption out of *Egypt* (which was the Occaſion of God's firſt Revelation and Application of that Name to the Mercy of that Deliverance, put afterwards into the Commandments) God had therein an higher Aim unto that Mercy promiſed their Fathers to be performed by Chriſt, of whom as *Moſes* was the Type, ſo this Deliverance was of that Redemption performed by Chriſt. And *I am Jehovah*, is the Gage to the Performance of both, the latter as well as the former. We may ſee Reaſon then why that when Luke 1. 72. God cometh to *proclaim* his Goſpel-Mercies more illuſtriouſly (as here he doth, if any-where in the Old Teſtament, yea in the whole Scripture) he ſhould make his Proclamation of them under his great and chiefeſt Name *Jehovah*, as the great Standard-bearer of thoſe tranſcendent Mercies.

2. And what if in the New Teſtament you find (conform to what is here) this his Name *Jehovah* expreſly aſſigned as the Fountain of the whole of his Grace, as the Spring likewiſe of *Peace*, which is the whole of ſpiritual, yea all Bleſſings? And yet thus we do expreſly find it; and in the laſt Book of the New Teſtament, which puts the farther Weight upon this Notion. *Grace* and *Peace* had been often wiſhed in other Epiſtles of the New Teſtament, from God, as the Father of our Lord Jeſus Chriſt, *&c.* but in *Rev.* 1. 4. *Grace* and *Peace* is prayed for from him *who* [*is*], *and which* [*was*], *and which* [*is to come*]. This directly points us unto theſe very Places in *Exod.* 3*d* and 6*th* Chapters, where the Name *Jehovah* is uſed, and which we have explain'd, as the moſt judicious Interpreters do generally obſerve, and our worthy Tranſlators have in their marginal Citations referred us *. And as his Name *Jah* is the brief of [*Jehovah*], ſo he that *is*, he that *was*, and he that is *to come*, is, in Words at length, the undeciphering of the ſame Name [*Jehovah*], of which afterwards. Now from God as ſuch, that is, as *Jehovah*, is the whole of Goſpel-Grace at once wiſhed and prayed for, this Name being the Ground and Original of the Goſpel it ſelf, and of all the Mercies of it.

Uſe. And e're we go any farther, let us here ſtand and wonder at the Thought that this Name of all other Names, this great and terrible *Name*, by which he chooſeth to be exalted, (*Pſal.* 68. 4.) that this great Name (as *Jer.* 44. 26.) which is ſo terrible and ſo holy (as *Pſal.* 99. 3. he meaneth this Name there, for it is that Name which was made known to *Moſes* and *Aaron*, as it follows there, *ver.* 6. whereby we are referred to thoſe very Paſſages in *Exod.* 3*d* and 6*th* Chapters) that Name ſo terrible to the Jews for theſe many hundreds of Years, that they have not dared to pronounce it, and is called his *dreadful Name* among the Heathens †, *Mal.* 1. 14. that this ſhould be made the *Baſis*, the *Subject*, the *Signal* of ſo much *Grace*: This muſt needs (in the very Entrance) afford us ſtrong Conſolation, in that out of the *Strong* ſhould come forth *Sweetneſs*. And the Reaſon hereof doth hold forth this, Judg. 14. 14. that God accounts Mercy to be his greateſt Attribute, (at leaſt in the Name *Jah*) as *Jehovah* his greateſt Name, which he hath choſen to be the ſpecial Subject of *Mercy* and *Grace*, as the *Predicate*.

The Enquiry next will be, what ſpecial particular Affinities there are between this great Name *Jehovah* and the *Mercies* of God, or rather (as being more cloſe to our Purpoſe) *what ſpecial Supports of Faith* (the Aim of my *Subject*) may be fetched from the bleſſed and intimate Conjunction of theſe two, *Jehovah* and *Merciful* put together? I anſwer, much every way; I ſhall inſtance but in ſome few, leaving it to others to enlarge unto more on this Argument.

I. This great Name wholly and abſtractly ſpeaks *Being* it ſelf; *I am Jehovah*, that is, I have Fulneſs of Being, I am an immenſe Sea of Being, and am all, and in whole very Being it ſelf. That then God ſhould put *Jehovah*, and *Merciful*, and *Gracious* together; What is the Reſult hereof? and what would God have us to underſtand thereby, but that his Mercies have *Being it ſelf* for their Root and Foundation; not only that Mercies are *with him*, but that they have a very *Being* it ſelf to rely upon, whilſt we rely upon them? So as look what *Wiſdom*, or *Chriſt*, (who is *Jehovah*) in the *Proverbs*, ſays of himſelf, *I cauſe thoſe that love me to inherit Subſtance*: Prov. 8. 21.

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* *And otherwiſe this is ſtrange and uncouth Language to Grecian Ears, to ſay,* ἀπὸ τοῦ ὁ ὢν, *and ſo of the reſt, and not* ἀπὸ τοῦ ὄντος, &c. *But the Reaſon is this, his great Name* Jehovah *ſtands as inflexible and indeclinable as his Nature is immutable; it keeps its State, and will not be ſubject to the Laws and Rules of Grammar, as in other Languages.*

† *That the Heathens knew him to be the God of the Jews under this Name* Jah, *or* Ἰαὼ *as the Grecians wrote it, and that they called their chief God* Jove, *is well known. See* Aug. de Conſenſ. Religionis, c. 23. Diodor. Siculus, lib. 2. c. 5. Macrobius, lib. 1. Saturni, c. 18. *and* Grotius *his* Animadverſ. de verit. Relig.

ſtance: the ſame (God thus inviting us to believe on *Jehovah, merciful*) may we as confidently ſay, that we believe upon what is *Subſtance*, upon ſubſtantial *Mercies:* And hence it is that even our Faith, when pitch'd on God, is alone dignified (and no other kind of Knowledg is ſo) with the Title of ὑπόστασις, Subſiſtence or Reality, *Heb.* 11. 1. and ſaid to be our *Reſt.* For why God himſelf is the ultimate Object of it, and *Baſis* of its Reliance, as alſo his Son Chriſt, they being Subſiſtence and Reality. And to this Purpoſe you find theſe his Names, *Jah, Jehovah,* (which is indeed *Jehovah* doubled or repeated twice as here) to be put under the Feet of our Faith as a firm Rock of *Being* to ſtand upon; *Jer.* 55. 4. *Truſt in the Lord for ever: for in* Jah Jehovah *is the Rock of Ages:* So in the Original, and the Tranſlators have here ſignally, on ſet purpoſe, put *Jehovah* in Capital Letters; they might have done ſo by *Jah* alſo, which they tranſlate the Lord, for it is not ſingly *Jehovah*, but accompanied with *Jah*, which is *Being*, and *Being it ſelf.* And he fetcheth this out of theſe two Names, that he is therefore a *Rock*, and *a Rock of Ages*, whom we may therefore perfectly truſt on; for in the relation he ſpeaks this in the Verſe before, *Thou wilt keep him in perfect Peace whoſe Mind is ſtayed on thee*; unto which perfectly anſwers that of the Apoſtle, 1 *Pet.* 1. 13. *Truſt perfectly on the Grace revealed*; (ſo in the Margin alſo.) And why? becauſe in truſting on that Grace you have *Being* it ſelf for the Foundation, *Jehovah, gracious*, who is the firſt Being, and therefore the loweſt Foundation on which all that is built ſtands firm.

1 Pet. 1. 22.

II. *Jehovah* imports that God *only* [*is*] or *alone* hath true Being in him. For why elſe doth he appropriate this Name *Jehovah* to himſelf alone as incommunicable unto Creatures, ſince all his Creatures are but *æquivocè entia*, Shadows or Pictures of Being, not true *Being it ſelf*, as a Man's Picture is called a Man equivocally, and not in a true Senſe. And as their Being is but a Shadow of Being, ſuch are all the Mercies in them but equivocally Mercies in compariſon unto the Mercies that are in God, who is *Jehovah, merciful*, in whom his Mercies have *Being*, or rather are himſelf. So that it muſt be ſaid, that *God alone is merciful and gracious*, as truly as Chriſt ſays, *that God alone is good*, for Mercy is but a Branch of Goodneſs. That *Jehovah* is merciful as God, not as Creatures; I ſhall have occaſion afterwards to purſue this more fully.

If therefore we at any time think we may have any degree of Confidence upon the Mercies and Pities that are in Creatures, even ſuch as are in neareſt and deareſt relation to us, as Fathers, *&c.* of whom Chriſt ſays, *Though evil, they yet know how to give good things to their Children*; and ſo likewiſe to pity them: Then how much more may we be encouraged to rely on God, who is an heavenly Father to us, the only true and loving Father, as he only is the true and living God, and is withal ſtiled the *Father of Mercies?* 2 Cor. 1. 3. And his Mercies are *true* and *living* Mercies, as *himſelf* is. That Paſſage in *Pſal.* 86. 10. *Thou art God alone*, will be found eminently to be ſpoken as a magnifying of him, in relation to his Mercy, (if the 5*th* and 15*th* Verſes be compared with it) and indeed it is the main Current of that whole Pſalm, of which hereafter. So as we may ſay he is merciful *alone.* And if Sins come to be pardoned, there God's Mercies ſolely and alone can ſtand us in any ſtead, not only becauſe that God alone can pardon Sins committed againſt himſelf, the great Sovereign Being, nor can any Creature have any Influence thereinto, none can forgive Sins but God, *Luke* 5. 21. But beſides, for this, that he alone hath Mercy great enough in him to do it. The Creatures have not Mercy ſufficient enough in them; great Sins they could not find in their Hearts to pardon, ſo great an Iniquity, if to themſelves, as Sin is againſt God, they cannot forgive. *Who is a God like unto our God, pardoning Iniquity?* &c.

The Inference and Direction to our Faith from hence is, as to truſt perfectly on him, (as before) ſo only and alone upon him: *My Soul, wait thou* [*only*] *upon God, for my Expectation is from him; he* [*only*] *is my Rock:* all one as to ſay, he only hath Firmneſs of Being, *whom my Soul can build upon*; and therefore he is my Salvation. If any Creature had all the Goodneſs and Clemency, Mercy and Grace that is diffuſed throughout the whole of intelligent Natures, Angels and Men, it were not to be relied upon, but being laid in the Ballance with God, he were *altogether lighter than Vanity*, as it follows there, *ver.* 9. And the Reaſon is correſpondent, if in their *Being* they are Vanity, (*Iſa.* 14. 17. *All Nations before him are as nothing, and*

Pſ. 62. 5, 6.

they are counted to him leſs than nothing and Vanity) then in their Goodneſs much more. And as God only is *Being*, ſo only to be relied on as *merciful*. Yea, if your own Graces that are in your own Hearts, though wrought by God's Spirit, even that Mercy and Kindneſs which you have for your ſelves, whom you love ſo much, yet are no way to be truſted in, but are as to ſuch a purpoſe *lighter than Vanity*, and would fail but for his Mercy, the Maintainer of them, then much more all that is in all Creatures elſe whatever.

I ſhall after have occaſion to ſhew, that the Ground for all this Exhortation, thus only to truſt in God, is, in the latter end of this very Pſalm, centred upon, and referr'd to the Words of this Proclamation, my Text, in *ver.* 11, 12.

III. *Jehovah* imports, that his Being is of himſelf, ἀυτοῶν ἀυτοφυης, and ſuch is *Jehovah* as merciful, or his ſaving Mercies; and indeed all his Mercies whatſoever, they flow and proceed wholly from himſelf, having no Motive but from what is in himſelf, either as to the Perſons to *whom*, or as to the *things* and Mercies beſtowed. For although to be merciful is his Nature, yet the Diſpenſation or giving forth of Mercy is from his Will; and that which his Will is guided by, is the good Pleaſure of his Will, *Epheſ.* 1. 5. and according as he is pleaſed *to purpoſe within himſelf*, *ver.* 9. you may obſerve is this, *I will be merciful to whom I will be merciful.* This is the Royal Preface and Effort unto this Proclamation of his Nature, in which he ſpeaks but himſelf to be *Jehovah, merciful*, or the Poſſeſſor of all *Being:* and that looking as *Jehovah*, he is Lord of Being it ſelf, ſo the Lord of all his *Mercies* themſelves; and that as his Being is of himſelf, ſo that his ſhewing Mercy is from himſelf. And all Reaſon is there for it; for his Mercies, whence theſe Acts of Mercy flow, are himſelf, and alſo where and to whom his ſaving Mercies go, himſelf goes with them. He beſtows his whole ſelf on whomſoever he beſtoweth them. This you expreſly find, *Iſa.* 43. 25. [*I*] even [*I*] *am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins: i. e.* [I] that *am* what [I] *am*, [*Jehovah*], am he that doth it, and I do it of my ſelf; he reſolves it wholly into *himſelf*, and as moved by nothing but himſelf, ſo as he aſſumes this thing to himſelf, and takes it wholly on himſelf. The Prophet *Ezekiel*, chap. 36. ver. 22. thus expreſſeth it, *I do not this for your ſakes, but for my own holy Name's ſake.* And again, leſt they ſhould not take in the Weight of this ſufficiently at once ſaying, he repeats it, and withal leaves a ſmart and ſound *Memento* behind him for them to think on, why they ſhould conſider it, *ver.* 32. not for your ſakes do I [*this*], *be it known to you.* And [*this*] there ſpoken of was the *cleanſing* them from *their Sins*, ver. 25. and giving them a *new Heart*, and ſaving Repentance, *ver.* 26, 31. Mercies to Salvation all of them. And that Clauſe at the Cloſe of all, [*its being known to them*] rounds them in with a witneſs. And by a good Token of the clean contrary in your ſelves do you *remember*, (ſays he) *ver.* 31. *Then ſhall ye remember your own evil Ways, and your Doings that were not good, and ſhall loath your ſelves in your own ſight, for your Iniquities and for your Abominations.* Thus Mercy comes over them with a Triumph, as Sinners confounded even with their being pardoned; as elſewhere it is ſaid, that Mercy rejoiceth againſt *Judgment.*

Compare Exod. 33d & 34th ch.

IV. *Jehovah* imports him in general to be the Fountain of all Being to all things elſe that have Being, and him to be the Original Being; other things but derivative: So the beſt and nobleſt, higheſt Sort or Rank of Beings, do derive their Original, and hold their Dependance entirely upon *Jehovah*, as he is *gracious* and *merciful.* And therefore *Jehovah merciful* are well joined together, ſeeing it is Grace and Mercy that gives *Being* to the moſt tranſcendent Works of God.

Thoſe of our Redemption, the firſt ſort of Beings, that hold their Copies of him, are the Works of his firſt Creation, of which himſelf thus ſpeaks, *Iſa.* 66. 1, 2. *All theſe things have my Hand made*, pointing to Heaven, and Earth, this viſible World, and all therein; and all *thoſe things have been*, (ſays he) that is, by this ſame Hand of mine all theſe things exiſt, and have a Being; as you alſo have it, *Acts* 17. 25, 28. or all theſe things *continue in Being*, as elſewhere the Word is uſed. And this is *dictum Jehovæ*, the ſaying of *Jehovah*; and it is as if he had ſaid, You all that have Being and Exiſtence, hold of me *in capite* as I am *Jehovah.* But there is another, an higher Rank of Beings, that holds of him as he is *Jehovah, gracious and merciful*;

and ſuch a ſuperiour kind of Beings God himſelf there intimates; in ſaying, with Difference from thoſe other *Makes* or *Beings*, *To him will I look* (or *but to thoſe will I look*) that is of poor and contrite Spirit, and trembles at my Word; that is, who hath a gracious Heart, of which, and all that belong to it, *Jehovah* as merciful is the Founder. And the dilating on this being full and pertinent to the Notion in hand, and tending ſo much to the Glory of our *Jehovah*, and the Mercy of him, I ſhall enlarge upon this Diviſion of theſe two Ranks, as taking up and dividing between them the whole Breadth of Beings, as both the Scriptures and the Schoolmen abundantly ſhew.

1ſt. The Schoolmen reduced all things derivative from God as the Fountain, unto two Orders. The firſt is *Ordo Naturæ*, the Order of things in Nature, which are thoſe by the firſt Creation, which are continued in Exiſtence by common Providence, whereof God in the Prophet there firſt ſpeaks. Secondly, *Ordo Gratiæ*, the Order of things in Grace, which are wholly ſupernatural, which alſo the Prophet there inſinuates with diſtinction of one from the other.

2dly. The Scripture alſo it ſelf ſpeaks the Difference of their Productions, as when it ſpeaks of ſome things *not made with Hands, and not of this building*, Heb. 9. 11. that is, not of this ordinary Make, by the firſt Creation or common Providence, of which God alſo ſo ſlightly and undervaluingly had ſpoken in that of *Iſaiah, Theſe things my Hand have made*; *but*, &c.

1. For the Proof of this I will inſtance in the higheſt of that Rank, in the Order of Grace, and things ſupernatural, the Head of them all, *viz.* Chriſt's humane Nature, in its Advancement by perſonal Union with the Son of God; ay, and Chriſt's Body too, as having been conceived by the Holy Ghoſt, *Heb.* 9. 11. where it is ſaid, that hereby he became an High Prieſt by a greater and more perfect Tabernacle, not made with Hands, that is to ſay, not of this building. Alſo as to the Work of Grace wrought by a new Creation in the Heart of a Sinner, (which is the Image of Chriſt with Difference from that of *Adam*) as it is ſaid to be *a new Creature*, ſo the way of producing it is ſaid to be *a new Creation made without Hands*, *Col.* 2. 11. And this new Creature, with the whole Syſtem of things belonging to it, is call'd another *new World*, or *Beings* of another kind. And,

2. All thoſe things appertaining to this Order of Grace, have the Name and Nature of Being, as truly as thoſe other; of him (that is, of God) you are in Chriſt Jeſus, 1 *Cor.* 1. 30. *i. e.* you have another Being founded in Chriſt *(de novo)* anew; you have your Exiſtence in him: God declares himſelf there the Founder of a new Creation, and Chriſt to be the Head of it. And theſe things that are by this new Creation, he ſets in oppoſition to all elſe of the old Creation, and that are the higheſt Perfections of them; in ſaying, he brings to nought things that are, by things that are not, which he nameth anew to be *of him*.

3. And theſe things of the new Creation are an higher and more tranſcendent kind of Beings, (not only a differing Being) and are ſo in God's Eſteem; for in that Place of *Iſaiah* he ſpeaks of the greateſt things of the firſt Creation, pointing to them undervaluingly, *All theſe things have my Hand made*; but unto him will I look, and have Reſpect, and my Eye is upon, that is of my new Creation. And of Chriſt's humane Nature, (in that *Heb.* 9. 11.) though it be made of the ſame Stuff we are all made of, yet becauſe it was brought forth by this new way of Creation, he terms it *a greater and more perfect Tabernacle, not made with Hands*.

4. All things of the new Creation hold their Exiſtence of *Jehovah* upon this Title of *Jehovah, gracious*. *Of him ye are in Chriſt Jeſus*, ſays the Apoſtle; but of him as *Jehovah, gracious* and *merciful*, ſays the Prophet: for the Apoſtle refers us for the Proof of this unto *Jer.* 9. 23, 24. *Thus ſaith* Jehovah, *Let not the wiſe Man glory in his Wiſdom*, &c. *but let him that glories, glory in this, that he underſtandeth and knoweth me, that I am* Jehovah *which exerciſe Loving-kindneſs, and Judgment, and Righteouſneſs in the Earth*; *for in theſe things I delight*, *ſays* Jehovah. To this Place the Apoſtle refers us, as appears by his next Verſe, *v.* 31. *That according as it is written*, ſays he, *he that glories, let him glory in the Lord*. He hath *Jehovah* and *Jehovah* over and again, and him as exerciſing Loving-kindneſs, and ſo as merciful (in which he delights) as the Foundation of this new Being in Chriſt; *Of him ye are in Chriſt Jeſus*, whereof this he brings as the Proof.

And this is the Accompt given why he aſſumes the Name *Jehovah* as if he had never been known by that Name before: Tho we find it in *Moſes* from the very 2*d* of *Geneſis*, and ſo on, often uſed, yet our moſt judicious Commentators ſay, that it was to ſignify, he came to give Being to his Promiſes; he had made Promiſes before, made a Covenant, promiſed that good Land, which he had done under other Names; but now (ſays he) I come to ſhew my ſelf *Jehovah*, in giving Being to thoſe Promiſes, and that Covenant, to give Exiſtence to them. Which is all founded on this, that his Name *Jehovah* is not only to ſhew, that he hath Being in himſelf, but to give Being to all things elſe, but eſpecially to his Covenant of Mercy and Grace, whereof thoſe things were the Types.

In the New Teſtament this is the Founder of this new Rank of Beings in Grace, as *Jehovah merciful* is ſet out by that bleſſed Title more ſutable to the Expreſſion of the New Teſtament, of his being *the Father of Mercies*, that is, the *Conditor* or Author *novæ Ordinis:* 2 Cor. 1. 3. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of Mercies, the God of all Comforts.* His being Father of all Goſpel-Mercies is ſet next to his being the Father of Chriſt, becauſe of him we are in Chriſt Jeſus what we are in Grace. This his Title of Father of Mercies bears two Senſes:

1. That he is a merciful Father, it being an Hebraiſm, (ſay ſome) as when he is called the *Father of Glory*, &c. that is, a glorious Father. And in that he ſays of Mercies in the Plural, this intends or augments the Emphaſis of it. It is as if he had ſaid, he is *ſummè miſericors*, he is a moſt merciful Father in the higheſt degree. Thus *Beza*, *Grotius*, and others.

2. He becomes the Author and Original of all Goſpel-Mercies that are founded in Chriſt, having taken on him firſt the Relation of a Father to us in Chriſt, Mercies of Mercies being here taken for the Effects of Mercy, as often in Scripture the word *Mercies* is uſed for merciful Effects or Benefits. And the word ὀϱτισμῶν, in Latin *miſerationes*, doth properly ſignify the gracious Effects flowing from Mercy in God, which are called his Mercies, and ſo do differ from ἐλεως, which ſignify the Mercy that is ſeated in the Heart of God himſelf. And Mercies being thus underſtood, when it is ſaid, *he is the Father of Mercies*, it implies he is a Father that gives Being to thoſe Mercies, as a Father doth to his Child. And they are the Mercies of the Goſpel, and all the Mercies of the Goſpel in Chriſt, which here he eſpecially and apart intends; for he ſpeaks of ſuch Mercies, which he beſtows as he is the Father of Chriſt, as well as he is the Father of Mercies, as the Words following imply, *The God of all Comfort*, and therefore likewiſe the Father of all Mercies.

Vid. Druſium in 2 *Cor.* 1. 3.

Now of theſe Mercies or Benefits of this new Rank of Beings, which God as *Jehovah merciful* is the Father of, there are two ſorts:

1*ſt*. Such as impreſs ſomething on us, work ſome real new Being in us, which we call a phyſical Change.

2*dly*. There are Privileges granted us, which work a mighty Change in us in our State and Condition before the Lord. The firſt are ſuch as when he makes us holy, and the like, and ſuch were moſt of the Benefits of the firſt Creation, when we were framed and formed firſt out of nothing. But the greateſt Benefits in Grace do impreſs nothing upon us, make no phyſical Change, (tho ſuch a Change is the Conſequent of them) and yet are things of the greateſt Make, and have the greateſt Reality in them, and the Title of *Creation* given to them. The firſt ſort are like unto that, that he will at *the Reſurrection change our vile Bodies into the Likeneſs of his glorious Body*, in *Phil.* 3. 21. which is done according to the working whereby he is able even to ſubdue all things to himſelf: But the latter are ἐξȣσίαι, they are Privileges; as in *John* 1. it is ſaid, he gave us ἐξȣσίαν, Power, or Right, or Privilege, (as it is in the Margin) to become the Sons of God: And anſwerably (to explicate this) there is a twofold Power in God. Firſt, That which we call *Potentia*, whereby he is the Author of all thoſe Works which flow from mere Power and Force, whereby he made the World. But, Secondly, There is *Poteſtas*, Dominion or Sovereignty: and the Acts of this kind of Power or Sovereignty, by which he makes things that are not to be, of the two are the greater, far greater than the other. The greateſt Works in the Order of Grace are of Sovereignty's Make; you may ſee it by that in Kings, who have no more phyſical Power than other Men, by their own Hands they can work no more than another Man, yet they can do ſtrange Acts of another kind which flow from their Sovereignty ; they can make Knights, create Noble Men, ſet up Favourites, which are call'd their Creatures ; which Actings of theirs are not by any internal Workings on the Perſon, but by external Works as to the Perſon, that reſides in their own Breaſt, and then expreſs'd and put forth ; and yet they are as real Effects in their kind as any other.

You may ſee theſe two different Works in that 1 *Cor.* 1. 30. where Chriſt is ſaid to be made Righteouſneſs to us, and Sanctification to us. Righteouſneſs of Juſtification is a Work of God upon us, but Sanctification is a working Holineſs in us ; and yet each of theſe have the Title of *Being* given to them, *Of him ye ARE in Chriſt Jeſus, who is made both theſe to you.* I ſhall only inlarge upon the latter of theſe two, namely, that theſe outward Privileges have yet the moſt real Being in them ; which will alſo appear by the Conſequents that follow.

Thus in Scripture-Phraſe God's advancing to an Office or Dignity, is ſaid to be a making or conſtituting ; thus *Exod.* 7. 1. *The Lord ſaid to* Moſes, *See I have made thee a God to* Pharaoh, *and* Aaron *thy Brother ſhall be thy Prophet.* And 1 *Sam.* 12. 6. *The Lord advanced* (that is, made) *Moſes* and *Aaron*, and ſet them up in thoſe Offices, furniſhing them with Gifts ſutable. Thus *Mark* 3. 14. it is ſaid, *Chriſt ordained twelve* (Apoſtles namely) the word is, *made them.* He prefers them to that Office out of Grace ; for in *Rom.* 1. 5. it is called Grace and Apoſtleſhip. Theſe were Acts of Grace, making of them, or conſtituting of them in an outward Office, the Conſequence whereof was inabling them with ſuch and ſuch Gifts, but the Office was but an external Privilege with Authority. Now there are many of the greateſt Bleſſings or Benefits we receive in Chriſt that are an external preferring us unto a Dignity, an high Privilege in which the Benefit mainly conſiſts, but hath for its Concomitant and its Conſequence the moſt real Effects of any other. And the Privilege it ſelf hath a tranſcendent Being in it ſelf, and they are beſtow'd upon us by way of a Creation, or God's making or calling us ſo to be, according to what is ſaid, *Rom.* 4. 17. *God calls thoſe things that are not, as though they were,* and gives them Being. From this General I give particular Inſtances.

Firſt ; That we ſhould be the People of God. His calling us to be ſo, is his making us ſo, by way of Privilege, from the contrary State wherein we were, of not being his People, till he is pleaſed to call us ſo ; and this is anſwerable unto a new Creation by Mercy ; 1 *Pet.* 2. 10. *Who in times paſt were not a People, but are now the People of God, which had not obtained Mercy, but now have obtained Mercy.* This was done by Calling, *ver.* 9. Here is a Change wrought in our State and Condition analogous to that political Change which a King makes in a Man when he prefers him ; and this wholly the Effect of Mercy, who have obtained Mercy : and hereof the Scripture uſes the ſame Phraſe of *making* us his People, as truly as it is uſed of the old Creation ; *Pſal.* 100. 3. *Know ye that the Lord he is God* ; *it is he that made us, and not we our ſelves, his People* ; that is, made us his People. He ſpeaks in diſtinction from the firſt *Make,* and it is founded on this, that he gives us this new Being as he is *Jehovah*, as he is God, and this is done by way of Preferment or Exaltation. That in *Deut.* 32. 6. *Is not God thy Father? hath he not made thee, and eſtabliſhed thee?* in *Acts* 13. 17. is thus expreſs'd, *The God of his People* Iſrael *choſe our Fathers, and exalted the People.*

Secondly ; He hath call'd us to be the Sons of God ; it is but a Title and Privilege in it ſelf, as out of *John* 1. 12. I ſhew'd. He gave them ἐξουσίαν to become the Sons of God as a Privilege by Patent ; as alſo to be Heirs and Coheirs with Chriſt, as in *Rom.* 8. 17. But this in the Conſequents of it appears to have the greateſt Being to follow upon it ; it hath ſo in it ſelf, but I ſay, it doth appear, it will appear one day to have ſo ; 1 *John* 3. 1. *Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God. Beloved, now we are the Sons of God, and it does not yet appear what we ſhall be.* What will be the Conſequent of it ? but *we know that when he ſhall appear, we ſhall be like him, for we ſhall ſee him as he is.* And it is but the Father's calling us to be his Sons. What is that? It is but giving us that Relation upon his own ſaying, we ſhall be ſo : It is calling us what we were not, to be now what we are ; and his ſaying, *we ſhall be his Sons,* it is but an Act external upon us ; and yet this hath the greateſt Reality of Being flowing from it, and contained in it.

Thirdly; It is thus alſo in Juſtification. It is but calling us from what we are not, yea from the contrary, to be righteous in his Righteouſneſs by the Power and Dominion of him that is *Jehovah*, the Fountain of Being, who ſays to an ungodly Perſon, Thou art righteous, and in ſaying it, makes him ſuch; *Rom.* 5. 19. *By the Obedience of one many ſhall be made* (or *conſtituted*) *righteous*. This is a Matter of the greateſt Reality, and hath the firmeſt Being in it, and yet is but an Act external upon us; the Soul in it ſelf hath no Being as to this Righteouſneſs, for God juſtifies it as ungodly; it hath no ſuch Being, but God gives it, and gives it by an Act that is external to us, anſwering to that forenſical Act of pronouncing a Man innocent at the Bar.

The ſecond ſort of Beings or Bleſſings of Grace are ſuch as do impreſs ſomething upon us, and their Beings conſiſt wholly in ſuch an Impreſſion. As when God comes to a Soul that is nothing but Sin, and gives it a new Heart, and a new Spirit, and it becomes a Workmanſhip created to good Works; this he does by working this new Creature in it, by internal changing our corrupt Hearts, as one Day he will do our vile Bodies. Theſe, and all ſuch Effects, are but the Fruits of *Jehovah merciful*.

3*dly*. There is a third ſort of this Rank of Mercies which are imminent in the Heart of God, which are call'd his Thoughts of Peace and Mercy, *Iſa*. 55. 7, 8. which in *Pſal*. 40. 5. Chriſt ſays, are infinite for Multitude towards us, being continued, fixed in him from everlaſting; *Jer*. 29. 11. *I know the Thoughts that I think towards you*. And theſe I call imminent in himſelf according to that, *Epheſ*. 1. 9, 11. *which he purpoſed in himſelf*.

There are alſo a middle between his Purpoſes in himſelf, and the Execution of them upon us, all which are call'd Mercies. There are alſo Promiſes which are his Promiſes of Mercy, a middle between both, and unto all theſe he gives a Being as he is *Jehovah merciful*. *All the Promiſes of God are Yea and Amen*, 1 Cor. 1. 20. And that theſe in Chriſt are ſaid to be *Amen*, it imports they have a real Being and Exiſtence: For what is *Amen* but *ſo be it*; ſo that he ſets to his Promiſes anſwerably, *let it be ſo*, (which was the Word at the firſt Creation, and it was ſo) and ſo ſhall theſe Promiſes one day be.

But what do I treating of theſe little Makes of Grace, Mercy in and upon, and towards us, that ſhew *Jehovah gracious and merciful*, in giving a Being to them all, while I am to give Inſtances of a far greater Make and Being, that flow from *Jehovah gracious*, to be ſure? for it is the Grace of Union we now ſpeak of.

1. What ſay you to Jeſus Chriſt that new thing? *Jer*. 31. 22. Jehovah *created a new thing in the Earth, a Woman ſhall compaſs a Man*; that Man of Men, that ſtrong Man Jeſus conceived in the Womb of that Virgin in *Nazareth*, a City of the ten Tribes, whom therefore he exhorts to return. Now take Jeſus Chriſt as God-Man and Mediator, and all of him from top to toe, and all he was made of, it is all of God, out of Grace, I will not ſay of Mercy. That the Son of God ſhould take that Fleſh, was a new thing, which I need not inſiſt on.

2. As his Perſon, ſo all his Offices were all made things by *Jehovah gracious*. Acts 2. 36. that all the Houſe of *Iſrael* may aſſuredly know, that he hath made that ſame Jeſus both Lord and Chriſt. He made him a King; *Pſal*. 89. 27. *I will make him my firſt-born, higher than the Kings of the Earth*. He was made a Surety and Mediator; *Heb*. 7. 22. He was made a Prieſt after, &c. *By ſo much was Jeſus made a Surety of a better Teſtament: made an high Prieſt*, Heb. 3. 2. ſo the Margin hath it; all out of Grace and Prerogative. Thus in himſelf.

3. To be ſure whatever he made to us to be, that is of *Jehovah merciful* to us; 1 Cor. 1. 30. *Of him are ye in Chriſt Jeſus, who of God is made to us Wiſdom, Righteouſneſs, Sanctification and Redemption*.

4. Then how was he made theſe to us?

He made him Sin, 2 *Cor*. 5. 21. as ſtrange a Work for God to make his Son to be, as any of the former. *He made him Sin, that knew no Sin*: Will you have it further? *He made him a Curſe*, Gal. 3. 13. And theſe were real Makings, for his Soul felt the Effects of them, though in themſelves they were but external Imputations. But he felt the Effects of them, as we do the Benefits of his being made ſuch. And thus as to his Perſon and Offices, and what he is made to us, all are new Beings of *Jehovah gracious* to him, and *merciful* to us.

3*dly.* He is *Jehovah merciful*; he is the Father of all the Mercies that are in the Heart of Chriſt himſelf, thorow whoſe Heart all God's Mercies run and flow to us. *Jehovah merciful* gave Being to them, God commanded him to love us, and put into his Heart, as Man, that *Love which paſſeth Knowledg*, Epheſ. 3. 12. All thoſe ſure Mercies of *David*, that is, of Chriſt, (*Acts* 13. 55. and *Iſa.* 55. 3.) that are either in his Heart towards us, or are the Benefits he purchaſed and beſtows upon us, *Jehovah merciful* is the Father of them all: That he is a merciful High Prieſt, *Heb.* 2. 17. That he does pity us according to the meaſure of our Needs, *Heb.* 5. 2. That he hath Mercies in his Soul wherewith to do it: All this is what God beſtows upon his Heart to make him ſuch. As God gave him a Body fitted, he gave him an Heart fitted; *Pſal.* 89. 24. ſpeaking of Chriſt under the Type of *David*, (ſays he) *My Faithfulneſs and my Mercy ſhall be with him*, and he ſpeaks it as in relation unto his Government and Diſpenſation of things to us, even as of *David* in the Type it is there ſpoken in relation to his Government. My Mercy ſhall be with him (ſays God) to execute all for me, and to diſpenſe all the Mercies out of Mercifulneſs in himſelf, which I my ſelf would diſpenſe, God having given up all into his Hand; God's Mercies and Faithfulneſs are with him in the execution.

Laſtly; It would be too poor a thing for me now to tell you, that *Jehovah merciful* gives Being to all the Mercies in the Hearts of Fathers, Mothers, Friends, or whomever you know to be pitiful. Read over all Stories, and put all the Mercies you can read of, or hear of, into one Heart; if a Father had all the Mercies that all Fathers ever had, how pitiful would he be. But who is the Father of theſe, and gives Being to them? It is *Jehovah merciful*, and ſhall not he that made the Eye ſee? and ſhall not he that put theſe Mercies into all the Hearts of all the Creatures, yea into the Hearts of them that are evil, (for ſuch are Parents, both Fathers and Mothers) be himſelf merciful? And ſhall it be ſaid, How can a Mother forget her Child? And ſhall not this, in a more infinite tranſcendent manner, be attributed to God? I have told you he is the Father of Chriſt, and of all the Mercies in Chriſt, and that is beyond all. Remember that *he* is *Jehovah merciful* that gives Being to all, in *whom* your Souls do truſt.

V. The Name *Jehovah*, by which God makes himſelf known in this Proclamation of Mercy, *Exod.* 34. 6. imports him alſo to be the firſt and the laſt in *Being*, and ſo his giving *Being* to all things from the firſt unto the laſt, and that they all wholly and all along depend upon him for Being; which is in a great part the Mind of that Speech, *Iſa.* 44. 6. *I am the firſt, and I am the laſt.* And in another Place of the ſame Prophet, *ch.* 41. 4. *Who hath wrought and done it, calling the Generations from the beginning? I the Lord the firſt, and with the laſt, I am he.* He ſpeaks it in relation unto all created Beings, from the firſt Creation throughout all Generations. Wherein obſerve how he is abſolutely in both Places ſaid to be the *firſt*, but not *with the laſt*, which is only in the latter Text, for time was when there was no Creature *with him* from all Eternity, and then he was firſt *only* and *alone*. But in this ſecond Text he is ſaid to be with *the laſt*, and yet neverthelſs he is ſaid to be *the laſt* in that other. The Reaſon of which I take up thus, That for time to come God hath ordained ſome ſort of Creatures to exiſt to Eternity, like as himſelf doth, and ſo in that reſpect he is ſaid to be *with the laſt* even of them: But yet take in this with it, that nevertheleſs he is alſo the *laſt*, as truly as *the firſt*, ch. 44. 6. as alſo *Rev.* 1. 11. This is to be underſtood in reſpect (ſay I) of their total and abſolute, and continual Dependency upon him: And it is all one as if he had ſaid, although they do continue to Eternity, yet it is thorow me and from me, for *I am the laſt* however; becauſe it is I uphold them in *Being ſo to do: For I only have Immortality of Being*, 1 *Tim.* 6. 15. and they but by Participation from me, and ſo in Truth, and *de jure*, of Right, *I am the laſt.*

Now what the Prophet ſpeaks, as in reſpect to thoſe firſt *Beings* of the Creation, the Apoſtle in his *Revelation* applies unto Grace and Salvation, the things of the ſecond ſort of *Beings*. For in reſpect thereto it is the Apoſtle utters the ſame Saying, as by comparing *Revel.* 1. 4*th* and 8*th* Verſes appears. In the 4*th* Verſe he *wiſheth Grace and Peace from him, which is, and which was, and which is to come.* And from

Jeſus Chriſt, ver. 5. who, *ver.* 8. ſays of himſelf, *I am Alpha and Omega, the beginning and the ending* (*ſaith the Lord*) *which is, and which was, and which is to come, the Almighty.* And this his Title, I am the *Beginning and the Ending*, is ſpoken in relation unto Grace and Salvation; for upon this Title it is that Grace is wiſhed from him as well as from the Father: And alſo they are the very Benefits of Salvation which he had there ſpoken of, *ver.* 5, 6. Thus then in Grace he is the *firſt* and *the laſt*, as well as in the Prophet he is ſaid to be ſo in relation unto *the Beings* of the firſt Creation.

And his being *the firſt* and *the laſt*, notes forth not only the two Extreams of *Grace* and *Salvation*, that is, of the firſt *Beginning* and laſt *Ending* or Accompliſhment of our Salvation, as if he were the Author only of theſe: But this Expreſſion of his being the firſt and laſt, encloſeth and taketh in the whole Line and Series of Benefits of Grace and Salvation, whatſoever continued all along between that firſt and laſt; even as in reſpect of natural Beings (as Life and Motion) his being the firſt and laſt takes in all whatſoever of them from *firſt to laſt.*

Only I obſerve, that his being *Alpha* and *Omega*, in this reſpect, is reſolved into his being *Jehovah*, for both in *ver.* 4, & 8. it runs thus, *From him that was, and is, and is to come:* Which is the decyphering of *Jehovah*, and thereby he is apparently made, and is declared the Fountain of all and every whit of Grace, both *paſt, preſent*, and *to come*; and not only at firſt, or at the laſt alone, but all along in the Intervals of Time *between.* 1. *From him that was:* And ſo he is the eternal Spring of that Grace which was from everlaſting, and is ſhewn at Converſion. 2. *Which is:* that is, he at preſent continues to diſpenſe all Grace to us. 3. *Who is to come.* So he is the Author of all Grace, *for everlaſting*, unto the laſt.

And yet I will not reſtrain theſe his Titles only unto Matters of Grace and Salvation, for they comprehenſively relate unto all other Works which Chriſt doth for his Church, or towards others, or that are propheſied of in this Book, as by the Repetition of them, *ch.* 22. 13. at the end of this Book, and as after all the Works of his Kingdom perfected, it appears. I am *Alpha* and *Omega, the beginning and the end, the firſt and the laſt*; yet ſtill ſo as here at the beginning of the Book, wherein *Grace* and *Peace* is wiſhed, it muſt be allowed to have a ſpecial relation to *Grace* and the Works thereof. Thus God is the immediate Forger of every Link of that golden Chain, whereof the firſt is rivetted in his own Heart, and the laſt Ends in him alſo. Thus it is in *his loving us*, and thus it is in his *ſaving us*; he is the firſt and laſt in both.

1. In loving us (which is the Foundation of all Grace to us, for Love is the Ground of all Mercy, *Epheſ.* 2. 4. and ſo of all Benefits of Salvation) he is the firſt. So it is ſaid expreſly, 1 *John* 4. 19. *We love him becauſe he firſt loved us; and not we him*, ver. 10. And he is *the laſt* in loving alſo; *whom he loved he loved to the end*, *John* 13. 1. and we ſhould not love him to the end, if he did not continue to love us to the end. Thus it is in the Foundation of Mercy.

2. In the *Works of Salvation* he is the *firſt* and *the laſt*, Heb. 12. 2. He is the *Author* of *our Faith*; and ſo the firſt, and the *Finiſher*, and ſo the laſt. Thus he is at Death too, when we receive *the end of our Faith the Salvation of our Souls*, 1 Pet. 1. 9. And after that he is thus to us at the Day of Judgment, 2 Tim. 1. 18. *The Lord grant he may find Mercy at that Day.* It is *then* we have need of Mercy, and he is the Giver of it: And as at the firſt and laſt, ſo all along between, he is thus the Fountain of all Mercy and Grace to us. *It is by the Grace of God I am that I am*, (ſays the Apoſtle, 1 *Cor.* 15. 10.) *And it is not I, but the Grace of God that is with me*; *i. e.* which is all along with me in every Act and Step. We are therefore continually to *look for*, and depend upon the *Mercy of our Lord Jeſus Chriſt*, even all along unto eternal Life, *Jude* 23.

It is not as the Papiſts ſay, who acknowledg God to be the *firſt* in the Benefits of Salvation, as that at the *firſt* Mercy doth all in Juſtification, (and they call it therefore the firſt Juſtification) which they aſcribe to God's Grace wholly; but then they feign a ſecond Juſtification, as that which ſaves us, and makes us Heirs of eternal Life, through the Merits of Works. O but *Jehovah merciful* and *gracious* is the *firſt* and the *laſt*, and all and every thing of Grace depends upon him, and it is wholly Grace and Mercy from *firſt to laſt.*

Part I. Yea, and he is *Jehovah gracious with the laſt*, (as you heard the Prophet *Iſaiah* ſpeak, *ch.* 41. 4.) for eternal Glory is as much from his Grace as Converſion it ſelf at firſt. *It is the Gift of God*, Rom. 6. 23. and *Grace reigns* even in Heaven to Eternity, *Rom.* 5. 21. as much as ever it did in this Life, and more, and it is Grace then that entertains us in Heaven; *Epheſ.* 2. 5, 6, 7. *Who hath quickned us and ſaved us*, (ſo in this Life, as he had ſaid in the Verſes before) *that he in Ages to come might ſhew the exceeding Riches of his Grace in his Kindneſs towards us thorow Chriſt Jeſus.* This is to be done in Heaven. We have Grace here but by driblets, and but imperfect *Holineſs*, and a defective *Communion with God*, &c. there it is he profuſely ſpends and pours forth his Riches reſerved to that time, and then the Veſſels of Mercy poſſeſs the whole of *the Riches of Glory*, Rom. 9. 23. the Well-head whereof is Mercy, as there is expreſs'd.

VI. This Name of God *Jehovah* imports alſo his Being from *everlaſting* to *everlaſting:* and as his Name [*El*] that follows, tranſlated [*God*] notes forth his Power, ſo *Jehovah* and *Ehije* his *Eternity*, as *Calvin* and others obſerve. But we have a ſurer Word of Prophecy, that the Import of it is *Eternity*, from the before-cited Apoſtle's own Paraphraſe upon it, *Rev.* 1. 4. (which many of our Divines upon that Place have obſerved) *Him which is, which was, and which is to come*, which is the unciphering of the very Name *Jehovah*, and the true Reaſon why he ſaith not ἀπὸ τοῦ ὄντος, but ἀπὸ τοῦ ὁ ὢν, was, which is (as *Calvin* and *Beza* have obſerved) to point as with the Finger unto this very Name *Jehovah*, *I am*, Exod. 3*d* and 6*th* Chapters. “ Yea, the Form of the Hebrew word *Jehovah* (ſays *Ainſworth*) im-
“ plies ſo much, [*Je*] being a Sign of the time to come, and ſo [*Jehovah* he will be]:
“ [*Ho*] of the time preſent, [*Hovah*] *he that is*, and [*Vah*] of the time paſt; [*Ha-*
“ *vah*] he was. And again elſewhere the ſame Author obſerves *, that *Jehovah*
“ cometh of [*Havah*] he was, and by the firſt Letter [*J*] it ſignifies *he will be*, and
“ by [*Ho*] it ſignifies *he is* †; and this the Hebrew Doctors (ſays he) acknowledg
“ in ſaying that the three times *paſt*, *preſent*, and to *come*, are comprehended in
“ this proper Name [*Jehovah*], as it is known to all, ſay they. Thus *Ainſworth* on *Gen.* 2. 4. out of them.

Now as his *Being*, ſo theſe his *Mercies* are from everlaſting; for both *Jehovah* and *merciful* are ſtill correſpondent: *Pſal.* 25. 6. *Remember, O Lord, thy tender Mercies, and thy Loving-kindneſſes, which have been ever of old.* They are Mercies as to *time paſt*, which the word *remember* inſinuates; and they are his ſpecial Mercies to his Elect, which with Difference he ſtileth his *tender Mercies*; and they are his *Loving-kindneſſes*, which word imports his entireſt Love, as *Pſal.* 18. 2. The ſame word ſignifies to *love heartily* in the midſt of the *Bowels*. And theſe have been *ever of old*, and that not only as of a time of an *old Date*, and ſo the word is elſewhere uſed; but theſe have been for *ever of old*; it is that Oldneſs of Eternity, they are as old as *Jehovah* himſelf, the *Antient of Days* is. And why? Becauſe they are the Mercies of him that is *Jehovah:* And thus we find his everlaſting Love ſtated in Difference from what is of old; *Jer.* 31. 3. The Lord hath *appeared to me of old:* this the Church ſays, that is, in *antient times*, in former times; *Ah but appears not now to me.* In anſwer thereto, ſays God, Doſt thou ſpeak of times of old? yea *I have loved thee with an everlaſting Love*, &c. and ſo of an elder Date than that old time thou ſpeakeſt of, in which I ſhould have appeared to thee. And thus here our Tranſlators have emphatically tranſlated the words *for ever of old.*

But what, are they everlaſting only from time paſt? No, but as *Jehovah* imports his Being to everlaſting alſo, ſo his Mercies are; *Pſal.* 100. 5. *The Lord is good, his Mercy is everlaſting, and his Truth endureth to all Generations.* And the Eternity in this Place is that part of it for *time to come*; for it is from *Generation* to Generation. And as we find the Everlaſtingneſs of them either way thus ſingly and apart ſet out in theſe Pſalms mentioned, ſo we find them in *Pſal.* 103. 17. to be conjoined; *The Mercy of the Lord is from everlaſting upon them that fear him.* So then *Jehovah* that *was*, that *is*, and that *is to come*, is merciful and gracious.

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* Ainſworth *on* Pſal. 83. 18. *which is with a ſpecial Obſervation cited by Dr.* Jackſon, *of the Divine Eſſence and Attributes.*

† Phraſis eſt quæ occurrit apud Judæos quâ Deum ſignificare volunt, & æternitatem περιφραστικῶς exprimi *Capellus in Apoc. ch.* 1. *v.* 4.

And this ſpeaks more than what is in the former Aſſertion ; for by this he is not ſimply the *firſt* in Grace, and ſo in *Mercy* to us : That might have been, though he had begun to have loved, but then when he firſt wrought on us, or as having purpoſed it from ſome very antient *Date :* But this imports his having ever loved us ſince he was God, and had Being, or ſhall have Being, both his own Nature inclining him together with his Purpoſes of Mercy taken up by his own Will towards us. For he would have his Mercies unto his Children to bear the Reſemblance of his very Being *Jehovah*, and ſo anſwer to his Name *in* being as eternal as himſelf : Iſa. 54. 7, 8, 10. *For a ſmall Moment have I forſaken thee, but with great Mercies will I gather thee. In a little Wrath I hid my Face from thee, for a Moment, but with everlaſting Kindneſs will I have Mercy on thee, ſaith the Lord thy Redeemer. For the Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath Mercy on thee.*

Uſe. The Uſe of which is this, *To truſt on him at all Times and Seaſons.* You heard before, out of *Pſal. 62.* you ſhould truſt in *Jehovah* ſolely and *alone*, ſo *v.* 5. but *v.* 8. you have that added, *Truſt in him at all times* ; for he that was, is, and is to come, is your *Jehovah merciful.* The worſt times are thoſe when you have ſinned againſt him, yet come to him with Faith at ſuch time. You are not to imagine that indeed when we have walked holily, and only then, we may come with expectation of Mercy and Pardon from him : No, but truſt in him at *all times*, only come humbling your ſelves and turning unto him ; draw near to him and he will draw near to you. God is not as Man, to be *merciful by fits*, when the good Humour comes on him : but conſider, he is merciful as *Jehovah*, and therefore with a Conſtancy, and continually, which in expreſs Words you have, *Pſal.* 71. 3. *Be thou my ſtrong Habitation whereunto I may continually reſort : thou haſt given Commandment to ſave me : for thou art my Rock and my Fortreſs.* Ver. 14. *But I will hope continually, and will yet praiſe thee more and more.*

VII. The Name *Jehovah* alſo imports *Immutability*, Unchangeableneſs of *Being* ; Mal. 3. 6. *I am* Jehovah, *I change not* ; ſo in the Original. It is as if he ſhould ſay, My Name *Jehovah* ſpeaks my Being to be unchangeable. His Name, [*I am*] in ſhort, imports, that he is always one and the ſame in Being ; which Chriſt, as being God, aſſumes when he ſaid, *Before* Abraham *was I am*, John 8. 66. And the Apoſtle ſays alſo of him, *Chriſt, the ſame to day, yeſterday, and for ever*, Heb. 13. 8. And therein alſo you have interpreted what is ſpoken of Chriſt, *Rev.* 1. 8. *He that was, that is, and is to come*, (the Paraphraſe of *Jehovah*) to be meant of Unchangeableneſs ; *ſemper idem*, always one and the ſame. And as God is thus in his Being unchangeable, ſo in his Mercies ; the Mercies of this *David* are *ſure Mercies*, Iſa. 55. 3. *Acts* 13. 34. Theſe his ſpecial Mercies to his Choſen have the Similitude of his *Being*. It is *Jehovah* that is merciful ; and as *Jehovah* ſignifies Firmitude of Being, and is therefore compar'd to a *Rock*, &c. ſo theſe his Mercies are likened to things of longeſt *Duration*, to thoſe things which to us Men are ſuch in our Account. Thus he compares them to the *Mountains*, which cannot be removed, yea Mountains of Braſs, *Zech.* 6. 1. *Iſa.* 54. 10. For *the Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord that hath Mercy on thee.* Alſo in *Pſal.* 89. the *Perpetuity of Mercy* is one eminent Piece of that Pſalm : For with that he begins, ver. 2. *For I have ſaid, Mercy ſhall be built up for ever : thy Faithfulneſs ſhalt thou eſtabliſh in the very Heaven.* And they are the *ſure Mercies* of our ſpiritual *David*, (Chriſt) he means. Now to ſet forth the Perpetuity hereof, he firſt uſeth Words that expreſs *Firmitude*, as *eſtabliſhed, built up for ever*, ver. 2, 4. Then he uſeth ſuch Similitudes as are taken from things which are held moſt firm and inviolable amongſt Men, as *ver.* 4. *fœdus incidi*, I have cut or engraven my Covenant, (ſo in the Hebrew) alluding unto what was then in uſe, when Covenants were mutually to be made, ſuch as they intended to be inviolate, and never to be broken ; to ſignify ſo much, they did engrave and cut them into the moſt durable laſting Matter, as Marble, or Braſs, or the like. You may ſee this to have been the way of writing in uſe, as what was to laſt for ever ; as *Job* 19. 24. *O that my Words were graven with*

with an iron Pen and Lead, in the Rock for ever! And what is that Rock or Marble here? No other than the Heart it ſelf of our gracious and moſt merciful *Jehovah*, and his moſt unalterable and immoveable Purpoſes, Truth and Faithfulneſs. This is that Foundation in the Heavens, whereon Mercy is built up for ever; as *ver.* 2. which (as the Apoſtle ſays) *remains for ever*; and ſo they become *the ſure Mercies of David*, Iſa. 55. 3. Again, ſolemn Oaths amongſt Men ſerve to ratify and make things ſworn to perpetual. This alſo is there ſpecified as having been taken by God, *Once have I ſworn by my Holineſs*, &c. and ſworn by him that cannot lie, and ſworn to that end, *to ſhew the Immutability of his Counſel*, Heb. 6. 17. And not only is the Immutability of his Mercy illuſtrated by theſe things taken from what is firm on Earth, but he aſcends up to the Heavens, and firſt unto the very higheſt Heavens; ver. 2. *For I have ſaid, Mercy ſhall be built up for ever: thy Faithfulneſs ſhalt thou eſtabliſh in the very Heaven:* comparing them to an Houſe built not on Earth, or upon a Foundation of Earth, which Thieves break through, and Violence deſtroys, but in Heaven, whither they cannot reach. And there is good Reaſon for it, for theſe Mercies have a *ſure Foundation* laid in God's Heart, *The Lord knows who are his*. And then they are founded alſo on that *Corner-ſtone*, elect and precious, Chriſt: And which having been begun to be laid in the Heart once of every one that is regenerate, (though but t'other day converted) yet will never ceaſe to be built up even to Eternity. We are apt to think, how little of Mercy have I yet had ſhewn forth upon me! Conſider, God hath but begun with thee, he laid in thy Heart at Converſion a ſmall Spark and Seed of Grace; and therewith, as the Foundation, the Pardon of all thy Sins, which, as to all that is to follow, is but as a Foundation buried under Ground: But Mercy hath not done with thee; for it is in infinite glorious Works that follow to be *built up for ever*, continually to be added unto, both in Grace and Glory. For God's Diſpenſations in Heaven are but a Continuation of Mercy to Eternity, and a laying forth Riches of Grace and Kindneſs on this Structure, *Epheſ.* 2. 7. The Prophet adds in that Verſe, *Thy Faithfulneſs ſhalt thou eſtabliſh in the very Heavens.* Some ſay, *cum Cœlis*, with the Heavens; that is, it is a Mercy as ſtable as Heaven it ſelf, meaning the viſible ones. But I take it to be a ſupernatural ſuper-Creation Phraſe, to expreſs a Grace and Mercy above all that is or was earthly in our firſt Creation-Condition, and above all Compariſons to be made therewith, conſiſting altogether of Bleſſings *heavenly*; yea, ſuper-celeſtial, as the word is in *Epheſ.* 1. 4. And thus much the Expreſſion [*in the Heavens*] doth import: As in *Luke* 10. 20. *Rejoice that your Names are written in Heaven.* And *Heb.* 12. 23. *The firſt-born whoſe Names are written in Heaven.* And in ſaying here that theſe Mercies are *eſtabliſhed in the Heavens*, I underſtand them to be ſuch ſuper-celeſtial Mercies ſpoken of: The Heavens is the Place they came from, and where they are eſtabliſh'd and fix'd, and unto which they tend, riſing up to their Original, and where they are finiſhed and compleated. They are eſtabliſh'd in the *Heavens*, in the higheſt Heavens, where the Angels and Saints are, *ver.* 2, 5, 6, 7. compared. And therefore they are as ſure and ſafe, as Treaſure there laid up is, as Chriſt ſays. This Houſe of *Mercy* is as eternal and undemoliſhable as that *our Houſe in* thoſe higheſt *Heavens* is, 2 *Cor.* 5. 1.

Marmor hic nihil aliud eſt quam immotiſſima Dei fides, veritas, &c *Muſculus.*

Cœli non viſibiles, ſed qui mundi architecturam ſuperant. *Calvin.*

And becauſe we ſee not thoſe higheſt Heavens, (but only by Faith) he farther points us to the Heavens we ſee; *Ver.* 28, 29. *My Mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him. His Seed alſo will I make to endure for ever, and his Throne as the Days of Heaven*; which in *ver.* 36, 37. is more punctually amplified; *His Seed ſhall endure for ever, and his Throne as the Sun before me: it ſhall be eſtabliſhed for ever, as the Moon; and as a faithful Witneſs in Heaven. Selah.* And he introduceth theſe not as Examples only, to which his Mercies for their *Unchangeableneſs* may be likened, but he propoſeth them as God's *faithful Witneſſes thereof.* As the Rain-bow is ſet forth as a Witneſs that God will deſtroy the World with Waters no more: Thus the Continuation of the Heavens, and of the Sun and Moon, are propoſed as Witneſſes of the Perpetuity and Unchangeableneſs of theſe Mercies; and this not for Duration only, but Immoveableneſs and Fixedneſs. For though the Sun ſets, and leaves Darkneſs behind him for half the time of his Courſe, yet this *Father of Lights* is without ſo much *as Shadow of turning* in his Mercies towards us, as the Apoſtle's Compariſon is, *Jam.* 1. 17. and elſewhere: He hath *pawned* the Covenant of Day and Night; *Jer.* 31. 35, 36. *This ſaith the Lord, which*

Non ſolum proponit ea ut exempla, ſed ut teſtes: Quarum rerum? earum ſcilicet quas Davidi promiſit.

giveth the Sun for a Light by Day, and the Ordinances of the Moon and of the Stars for a Light by Night, which divideth the Sea when the Waves thereof roar, the Lord of Hoſts is his Name. If thoſe Ordinances depart from before me, ſaith the Lord, then the Seed of Iſrael *alſo ſhall ceaſe from being a Nation before me for ever.* The like is in *Jer.* 33. 20. *Thus ſaith the Lord, If you can break my Covenant of the Day, and my Covenant of the Night; and that there ſhould not be Day and Night in their Seaſon; then may alſo my Covenant be broken,* &c. Yea, and that Covenant of the Waters of *Noah* (we ſpake of) to which the Rain-bow is appointed as a faithful Witneſs, is alſo appealed unto, and called in by God as a Witneſs of this his Mercy's Covenant; Iſa. 54. 9, 10. *For this is as the Waters of* Noah *unto me: for as I have ſworn that the Waters of* Noah *ſhould no more go over the Earth, ſo have I ſworn that I would not be wroth with thee, nor rebuke thee: For the Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord,* [*that hath Mercy on thee*]——.

Now this Unchangeableneſs of Mercy is put upon the Account of his being *Jehovah*, as was obſerved out of *Mal.* 3. 6. *I* Jehovah *change not, therefore you Sons of* Jacob *are not conſumed.* Unto which bring that of *Lam.* 3. 22. and then you have what it is in *Jehovah* which is the Cauſe that we are not conſumed: *It is the Lord's Mercy we are not conſumed*; which is all one as to ſay, it is *of the Lord's Mercy*, as the Cauſe why we are not conſumed. So then the evident Inference or Concluſion from both is, you are not conſumed, becauſe my Mercies, who am *Jehovah*, change not, which the Words that follow do more expreſly ſhew to be the Cauſe or Reaſon of this, [*Becauſe his Compaſſions fail not*] which ſtill carries this before them, that we are not conſumed, becauſe his Mercies conſume not, becauſe God; that is, *Jehovah*, conſumes not, fails not, changeth not. *Job* 14. 11. *The Waters fail from the Sea, and the Flood decayeth and drieth up*; but theſe his ſpecial Mercies fail not, nor are ever drawn dry, becauſe *Jehovah*, or *inexhauſtable Being*, is the inexhauſtable Fountain of thoſe Mercies.

I have given the Reaſon why the Name *Jehovah merciful* is uſed; but farther, the Duplication of it here is to be conſider'd, *Exod.* 34. 6. *Jehovah, Jehovah.* The Reaſon hereof, which Interpreters ordinarily give, riſeth but to this, that it was to ſtir up *Moſes* his and our Attention the more unto the Matter that follows. I ſhould rather and further ſay,

1. It is to ſhew an infinite *Vehemency* and *Heartineſs* of Affection to have been in the Heart of God when he utter'd this, and it manifeſts how much his Soul was in what his Voice proclaimed. Such Duplications have (as it were) a double Strength in them, to heighten and enforce thoſe things they are prefixed unto, according to the Nature of the Matter unto which they are prefixed. Thus if the Matter be an *Affirmation*, the *Reiteration* affixed intends and makes it an *Aſſeveration* far the ſtronger. Thus when the two Tribes and an half made an Appeal to God in the caſe of their Altar, to the intent to expreſs the Truth and Sincerity of their Souls therein, in the higheſt manner, ſay they, *The God of Gods* Jehovah, *the God of Gods* Jehovah, *he knoweth*, &c. *Joſh.* 22. 22. In this Appeal to God as a Witneſs (for ſuch it is) they rehearſe no leſs than three Names of God, (ſay ſome) *El, Elohim, Jehovah*; or, as others interpret it, *God of Gods, Jehovah.* But whatever Meaning we take, it is certain that they are repeated twice over, which muſt needs have the greateſt Emphaſis that could be given, and all was to give the greateſt Confirmation to the Matter affirmed by them. Again, if it be ſet unto Matter of *Prayer* or *Praiſe*, the Repetition of *Lord, Lord*, or of *Jehovah* (as of the *Perſon* invocated or praiſed) or the doubling the *Matter* petitioned for, as *be merciful, be merciful*, Pſal. 57. 1. likewiſe when the *Seal* to either is put at the Cloſe of either, as of *Amen, and Amen*, Pſal. 72. 19. ſuch doubled Rehearſements do manifeſt a redoubled Vehemency and Intention in the Invocators. Now according to this general Rule: Pſa. 72. 18.

2. In this Duplication of the Name of *Jehovah* here muſt be allowed the like intended Emphaticalneſs, according to the kind of the Matter it is prefixed unto. Now that which it is prefixed unto, is a Deſcription of God, or a lively Character of him; even as when we would notify the Character given of a Man to be moſt proper, genuine and expreſſive of what the Man is, we uſe before or after it to make a double Indigitation of his Name, which carries this Import or Signification;

[*This is the Man, this is he*]. To the ſame purpoſe is it that God's Name is doubled here. And it is as if in Words he had more plainly ſaid, *This is your God, This am I:* or if you would know, *what a God I am*, look upon this Deſcription of me, upon this my Portraicture drawn to the Life, ſuch *a God am I*, [*Jehovah, Jehovah merciful*].

Cant. 5. 9, 10.

When the Watchmen in the *Canticles* ſaw the Spouſe keep ſuch ado, and to make ſo anxious an Inquiſition after her Beloved, *What is thy Beloved, ſaid they, more than another Beloved? What, ſays ſhe?* She then deſcribes him in all his Beauties from Head to Foot: And at the Cloſe, having ſaid, *he is altogether lovely*, ſhe adds, *this is my Beloved, and this is my Friend.* She doubles it there; and with the ſame Efficacy doth God in his ſetting forth himſelf double this his Name here; *Jehovah, Jehovah*, &c. as if he ſhould ſay, *This, this am I.*

Nay, yet further here in this Proclamation in my Text there is not a Duplication only, but a *Triplication* of the Subject, that is, the Name of God is not only *twice* repeated, but *thrice*, יהוה יהוה אל, tranſlated *the Lord, Lord, God.* And what is or can be the Mind or Intent hereof other than this, that God, *the whole that is in God, is merciful and gracious?* &c.

CHAP. VII.

The other Name of God אל, El, *us'd in this Proclamation of Mercy*, Exod. 34. 6, 7. *This Name imports that all the three Perſons are merciful, which is particularly proved concerning the Holy Ghoſt. This Name* El *alſo imports an Attribute in God, his Strength and Power, and that it is in conjunction with Mercy. How much this hath an Influence to make Mercy effectually prevailing, and to conquer all Difficulties which lie in the way of its acting.*

I Have conſider'd the firſt Name of God *Jehovah* implied in this Proclamation of Mercy, *Exod.* 34. 6, 7. and have evinc'd that Mercy is an eſſential Property of his Nature: What remains next to be conſider'd is what the other Name of God אל, *El*, here made uſe of, imports.

There are two Significations of this Name of God. It is ſometimes put for an eſſential Name proper to God, as our Tranſlators have rendred it in this Text, and it is ſometimes put for a ſpecial Attribute of God, *ſtrong, powerful*, noting Greatneſs and Dominion, and both are here intended, for it ſignifies both; and truly *Junius* always tranſlates the word *El* where-ever he finds it, *Deus fortis*, the ſtrong God, and ſo puts both together.

Now if we tranſlate it as our Tranſlators have done it, God, *Jehova Jehovah, El*, God, (he repeats the Name of God three times) the Import of that is, that the three Perſons are herein proclaimed to be merciful and gracious. There muſt be ſome great Myſtery in the thrice repeating it: If the thrice repeating an Attribute, *Holy, Holy, Holy*; if the thrice repeating, *the Lord, the Lord, the Lord*, Numb. 6. 23, 24, 25, 26. hath the Myſtery of all three Perſons, then the Repetition of the Name of God, fixed to Mercy and Gracious, hath the like. So *Ainſworth* and others have improved it. So that from this it is evident, that all three Perſons incline to be merciful and gracious, God the Father, God the Son, and God the Holy Ghoſt: and what is this other than what we have, 2 *Cor.* 13. 14. *The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt, be with you all. Amen.* The Holy Ghoſt is therefore both gracious and loving as well as the Father and Son, for it is he communicates the Love and Grace of both thoſe Perſons. I find not (I confeſs) a Scripture where the Holy Ghoſt is call'd *merciful*, but I find Scripture where he is called *good*, which is the Root of Mercy; *Pſal.* 145. 10. *Thy Spirit is good.* Neh. 9. 20. *Thou gaveſt them thy good Spirit.* I find alſo that Love is aſcribed to him, *Rom.* 15. 13. Now what is Mercy? It is but Love and Goodneſs extended to Creatures in Miſery. I find alſo that Grace and Mercy are the Fountain of all Bleſſings both ſpiritual and temporal, *Epheſ.* 1. 2, 3. And I find

Grace, and Mercy, and Peace, is wiſh'd, as from God the Father, and God the Son, ſo from God the Holy Ghoſt, *Rev.* 1. 3, 4. So then he is the Fountain of Grace. I will not open that Controverſy between Papiſts and us about ſeven Spirits: It is but one Spirit, 1 *Cor.* 12. 4. But what I will inſiſt on is, an Anſwer to that Queſtion, Why the Holy Ghoſt ſhould bear the Name of אל *El, ſtrong, the ſtrong God*, for it ſignifies both, an Attribute as well as a Perſon; *Jehovah* the Father is call'd, and *Jehovah* the Son is call'd, and the Holy Ghoſt is call'd ſo too; but why is this Name *El* here [*the ſtrong God*] given unto him rather than *Jehovah?*

The Anſwer is; He hath the Execution of all the Mercy that God doth diſpenſe to us, it is committed to him; the Father had the decreeing Part of all Mercy, the Son the purchaſing Part, and the Holy Ghoſt the operative Part, which requires Power and Strength; and therefore you find ſo often the Holy Ghoſt to be expreſſed as *the Power of God*, as Chriſt's Perſon in the *Proverbs* is called *the Wiſdom of God*. The Holy Ghoſt is call'd *the Power of God*, Luke 1. 35. *The Holy Ghoſt ſhall come upon thee, and the Power of the Higheſt ſhall overſhadow thee.* And in *Luke* 24. 49. he is called *the Promiſe of the Father.* Who is that Promiſe? Compare it with *Acts* 1. 4. and you will find it is the Holy Ghoſt. What is the Holy Ghoſt called in that Place of the *Acts? Chriſt being aſſembled together with them, commanded them that they ſhould not depart from* Jeruſalem, *but wait for the Promiſe of the Father.* Where was that Promiſe? The 5*th* Verſe tells us, *You ſhall be baptized with the Holy Ghoſt.* How is the Meaning of that expreſs'd? *You ſhall receive Power*, after that the Holy Ghoſt is come upon you, *ver.* 8. And in Scripture theſe things are often joined; *The Goſpel came not in Word only, but in the Holy Ghoſt and Power*, 1 Theſſ. 1. 5.

The Holy Ghoſt then is he that ſhews Mercy, he is ὁ ἐλεῶν. There are five Offices which the Holy Ghoſt exerciſeth in the Churches, mentioned in *Rom.* 12. 8. and the laſt is called ὁ ἐλεῶν, a Shewer or Executor of Mercy, to ſupply all Needs and Neceſſities to the Sick, *&c. Let him that is the Shewer of Mercy do it with Chearfulneſs*, *i. e.* whoſe Office is to be merciful. There are many particular Mercies which the Holy Ghoſt hath the Office to diſtribute, as he is the Diſpenſer of Mercy. For example,

1. Begin with Regeneration, that is, Mercy; *According to his abundant Mercy he hath begotten us*, 1 Pet. 1. 3. Who begets? The Holy Ghoſt.

2. Who brings home all the ſure Mercies of *David*, all that the Father hath decreed, or the Son purchaſed, *John* 16. 14, 15. He will not leave us as Orphans unprovided for. Therefore,

3. Is it not Mercy to take care of Orphans, Children that are fatherleſs and motherleſs, that elſe would be deſtitute? *John* 14. 17, 18. The Holy Ghoſt ſays, *I will not leave you* Orphans, the word is ſo in the Original. Is it not Mercy to tend the Sick? Alas! how doth the Holy Ghoſt attend thy Soul all the time of thy Infirmities and Sickneſſes, and to eaſe thee he bears them, *Rom.* 8. 26.

4. Who is the Advocate to plead for thee, and undertakes all thy Suits for thee, and to obtain all Good? It is the Holy Ghoſt. Who makes all thy Prayers, *Rom.* 8. 26. draws all the Petitions thou putteſt up? He indites them. Who does bear with the Noiſomneſs that is in thee? It is the Holy Ghoſt. And is not that Mercy, as it is in a Nurſe or Mother to bear the Noiſomneſs of a poor Child? and tho he be grieved, yet he continues his Love and Care, ſo as no Mother nor Nurſe doth the like. Is not this Mercy? Who mourns with thee in Miſery like a Dove, (as he is call'd) who keeps thee Company, and brings thee Cordials? It is he who is the Author of all Comfort, *Acts* 9. 31. who fills thee with all Joy and Peace in believing. It is the Holy Ghoſt, *Rom.* 15. 13. To conclude; Who ſtrengthens thee in all Temptations, and upholds thy feeble Knees and weak Hands? It is the Holy Ghoſt. And is not that Mercy? *Epheſ.* 3. 16. *That you might be ſtrengthned with Might, by his Spirit in the inner Man.* I have done with this word אל *El*, as it ſignifies a Perſon, and imports the Mercy of the Holy Ghoſt. I come now to אל *El* as it is an Attribute (and the moſt of Tranſlators ſo render it, *Junius* calls it *Deus fortis, the ſtrong God*) and ſo the word ſignifies Strength, Strengthning, Strong in Might; we call it *vis* in Latin, *that Power that ſubdues all things to it ſelf*, Phil. 3. 21. And ſo God *is mighty in Strength*, Job 9. 4. Now I am to handle it as an Attribute, I join Greatneſs with it, for ſo they are joined, and both with Mercy, as in *Jer.* 32. 17, 18, 19. where he joins *great*, and *mighty*, and *merciful* all together; *magnus ille,*

potens ille, as *Piſcator* renders it. I confeſs I wonder at it, to find it up and down when they make Prayers in Scripture, (as *Jeremiah* does here) that they ſhould put *merciful* and *mighty*, and *terrible* and *great* all together; you ſhall find it ſo, *Neh.* 1. 5. *O Lord God of Heaven, the great and terrible God, that keepeſt Covenant and Mercy*, &c. Here they are joined together. And ſo when he made his ſolemn Prayer, Neh. 9. 32. *Our God* (ſays he) *the great, the mighty, and the terrible God, who keepeſt Covenant and Mercy*, &c. which is plainly the ſame that *Moſes* expreſſeth it in *Exodus*. You have it alſo in *Dan.* 9. 4. in his ſolemn Prayer, *O Lord* (ſays he) *the great and dreadful God, keeping the Covenant and Mercy*, &c. Thus *Mercy*, and *great*, and *terrible*, are joined all together, and all refer to this Paſſage in *Moſes*, as the Margin of your Bible ſhews. Now when he ſaith, *the terrible God*, truly it imports two things:

1*ſt*. His being glorious and illuſtrious, and that he is to be reverenced.

2*dly*. It imports a Dreadfulneſs; he is terrible in Praiſes, *Exod.* 15. 11. What doth that imply? That he is magnified, illuſtrious, great and glorious in Praiſes, not only doing things that are dreadful, tho ſo he is ſaid to be terrible in doing to the Sons of Men, and yet he ſpeaks not of Judgment, *Pſal.* 66. 5. but wonderful Works of Mercy.

That which I am to give Account of is, that Power and Mercy ſhould be joined together, God the ſtrong, and God the merciful; take in Greatneſs, (if you will) and take in Terribleneſs. In *Pſal.* 62. 11, 12. ſays he, *God hath ſpoken once, twice have I heard this, that Power belongeth unto God. Alſo to thee, O Lord, belongeth Mercy, for thou rendereſt to every Man according to his Works.* I confeſs it is alledged, I heard it once, and twice, that is, God ſet it on upon me as a ſpecial ground of Comfort; you have the Phraſe ſo uſed in *Job* 33. 14. *For God ſpeaketh once, yea twice, yet Man perceiveth it not.* I confeſs I was ſuſpicious it might refer to this Paſſage of *Moſes*: I found firſt the Engliſh Annotators ſay, that it was a plauſible Interpretation to refer it to what God had ſaid upon Mount *Sinai*, where there are two things (ſay they) ſaid. Firſt, That God was a jealous God. Secondly, Shewing Mercy, *Exod.* 20. 5, 6. I conſulted *Hammond*, and he in his Paraphraſe refers us to what God had ſpoken in Mount *Sinai*, but he ſpeaks it indefinitely; but the others refer it to the ſecond Commandment: I ſtick at this, that *Jealouſy* is mentioned in the Commandment, but *Power* is not; but here he ſays, *Power belongs to thee, O Lord God, and Mercy.* I thought therefore I might go further, and take a ſtep further upon Mount *Sinai*, where the Law and this Declaration was given, as it is expreſs'd, *Exod.* 34. The Pſalmiſt ſays, *he heard it twice*; he heard it from God's Mouth, *that Power belongs to God*; and he heard it, that Mercy belongs to God; and he heard the ſame from *Moſes*, Numb. 14. 15, 16. *Let the Power of my Lord be great, according as thou haſt ſpoken, ſaying*, &c. In *Pſal.* 103. he expreſly quotes God's ſaying to *Moſes*, *The Lord gracious and merciful:* and in *Pſal.* 62. he ſays, he heard it once and twice, again and again, both from God and *Moſes*, that Power belongs to him, and Mercy belongs to him.

I come now to that which is the main thing which I ſhall endeavour to make uſe of, which is this, why theſe two are joined together, Power and Mercy, by *Moſes*, Numb. 14. by *Daniel*, *Nehemiah* and *Jeremiah*. I will not give you the Heathen Accompt: you know *Tully* ſays, *Jupiter* is call'd *Optimus maximus*: he reduceth it to this very thing; he is called *Optimus*, the moſt good God, the moſt good, or thrice good God (ſays he); he is for his Benefits, *propter vim vero & potentiam maximus*: for his Force and Power he is called the great God; he knew God to be good, but knew not God to be merciful. But let us follow Scripture.

The Inquiſition is this, why he joins Strength, and Greatneſs, and Dreadfulneſs, with Mercy: 1. (ſay I) To ſet Mercy out the more, to exalt Mercy the more. Certainly it is prefaced to that purpoſe, *Neh.* 9. 32. *Our God, the great, the mighty, and the terrible God, who keepeſt Covenant and Mercy*, &c. It was well he could ſay firſt, *our God*, before he ſays, the *great and terrible God*, that ſo they might be ſure that ſhould import no hurt to them. But the Preface is to ſet forth and aggrandize Mercy the more, that a God ſo great, ſo dreadful, ſhould yet be merciful. The Lion in Chriſt commends the Lamb that is in him, as *Rev.* 5. 5, 6. that he that is ſo great, and ſtrong, and terrible, ſhould be a Lamb: It is becauſe *the Name of God is in him* that he is ſtrong, and he is merciful too. Look, as the Unworthineſs and

Sinfulneſs of us, whom God loves and ſhews Mercy to, commends his Love, as you have it in *Rom.* 5. 8. ſo the Greatneſs and Terribleneſs of the Perſon that loves doth advance and magnify his Goodneſs and Mercy, that he that is ſo great and terrible, and hath ſuch Power, ſhould yet be ſo merciful. *Pſal.* 89. It is a Pſalm which profeſſeth to ſing and ſet forth the Mercies of God, and the ſure Mercies of *David*, *I will ſing of the Mercies of the Lord for ever, and Mercy ſhall be built up for ever*, ver. 5. *The Heavens ſhall praiſe thy Wonder, thy Miracle.* He calls Mercy the greateſt Miracle that ever was: Wherein lieth it? He tells us in theſe Words, *Who in the Heavens can be compared to the Lord? God is greatly to be feared in the Aſſembly of the Saints, and to be had in reverence of all that are round about him: Who is a ſtrong Lord like unto thee?* &c. So that Mercy in the firſt Verſe meets in this God, that in the ſeventh and eighth Verſes is ſo great a God, ſo fearful to all that are round about him; and they that are neareſt him know him beſt, they ſay ſo of him, that this God ſhould be a God of Mercy: this begets a Stupor, an Amazement, that he that is able to rebuke all, and deſtroy all with a Nod, ſhould yet have ſo much Love and Mercy. This exalts, and ſets out his Mercy, and makes it a wonder. 2. This Greatneſs and Power in God conduce to make him (we muſt not uſe that word *make* but after the manner of Men) to be merciful and gracious. The multiplying Grace iſſues from *Jehovah* as he is Almighty. This is the Difference between God and Man: In Man Weakneſs is the Foundation of Mercy very much; thoſe that are weakeſt for Age, as Children, will cry bitterly if they ſee any one in Miſery; thoſe that are weakeſt in Sex, as Women, are moſt pitiful; thoſe that are of ſofter Tempers amongſt Men, are more merciful, which ariſeth from Weakneſs: but in God Mercy flows from Strength, and Power, and Greatneſs; *The Lord God, ſtrong, merciful.* You find in Scripture God is merciful, not after the manner of Men; 2 *Sam.* 7. 19. *Is this the manner of Men, O Lord God?* Thus he ſpake when he conſidered the Greatneſs of the Mercy beſtowed; as when it is ſaid, *My Thoughts are not your Thoughts, but as the Heavens exceed the Earth, ſo,* &c. *Iſa.* 55. 8, 9. It is alſo true, God is merciful not after the manner of Men for kind of Mercies, *I am God and not Man, therefore you are not conſumed*, Hoſ. 11. 9. *i. e.* becauſe I am merciful as God. His Mercy then proceeds from his Greatneſs and his Strength: From his Greatneſs, as is plain from 2 *Sam.* 7. 19. when he had ſaid, *Is this the manner of Men, O Lord God?* ſays he, *According to thine own Heart haſt thou done all theſe great things: Wherefore thou art great, O Lord God; for there is none like unto thee, neither is there any God beſides thee.* God did it out of his own Heart, as having a great Heart: The Mercies he declares to *David* there, proceed from Strength, as he is *the Lord God, ſtrong and merciful.* So it is alſo, *Numb.* 14. 17. *Let the Power of my Lord be great, as thou haſt ſpoken.*

I would make it plain, that God's Mercy proceeds from Strength; or that becauſe he is a ſtrong God, able to do all things, becauſe he is Almighty, therefore he is merciful. 1*ſt.* It fits him to be merciful, his Strength doth ſo qualify him, as we may ſpeak after the manner of Men: He hath all that qualifies a Perſon for the Reality of Mercy. He is free from all Miſery, hath no Subjection to any kind of Miſery whatſoever; hath no Subjection to Potentiality, as the Schoolmen ſpeak in this Point. Why? Becauſe he is a ſtrong God, he is a powerful God, and an Almighty God, and that keeps him off from all Miſery, and exempts him from all the Dints and Impreſſions of Miſery.

There is (I ſay) a blaſphemous Queſtion that hath been travers'd up and down by corrupt Divines, Whether God hath Mercy truly in him, and be of a merciful Diſpoſition. And what Reaſon do they give for it but this? ſay they, Mercy ariſes from Senſe of Miſery, that one lays to Heart others Miſery as that which may be ones own, which we cannot ſuppoſe to be in God.

Say I, to anſwer it, Here lies the Queſtion, What it is that is truly Mercy, whether it be that one out of Weakneſs is condoling you or pitying you, that is unable to help, whether that be truly Mercy or no? or whether a Readineſs of Will and a Propenſeneſs of Affection, joined with Ability to ſuccour effectually and irreſiſtably, whether this be not Mercy rather? ſince the firſt proceeds from Weakneſs, but this from Strength. I ſay, here lies the Queſtion, whether yea or no, one that out of Weakneſs and Paſſion condoles with you, and hath from that ground Pity in him, that Affection of Pity, of ſuffering with you, and is ſorry you are in Miſery, and troubled you are ſo, but yet is unable to help, whether this be Mercy truly or no? or whether one that hath Readineſs of Will, his Soul is inclined to help, and he joins Ability to help, which of theſe two is Mercy? ſay I, the laſt, and that is in God, and it is demonſtrable thus:

1. If he that is merciful be himſelf liable to Miſery, he is not in that Senſe merciful. Why? Becauſe he is ſo far weak and unable to help. That ſame King in the Famine could not ſhew Mercy, becauſe he could not help; 2 *Kings* 6. 26, 27. *O Lord my King, help*, ſays the poor Woman. If any Body could help, a King could; but ſays he, *If the Lord helps thee not, I cannot:* I am a poor weak Creature, in plain Words; ſhould I help thee out of the Barn, to give thee Bread; or Winepreſs, to give thee Drink? I can do neither, ſaith he. What was the Reaſon he was thus unable to grant an Aid? He was weak and ready to die, as well as other Men. That is Mercy which in the Iſſue and Event will prove it ſelf ſo, that is Mercy indeed and truly.

2. If he be not able to help you efficaciouſly, he does but increaſe your Miſery, as you ſee in the Caſe of this poor Woman and the King. Poor Woman, what ail'd ſhe? he told her he could not help her. The Woman was extremely diſturb'd, that ſhe came to a King, and the King could not help her: *What aileth you*, ſays he? 2 *Kings* 6. 28. Says ſhe, I come not to you for Mercy, but for Juſtice: Here is a Woman ate my Child yeſterday, and I ſhould have eat her Son, but ſhe hath hid him; ſo ſhe came to the King for Juſtice. Directly he could not help her in that neither, he could not order the Child to be kill'd, it had been Murder, but he increas'd her Miſery by all this. So that now, ſay I, that which fits for Mercy is, that one is free from all Miſery, Impotency and Weakneſs, and hath a Fulneſs of Ability to ſuccour, and this is from Strength. Now,

2dly. To pardon Sin (which is our Caſe) is in it ſelf an Act of the greateſt Strength in God; and therefore Strength fits him for being merciful. The Phariſees ſaid, *No Man is able to forgive Sins but God*, Mark 2. 9. Says Chriſt, *I will ſhew you I am able to forgive Sins.* Why? To the Man ſick of the Palſie, ſays he, *Take up thy Bed and walk.* He did this, to ſhew that he who had Power and Strength to heal ſuch a Diſeaſe, had Power alike to be merciful: and had he not been the Almighty God, he could not have ſaid, *Thy Sins are forgiven thee.*

3dly. For a Man to contain his Anger, it is from Strength; *Prov.* 16. 32. *He that is ſlow to anger, is better than the mighty; and he that ruleth his Spirit, than he that taketh a City.* Thus it is the Strength of a Man to overcome his Paſſion: *Let the Power of my Lord be great, according as thou haſt ſaid, The Lord is long-ſuffering, Numb.* 14. 17, 18, 19. There is a good Saying in one of the Collects in the Common-Prayer-Book; O Lord, that ſheweſt thy Omnipotency chiefly in ſhewing Mercy, in forgiving Sins: wherein it is accounted an high Act of Omnipotency to forgive Sins.

But you will ſay, Though here is an Ability to ſuccour, and out of Strength to ſhew Mercy, yet where is the Affection of Mercy, and whence ariſeth that?

Anſw. The Seat of Mercy is the Will, as appears by that Speech, *I will be merciful to whom I will be merciful*, Exod. 33. 19. Now the Will of God hath Affections in it; for there is Hatred of Sin, which is an Affection that is natural, and Love an Affection of the Will that is natural. Tho theſe Affections in God are but various Poſtures of his Will to various Objects, what then is Mercy in his Will? Not a mere Act, but a Propenſity, an inward Inclination from out of his Goodneſs of Will to ſhew Mercy to them that are in Miſery; *Pſal.* 86. 5. *He is ready to forgive: The Lord is good and ready to forgive, and plenteous in Mercy.* Theſe are not Metaphors, (as Bowels and the like, uſed of Mercy) *Pſal.* 34. 18. But *the Lord is nigh unto them that are of a broken Heart:* Not in reſpect of Omnipotency merely; ſo he is to all, but in Readineſs of Diſpoſition and Inclination, he is ready and quick to be merciful ſo ſoon as he ſees their Hearts. If any ſay that God willeth Mercy, and it is his Will to ſhew Mercy, let them but add and acknowledg that there is a Propenſeneſs in his Will thereunto, unto ſuch merciful Acts; and then they muſt ſay too, that Mercy (as to the Affection of it) is a Property in God.

But doth his Power and Strength move and ſtir that Affection in him, and render his Will propenſe unto Mercy?

Anſw. Yes: And to prove that it moves, I take that of *Moſes* for my Ground, *Numb.* 14. 17, 18, 19. when pleading for Forgiveneſs, he ſays, *Let the Power of my Lord be great. Pardon I beſeech thee this People, as thou haſt forgiven them hitherto.* He woes God with that very Conſideration, and preſents it to him. Now it is a ſure Maxim, that what *Moſes* was taught by God to move God with, that God himſelf is certainly moved withal.

If you ſay unto me, But in what manner is he moved with it thereunto?

Anſw. Becauſe he hath Power lying by him *to help in time of need*, and he can put it forth as eaſily and readily as we think a Thought, or ſpeak a Word.

There is a Saying in 1 *John* 3. 17. *If a Man hath this World's Goods, and ſeeth his Brother hath need, and ſhutteth up his Bowels of Compaſſion from him, how dwelleth the Love of God in him?* Truly God hath Love dwelling in him, yea *God is Love*, 1 *John* 4. 16. and he hath Power to help them whom he loves, and he ſets himſelf to love his Children. Why then, thinks he with himſelf, have I Power to help them I love, and do I ſee them in Miſery, and ſhall my Power lie by, and not ſhew it ſelf? I may ſay, that if he thus ſees them whom he loves to abide in Miſery, and yet ſhut up his Affection of Mercy towards them, how doth Love dwell in God? how is he Love to ſuch? So that this is my Concluſion. Mercy implies in it ſelf a Non-ſubjection to Miſery, and alſo an Ability and Fulneſs of Strength to help; and a Will, which tho it hath not Paſſions in it, yet hath Love and Propenſeneſs to Goodneſs. There is a Readineſs to forgive, there is an Affection which is the Foundation of ſhewing Mercy. So that he only is truly merciful. It is a Baſtard-Mercy that is in Creatures, for that is true Mercy that is able to help with a Propenſeneſs to do ſo, which alone is in God, who is *the Lord God ſtrong, and the Lord God merciful.* It's then but a baſtardly ſpurious Mercy that is in Creatures, and only God is merciful upon this reſpect, that God only is God.

Uſe 1. Is God's Power and Strength join'd with Mercy? Is it that which fits him for Mercy? O bleſs him that you find ſo dreadful an Attribute as Power join'd with Mercy: Why? you find them divided elſewhere, when they are to be exerciſed on others than the Elect: *Rom.* 9. 22. *What if God willing to ſhew his Wrath, and make his Power known, indured with much Long-ſuffering the Veſſels of Wrath fitted for Deſtruction.* There is Power join'd with Wrath; let us therefore adore this God that hath in this Proclamation of Mercy, *Exod.* 34. put the God ſtrong and merciful together.

Uſe 2. Do we find Mercy and Power joined together and paired elſewhere, as in *Pſal.* 62. 11, 12. then as it is in that Pſalm, *Go, truſt him in all times:* for upon theſe two grounds he bids us, *ver.* 8. to *truſt in him at all times.* But there are ſome times in your Lives that you are in ſuch a Caſe and Condition that you have no kind of Hope or Poſſibility of Thought that ſuch a thing ſhould come to paſs: but *truſt in him at all times.* Why? Becauſe Power belongeth to him, and Mercy; theſe two put together will effect any thing: what is too difficult for God the ſtrong, and God merciful? Now I draw this Uſe out of *Jer.* 32. 17, 18. (which I cited before) *I prayed unto the Lord, ſaying, Ah Lord God, behold thou haſt made the Heaven and the Earth by thy great Power, and ſtretched-out Arm; and there is nothing too hard for thee: Thou ſheweſt Loving-kindneſs unto thouſands, and recompenſeſt the Iniquity of the Fathers into the Boſom of their Children after them: The great, the mighty God, the Lord of Hoſts is his Name.* The Caſe ſtood thus; The Prophet *Jeremiah* was bid to buy a Purchaſe of Land, as you read in the forepart of the Chapter; it was at a time when the City was deſtroyed by the Sword, Famine and Peſtilence, as at *ver.* 24. and the City given into the Hands of the Chaldeans, and they were by Prophecy to be ſeventy Years. The thing that was ſignified by this was, as God told him, *Thus ſaith the Lord of Hoſts, Houſes and Fields ſhall be poſſeſs'd again in this Land.* The poor Man's Spirit was extremely exerciſed about it; not for the Loſs of his Money, but Strangeneſs of the thing, (as you will ſee it a ſtrange thing, but he ſaw more) and it was the ſtrangeſt thing could fall out, and the greateſt Mercy to the People of God that could fall out: Becauſe the manner of Conquerors was to remove all the People; as when they conquered *Judea* they took all the People and removed them, and planted them in other Countries, and brought People out of thoſe Countries and planted them in *Judea.* They did ſo with the ten Tribes, they took the ten Tribes out of their own Land, and carried them into *Media*, and planted

Part I.

ed in the room of them the Natives of thoſe Countries where themſelves were planted. The Land of *Judea* was a fruitful Place, and that there ſhould be brought into that Land Strangers to poſſeſs it, and that there ſhould be ſeventy Years time before they ſhould return, this was the greateſt Wonder in the World they ſhould return. Yet notwithſtanding the Lord intended that the Land ſhould not be inhabited but by a Company of poor Jews that were left: But the Land was made deſolate: 2 *Chron.* 36.21. it's ſaid, the Land enjoyed its Sabbaths: There was a Law, that the Land every ſeventh Year ſhould not be digg'd; and accordingly God ſays, 2 Chron. 36. 21. *Your Land ſhall enjoy its Sabbaths, it ſhall be deſolate.* But all this tended to make good that, which was ſo ſtrange a thing to be done. There was the Babylonian Monarchy to be deſtroyed: Of them it is ſaid, *The Children of* Iſrael, *and the Children of* Judah, *were oppreſſed together, and all that took them Captives held them faſt, they refuſed to let them go: but their Redeemer is ſtrong, the Lord of Hoſts is his Name,* Jer. 50. 33. When they were deſtroyed, that they ſhould poſſeſs every one their own Land again, what a wonderful thing is this. The Turk does not thus, yet they were as barbarous as the Turks; *Neh.* 5. 12. Nay, the Prieſts were free from Taxations upon their Land, *Jeremiah*'s Land ſtood free, *Ezra* 7. 24, 25. Was not that a ſtrange Word that there ſhould be buying and ſelling of Land again, it was not done for any Nation elſe; that in *Pſal.* 126. 2. the Heathens among themſelves ſaid, *The Lord hath done great things for them.* Now *Jeremiah* received the Revelation of this in *ver.* 15. that there ſhould be Houſes, and Fields, and Vineyards poſſeſs'd again in the Land: He goes to God to ſtrengthen his Faith therein, ver. 17. *Thou art the great and potent God, thou ſheweſt Loving-kindneſs unto thouſands.* He urges theſe two Attributes upon God; (you may ſee what it is to urge two ſuch Attributes upon God, and have Faith to do it) when he had urged theſe (I ſhall ſhew you the Iſſue of it) directly God makes this gracious Promiſe upon this Prayer of his, to reſtore them to their own Land, and reſtores him not only his Money but Land too. Read what God did in anſwer from the 36*th* Verſe to the end of the Chapter. This good Prayer of his, urging in this difficult Caſe theſe two great things, the Power and Mercy of God, you ſee what it drew out from God, and what great things God did for his Mercy's ſake, and by his Power, for theſe poor People. Therefore let us in all Straits and Difficulties make uſe of it, and remember to do likewiſe. God is the ſtrong and merciful; *Is any thing too hard for me?* ſays God, in the ſame Chapter. No, Mercy ſets God on work, and cauſes him to exert his Power, which effects every thing.

Vſe 3. Let us glorify him according to the Greatneſs of this Mercy and Greatneſs join'd together. Men, the more great they are, do degenerate into Rigour, and Severity, and Cruelty. Your great Kings have but the Name of Gracious, ſays Chriſt, by a Reflection on them; *Luke* 22. 25. *The Kings of the Gentiles exerciſe Lordſhip over them, and they that exerciſe Authority upon them are called Benefactors.* I take his Meaning to be this, You call them Benefactors, you are fain to call them ſo gracious, and ſo clement, and juſt and gracious, and you call them Benefactors for all their Greatneſs and Exerciſe of Lordſhip over you, though they rule you according to their Luſts. But our God that is the ſtrong God, is the merciful God, and he that is the great King, whoſe Name is terrible, *Mal.* 1. 14. is alſo a good God, a merciful God, a gracious God. He is ſo merciful a God as all the Angels adore him, and worſhip him, while they conſider the Miracles and Wonders of his Mercy. Let us therefore adore him, ſince the Angels do it. Conſider *Pſal.* 89. where the ſure Mercies of *David* are ſet out, and the Angels celebrate the Miracles of his Mercy, thoſe Angels to whom he is ſo dreadful and fearful in their Aſſemblies, *ver.* 6, 7, 8. O how much more (if they magnify the Conjunction of Power and Mercy in God) ſhould we whom God ſhews Mercy to, who are the Objects of Mercy, and Subjects of Mercy, which the Angels are not.

Vſe 4. Is Mercy thus join'd with Power and Greatneſs? See, poor Wretch, what need thou haſt of his Power and Mercy every day, need of his Strength, need of all Mercies to thy Soul. As for Sanctification, and Holineſs, and Faith, and helping us to believe, they are from Strength, and depend upon the Strength of God; *Pſal.* 86. 15, 16. *But thou, O Lord God, art a God full of Compaſſion and gracious, long-ſuffering and plenteous in Mercy and Truth.* Thou O Lord *Adonai* art a God; *El* the ſtrong God, full of Compaſſion, the ſame Words as *Moſes* uſeth. Inſtead of *Jehovah*, *Adonai* is uſed, O Lord; but then *El*, ſtrong God, is the ſame Word. The meaning is, Let all the Strength and Power thou the *ſtrong God* haſt in thee, be for my Advantage. Now is it not a bold Requeſt to ſay, Lord, wilt thou give me all thy Strength to help me? A very bold Requeſt indeed, but his Mercy moves him to grant it. Thus then petition him, *Thou art a God merciful and gracious, give thy Strength to me. Thou, O God, giveſt all thy Attributes up to thy Children to ſerve their Advantage as well as to ſerve thy own Glory, give me thy Strength.* Doſt not thou need Strength (poor Wretch!) How oft is thy Heart apt to ſink, and thou canſt not believe but ſo long as God helps thee to do it? How apt to ſwoon in thy Deſpondencies and Doubts? Doſt thou find Strength come in to help thee to believe? It is the ſtrong God helps thee, *Pſal.* 138. 3. *He ſtrengthned me with Strength in my Soul* (ſays he) *when my Soul is ſinking.* Thou haſt a Heart weak to Duty, feeble Hands, weak Knees; who ſtrengthens thee in the inner Man? He does it according to the Riches of his Glory, that is, of his Mercy, (which is eminently call'd his Glory) he ſtrengthens us in the inward Man, *Epheſ.* 3. 16. *Laſtly*; Is God ſtrong and merciful? *Pſal.* 31. 24. Be of good Courage all you that hope in the Lord, and he ſhall ſtrengthen your Heart; for he is your ſtrong God, and he is your merciful God. Indeed if we had Faith and Hearts to improve and put together theſe two things, what might we not obtain from the Hands of God, where there is Power to enable, and Mercy to make willing, what cannot be done? *Jeremiah* putting together theſe two things, *Jer.* 32. 17, 18. ſays God, in anſwer to *Jeremiah*'s Prayer, *There is nothing too hard for me*; I have Power to do it, and Heart to do it: Improve all to the Good of your own Souls. Go and ſay unto God, *O thou God, plenteous in Mercy, and full of Compaſſion, give me thy Strength, I am a poor weak Creature.* A little Cordial you ſee what Strength it gives; ſo a little of the Strength of God, how doth it ſtrengthen the Soul? make uſe of his Strength, *He is the Glory of your Strength*, Pſal. 89. 16.

Uſe 5. If Power be thus joined to Mercy, then make uſe of it for Pardon of Sin. Though Sins be great, yet in ſuch Caſes, let the Soul go to God with theſe Words, *Let the Power of the Lord be great to pardon*, and to forgive, as you ſee *Moſes* pleads it. That Strength that concurs to do all things elſe, it doth conduce to pardon Sin. Is it eaſier to ſay, *Take up thy Bed and walk*; or to ſay, *Thy Sins are forgiven thee?* ſaith our Saviour Chriſt. It is twice ſaid in *Jer.* 32. *Nothing is too hard for me:* God ſpeaks it once at *ver.* 27. and *Jeremiah* ſays it at *ver.* 17. He ſpeaks it of Matters of Providence; apply it to Sin, there is no Sin too hard for him, for merciful Power, or powerful Mercy to pardon. God is as ſtrong in forgiving Sin, and in the Power that forgives, as he is in his providential working Power: and as God's Power is good at making Worlds, nay at making his Heavens, wherein he dwells, the High and Holy Place, ſo his Power is as good at pardoning Sins, and the one is as great a Work as the other. In ſuch Caſes, let thy Faith bring it to this, God is able to pardon thee; and do but think with thy ſelf, He that was able to make a World, is able to pardon me: He can find that in his Heart as is ſufficient to pardon me. It is a great Step of Faith when Men ſee, and are convinc'd of their Sinfulneſs, to go to God and ſay, Thou art able to make me clean, thou art able to pardon my Sin.

Uſe 6. Doth Power thus yoak with Mercy; nay, is it the *Ratio* of Mercy? (I mean of that Phraſe) then take God's Counſel, to lay hold on his Strength. *Iſa.* 27. 5. *Fury is not in me.* He ſpeaks as to his Vineyard, his Church, Fury is not in me againſt my Church, I can do that no hurt; but my Fury is againſt Briars and Thorns, as *ver.* 4. Who would ſet the Briars and Thorns againſt God in Battel? He would go thorow them, and would burn them together. Well, Is there no Remedy if they be Briars and Thorns? Yes, even for them there is a Remedy: What is that? *ver.* 5. *Let them take hold on my Strength. Of my Strength*; what is that? It is an Alluſion to *Jacob*'s Story that had Power with God, *Gen.* 32. 28. The meaning is, Humble your ſelves. Suppoſe a Child or Servant ſhould ſee one coming to ſtrike him, they fall down in the humbleſt manner, and lay hold upon their Hands. Lay hold (ſays God) upon my Mercy, and Strength joined with Mercy, and I am charm'd, you may rule me; Mercy ſays it twice before Power's Face, you may make Peace with me, and you ſhall make Peace with me.

CHAP. VIII.

The next word in this Proclamation of Exod. 34. 6, 7. *explain'd* [Merciful]; *from whence Mercy ariſeth in God.*

I Come now to the next Attribute expreſs'd in this Proclamation, *MERCIFUL*: ***The Lord, the Lord, God, ſtrong, gracious, merciful, abundant in Goodneſs and Truth, keeping Mercy for thouſands, forgiving Iniquity, Tranſgreſſion and Sin***, Exod. 34. 6, 7. Things attributed to God here are of three ſorts.

1. The inward Diſpoſition, or Inclination, or Aptitude and Readineſs to Mercy, that is in the four firſt Attributes, Merciful, Gracious, Long-ſuffering, much in Goodneſs; and Truth is added.

2. There are his Purpoſes and Reſolutions of Mercy, keeping Mercy for thouſands; and they are immanent Acts in God, kept and laid up in God's own Breaſt.

3. There are extrinſical Acts of Mercy iſſuing from both, ***pardoning Iniquity, Tranſgreſſion and Sin.***

The meaning plainly is; Firſt, God is merciful as he is *Jehovah*, that is his Nature. Secondly, He fully reſolves to ſhew Mercy; there is his Heart. Thirdly, He hath done it, and doth it every Day; in pardoning Sin, there is his Wont and Practice. So that God is every way merciful, in his Nature, in his Purpoſes, and in his Deeds and Performances. Theſe four, Merciful, Gracious, Long-ſuffering, much in Goodneſs, are all of Mercy's Kindred and Alliance; and it is very obſervable, that when in *Pſal.* 103. 8. the Pſalmiſt doth quote *Moſes*'s Words, he only quotes theſe four Attributes, and leaves out Truth, for it was not a-kin to Mercy; it was not congenial to it, and was not recited there. Though it fell in with Mercy, yet it is not of Mercy's Pedigree. Theſe four are therefore Attributes of pure Mercy, which yet have their Diſtinguiſhment, which I ſhall after ſhew.

Obſ. That which I obſerve is, That to deſcribe the merciful Deſigns of Mercy, and Grace, and Long-ſuffering, is to define the Nature of God. Of which I ſhall ſay two things:

1. That all God's being merciful, it is reſolv'd into God's Nature, of being merciful, becauſe if being merciful be the Cauſe of merciful Effects, then Mercy muſt have an Exiſtence before; and where, but in him? Merciful Effects ſuppoſe his being merciful as the Root and Principle in himſelf; ſo that merciful Effects, and pardoning Sin, *&c.* are attributed to him as the Cauſe: *Pſal.* 78. 38. ***But he being full of Compaſſion, forgave their Iniquity, and deſtroyed them not.*** It is plain, forgiving their Iniquity is reſolved into this his being full of Mercy, as the Cauſe. Saith *Calvin*, the Cauſe is aſcribed to Mercy, which is naturally in him: In *Pſal.* 86. he implores merciful, gracious Effects towards himſelf; *ver.* 1, 2, 3, 4. ***Bow down thine Ear, O Lord hear me, for I am poor and needy; preſerve my Soul, for I am holy, O thou my God, ſave thy Servant that truſteth in thee: Be merciful unto me, O Lord, for I cry unto thee daily: Rejoice the Soul of thy Servant, for unto thee O Lord do I lift up my Soul.*** Theſe Mercies he implores in theſe Verſes upon this Ground, becauſe God himſelf is merciful, it is his Nature. And ſo too, *Neh.* 9. 31. ***Thou didſt not utterly conſume them, nor forſake them, for thou art a gracious and merciful God.*** Here theſe merciful Effects of not conſuming them is aſcribed to Mercy, as the Cauſe. *Jer.* 3. 12. ***Return, and I will not cauſe mine Anger to fall upon you, for I am merciful, ſaith the Lord.*** Still it runs in the cauſal Particle: Therefore they are infinitely out that ſay, he is ſaid to be merciful, becauſe he does merciful Effects, whereas the Scripture ſays he does merciful Effects, for he is merciful.

2. The ſecond thing I would ſay to ſhew he is merciful is, that he ſays, *Jehovah, Jehovah*, God; and then Merciful, Gracious, Long-ſuffering. This thrice repeating the ſubſtantial Name of God, hath not only a Myſtery in it of the Trinity, but refers alſo to thoſe Attributes that follow, to ſignify what *Jehovah* is; he gives him his ſubſtantial Names, and then his other Properties four times, which declare in Reality, that *Jehovah, Jehovah*, God, are one and the ſame with *merciful* and *long-ſuffering*, as I have ſhewed you largely before. And to this end too the

Name of God is joined with Faithfulneſs; *Deut.* 7. 9. *Know therefore that the Lord thy God, he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thouſand Generations.* Here is firſt a vehement Indigitation of God's being God, *Know ye therefore,* (ſays he) *know that the Lord thy God, he is God.* And to the end they might thus know him, he adds, that *he was the faithful God.* Faithfulneſs is his Truth. That he inſiſts thus on the Name of God firſt, and then the Faithfulneſs of God, it is to bring over the Godhead into Faithfulneſs, that ſo they might truſt to his Faithfulneſs as his Godhead. And indeed you find it expreſly call'd himſelf; 2 *Tim.* 2. 13. *He abideth faithful, he cannot deny himſelf.* Faithfulneſs is himſelf, *Tit.* 1. 2. *God that cannot lie:* Why? Becauſe he is God, it is his Godhead to be true and faithful. Where-ever he hath ingaged his Word, there his Godhead is ingaged to make it good, for he is the faithful God; and where-ever his Mercy is ingaged, there is his Godhead ingaged, and laid at ſtake to Eternity, to ſhew Mercy to that Soul. Now read over that, *Deut.* 7. 9. once more, *Know therefore that the Lord thy God he is God, the faithful God, which keepeth Covenant and Mercy with them that love him, and keep his Commandments, to a thouſand Generations.* Then read theſe Words in the Text of *Exod.* 34. *Jehovah, Jehovah, God merciful, gracious.* What *faithful* is there, *merciful* is here.

Let us now conſider why *merciful* is in order plac'd firſt: The Truth is, in order of Nature Grace is before Mercy, and I could give many Scriptures where Grace is firſt named: but the Reaſon why he here put merciful firſt, is, becauſe he is to ſpeak to Sinners. He preſents himſelf to Sinners; and if to them he had ſaid at firſt daſh, God is good, or God is gracious, or God is Love, Sinners would have ſaid, This ſpeaks ſhort to us, and why? Becauſe he is good to all his Creatures that never ſinned, he is gracious to Angels that never ſinned: Ay, but merciful, with that proper Effect, pardoning Iniquity, Tranſgreſſion and Sin, that is a welcome Saying to Sinners, and ſpeaks home to their Caſe.

I now ſhall conſider what is the Riſe of Mercy, which doth involve the Godhead it ſelf; that one Attribute ſhould be *Ratio alterius,* as to our Apprehenſion, is allow'd by them that did moſt exquiſitely argue about God and his Attributes. Now then I ſhall ſhew you what it is makes him merciful, (it will help our Faith to conſider it) not how all Attributes fall in, as Holineſs, *&c.* do, but what is the ſpecial Genealogy and Deſcent of Mercy, (we ſpeak after the manner of Men, and yet the Scripture ſpeaks the ſame) what is the *Ratio miſericordiæ.* Mercy fetcheth its Pedigree,

1. From his Bleſſedneſs, God comes to be merciful by Deſcent, from his having all Fulneſs of Perfection compleatly in him, and being happy in himſelf, and having no need of any thing, *Acts* 17. 25. He is the bleſſed God, and all-ſufficient God, and ſo all-ſufficient, that he is above all Miſery, that Miſery cannot reach him, and this makes and inclines him to be merciful. God having all within himſelf tranſcendently and compleatly, that he need not any thing that is out of himſelf, he is therefore able and hath Power to make others bleſſed; and being merciful, therefore he can pardon, though Sinners ſin againſt him: For why, their Sins do not hurt him, he is full of all Enjoyments, and is equally happy, whether the Creatures be or not be; and as equally happy, whether the Creature ſin or not ſin againſt him, for they no way reach to hurt his Enjoyment: *Job* 35. 6, 7. *If thou ſinneſt, what doſt thou againſt him? or if thy Tranſgreſſions be multiplied, what doſt thou unto him? If thou be righteous, what giveſt thou to him, or what receiveth he of thine Hand?* Neither the one nor the other can any way hurt him, or benefit him; he is not benefited by the Righteouſneſs of any Creature. Nay, Chriſt himſelf ſays, *Pſal.* 16. 16. *My Righteouſneſs extends not to thee,* thou art never the better by it, thou art ſo perfect a God. Nor is he hurt by Sin, therefore he can eaſily pardon. All are not alike to him as to his external Glory, but as to his inward eſſential Happineſs, they are all alike, as to any Prejudice they can do it.

What made *Paul* that he could forgive Injuries? it was that he got good by them, he was not injured at all, *Gal.* 4. 12. And ſo the Bleſſedneſs of God, and his being above all, ſo high, and above the Reach of all, is a Ground of his being merciful. I obſerve in *Luke* 1. 72. that Mercy is there ſaid to be promiſed; *To perform the Mercy promiſed to our Fathers, and to remember his holy Covenant.* Among theſe it was to *Abraham* God made himſelf known by Name, and it was to ſtrengthen his Faith in the Promiſe of Mercy. And the firſt Name by which he manifeſts himſelf is this, *I am* (ſays he) *God all-ſufficient*, Gen. 17. 1. and the word ſignifies, I am full of Paps, I am all-ſufficient of my ſelf, and therefore I am a God that can afford what is in me unto others; I have a Breaſt full for others, as well as Happineſs in my ſelf. And thus, God of Comfort, and Father of Mercies, are well joined together, 2 *Cor.* 1. 3. that is, he that is ſo bleſſed in himſelf is merciful in himſelf. *Abraham*, to whom God thus proclaimed himſelf all-ſufficient, is the Standard-Inſtance of being juſtified, and the Father of the Faithful; and that Maxim is drawn from his Example, *Rom.* 4. 5. Now it was All-ſufficiency that *Abraham* heard of, which encouraged him to believe.

There was alſo another Name of God, and that was אל עליון *El Helyon*, God moſt High, brought up by *Melchiſedeck*, when he came to *Abraham*, Gen. 14. 19. It is four times uſed there, and that is the firſt Uſe of it upon *Abraham*'s Occaſion. What is the Meaning of this, *the moſt High God?* It is, that he is above all, out of the Reach of all. Now you find the Scripture calls it, *the Mercy of the moſt High*, *Pſal.* 21. 7. Nay, it is obſervable, that ὁ ἐλεῶν in Greek, and in the Hebrew *ho eleon* is the word for *merciful*. The moſt high, and the merciful God, are well then joined together. The Schoolmen ordinarily ſay, true Mercy is only in God: Why? Becauſe he only is above all Miſery, and therefore able to help his People out of it. The Scripture ſays, it is the Mercy of the moſt High; *Luke* 6. 34, 35. *Be ye merciful as your heavenly Father is merciful:* That is the Exhortation, Imitate your Father; and, ſays he, *You ſhall be the Children of the Higheſt:* You ſhall be like him that is higheſt; therefore *be merciful as your heavenly Father is merciful.*

2. Mercy is in God *ad modum virtutis*, as a Perfection, which you know is after the way of being a Vertue. All Perfections are in God, and there are theſe three ſorts of Perfections in him. Firſt, Such as we call metaphyſical tranſcendent Excellencies in himſelf, as Majeſty, Glory, Unchangeableneſs, Infiniteneſs, Eternity. Secondly, We ſay there are Perfections of Faculties, of Underſtanding, (which the Scripture ſays is infinite) and of his Will. But, Thirdly, There is alſo in him *Perfectiones morales*, moral Perfections: We are forc'd, and God himſelf is forc'd to ſpeak of himſelf in this manner that we may underſtand. It is a good Saying of the Schoolmen, It becomes God to be moſt perfect, not only in his abſolute Being, and the Excellencies thereof, but alſo in Vertue. If you would have Scripture, ſee 1 Pet. 2. 9. *Shew forth the Praiſes of him who hath called you.* We tranſlate it *Praiſes*, but in the Margin it is Vertues. Whom doth he ſpeak of? Not of Chriſt only, but of God the Father: *Now you are the People of God*, ver. 10. *As he which hath called you is holy*, (there is one Vertue) *ſo be ye holy in all manner of Converſation*, 1 Pet. 1. 15. And anſwerably hereto ſhew forth the Vertues of him which hath called you. Now Mercy is one Vertue eminently intended in *Peter*, for it followeth, *which in time paſt were not a People, but are now the People of God*; *which had not obtained Mercy, but now have obtained Mercy*, from God, by calling you, and therefore ſhew forth that Vertue. Now Holineſs is a Vertue we all acknowledg: *As he which hath called you is holy*; *ſo be ye holy in all manner of Converſation.* And what? Is not this parallel to that Scripture, *Be you merciful as your heavenly Father is merciful*, Luke 6. 35. As Holineſs then is a Vertue in him, ſo Mercifulneſs is a Vertue in him. If you yet doubt of it, conſider further what is ſaid, *Be you perfect as your heavenly Father is perfect*, Mat. 5. 48. He ſpeaks it of Mercy, for it refers to *ver.* 44, 45. *Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you, that ye may be the Children of your Father which is in Heaven.* Now then that Mercy whereby God is perfect, muſt needs be himſelf, his Eſſence, nothing can perfect God but himſelf, he ſhould otherwiſe be beholden to an Accident, and Quality, and Creature, if any thing perfect him but himſelf. Now to ſhew the Deſcent of Mercy for ſtrengthning our Faith, conſider,

1. The Bleſſedneſs of God is the Riſe of Goodneſs in him (ſtill we ſpeak after the manner of Men). Now there is his Goodneſs of Being, Entity of Goodneſs; and there is his Goodneſs by which he communicates himſelf, and that is an Attribute, which is all one with his Being, only it inclines him to communicate: *Pſal.* 119. 68. *Thou art good, and doſt good.* The Nature of Goodneſs is to communicate it ſelf, and to be ſure Goodneſs in God is his Nature. But how doth it riſe from Bleſſedneſs? ſays our Saviour Chriſt, (there is but one ſaying of his that is not in the Evangeliſts) Acts 20. 35. *It is more bleſſed to give than to receive.* Is he a bleſſed God? He will

give then, he will communicate himſelf. In *Exod.* 33. 19. which is the Preface to this Text, *Exod.* 34. 6, 7. ſays God to *Moſes*, *I will cauſe all my Goodneſs to paſs before thee, and I will proclaim the Name of the Lord before thee, and will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* Doth God proclaim all his Goodneſs here? No, there be many Attributes he doth not proclaim. The beſt Interpretation I have is, that which is his Goodneſs communicative for us, (as for his eſſential Goodneſs it is himſelf) ſuch as Mercy, and Grace, and Truth, theſe are thoſe he proclaims, ſo that his Goodneſs is the Ground of his being merciful and gracious, *Pſal.* 25. 6, 7. *David* there praying earneſtly for Forgiveneſs, *Remember* (ſays he) *O Lord, thy tender Mercies, and thy Loving-kindneſſes, for they have been ever of old. Remember not the Sins of my Youth, nor my Tranſgreſſions: according to thy Mercy remember thou me, for thy Goodneſs ſake, O Lord.* He centers upon this, that God was good, and Goodneſs it ſelf, becauſe he knew that Mercy centred in Goodneſs. *Pſal.* 86. 5. *Thou Lord art good,* that's the firſt; *then ready to forgive, and plenteous in Mercy.* And this is the firſt Burden of many Pſalms, *the Lord is good, and his Mercy endures for ever.* And it was that they ſung in the Temple, as you may read in the *Chronicles.* You ſee then there is Bleſſedneſs firſt, and Goodneſs ariſeth from Bleſſedneſs.

2. The next thing in God is Love, and that ariſeth from Goodneſs. The Goodneſs that is in God inclines him to love, and to be the moſt profuſe Lover. You read in 1 *John* 4. 7, 8. God is Love. The Queſtion is, whether this Speech doth not import, that he is Love in himſelf, as well as that he ſhows Love. There are theſe Reaſons why it imports what he is in himſelf, when he ſays, God is Love. Says he, *ver.* 7. *Every one that loveth is born of God, and knoweth God,* that is the Affirmative; and *ver.* 8. *He that loveth not, knoweth not God, for God is Love:* that is, he knows not God in what is moſt proper to him, as to what doth moſt abound in him, for God is Love. We ordinarily ſay of a Man that is of ſuch a Diſpoſition, I know him, he is ſo and ſo; ſo the Believer knows God to be Love. Thus the Apoſtle ſays poſitively, *He that is born of God knows God, for God is Love.* I take the meaning thus; When a Man hath taſted that the Lord is gracious, the Truth is, it is not only an Act of Love that he taſtes, but he taſtes God, he ſucks *in dietatem*, he ſucks in this, that there is a Principle in God to maintain his Love to Eternity: And ſo God being Love, he knows him to be ſo. Again, he ſays, *All Love is of God, for God is Love.* What is the meaning of that? That if God be the Author of all Love, then certainly there is Love in him; *He that made the Eye, ſhall not he ſee?* But that which moſt convinceth me is, that he ſaith, *ver.* 12. *No Man hath ſeen God at any time.* He ſpeaks it of his Love, which none ſees but as manifeſt by Effects; but God is Love eſſentially. Says *Aquinas*, Whoever hath a Will, hath a Proneneſs to Love. Says *Muſculus*, As every one is in Goodneſs, ſo in Love. If God then hath a Will inclined to any thing, it is to Love; he hath Hatred in him to Sin, he hath the oppoſite: He hath a Love alſo to ſomething, only it is guided by his Will towards Creatures.

3. Love and Grace are the Roots of Mercy. Where he ſets his Love, if there be Miſery, there Love is drawn out to Pity and Mercy. The Schoolmen ſay, It is but *extenſio amoris*, but an extending of Love to the Creature when in Miſery. And indeed the Hebrew word for Mercy חסד ſignifies alſo Love or good Will. Our Tranſlators oft render it, merciful Loving-kindneſs; *Pſal.* 117. 2. *His merciful Kindneſs is great towards us.* And it is Mercy he ſpeaks of, for it is quoted in *Rom.* 15. 9. *The Gentiles ſhall glorify God for his Mercy.* And *Pſal.* 119. 76. *Let thy merciful Loving-kindneſs be for my Comfort*; or thy Loving-kindneſs be ſtretch'd out into Mercy where there is need. Where there is Love, there is a Deſign of Good to the Party loved; then Deſires follow: where there is Love, there is a rejoicing over the Perſon; when he proſpers, then there is Joy: If he be in Miſery, there is a drawing out that Love into Pity. If you ſay, *the Lord is gracious*, you go not beyond *merciful*; for that is Grace and Love drawn out to the full length, as far as Grace and Love can reach. What Phraſe the Schoolmen expreſs it by, the Scripture doth the like; *Pſal.* 36. 10. *O continue thy Loving-kindneſs:* Draw out at length thy Loving-kindneſs (ſo in the Margin). And it ſpeaks of Mercy, for he magnifies Mercy; Ver. 5. *Thy Mercy O Lord is in the Heavens.* In that Scripture too which is famous amongſt us, *Jer.* 31. 3. *I have loved thee with an everlaſting Love, therefore with Lo-*

ving-kindneſs have I drawn thee; that laſt Clauſe hath two Significations, (it is varied in the Margin) I have extended Loving-kindneſs to thee, I have ſtretched out Loving-kindneſs to thee; ſo *Piſcator* reads it. Now hence it comes to paſs, that in ſhewing Mercy God makes the Foundation of it to be Love; *Epheſ.* 2. 4, 5. *But God who is rich in Mercy, for his great Love wherewith he loved us.* Rom. 5. 8. *God commendeth his Love towards us, in that while we were yet Sinners, Chriſt died for us.* Mercy is there called Love; and it is indeed but a commending or extending of Love towards Sinners, when we were Sinners Chriſt died. *Tit.* 3. 4. *The Kindneſs and Love of God our Saviour towards Man appeared, not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us.* When the Kindneſs and Love of God appears, Mercy follows; According to his Mercy (being Sinners) he ſaveth us.

Uſe 1. Is Mercy the Nature of God, and is Mercy himſelf? Then conſider, Look how great God is, ſo great is his Mercy: Our Tranſlation reads it, As is his Greatneſs, ſo is his Mercy: Why? Becauſe it is God's. Where he pitcheth Mercy by his Will, there the whole Godhead is engaged, *Jehovah, Jehovah*, God gracious and merciful; he brings over all the whole Godhead when he will be merciful.

Uſe 2. We do treat with the Will of God every day: He that is a Believer treats with the Will of God, that he would but be merciful to him. Now thoſe that treat with the Will of God, either in a way of Aſſurance, or in throwing themſelves upon him, and hoping in his Mercy, what have they to plead? All the Mercies in the Nature of God, to be a ground of Plea before him, to tell him what a God he is in Mercy: O that we would but inure our Hearts to this Practice, it would be a mighty Advantage! In *Numb.* 14. *Moſes* having firſt urg'd the Mercies that were in God himſelf, that he is a God, long-ſuffering, great in Mercy; then he prays, *According to thy great Mercy do thou pardon.* What Mercy? The Mercy he mentioned, which is in God himſelf; *Deal* (ſays he) *according to this Mercy in thee which thou haſt ſpoken of.* As if one were to ſupplicate a merciful Man, he implores the Mercy and Ingenuity of his Nature, which upon all Occaſions he had ſhewn. *Moſes* was the firſt that brought up this happy Expreſſion, *According to thy Mercy*, (I know not where it is uſed by any other Man) that is, according to the infinite Mercy in thy Heart and Nature. *David* did next uſe it, *Pſal.* 25. And in the great Caſe of his Sin of Adultery, *Pſal.* 51. 1. *That he would be merciful to him according to the Multitude of his Mercies.* And as he needed all the Mercies in God, ſo he confeſs'd the Sin of his Nature, and hath Recourſe to the Mercies in God's Nature. But it is *Pſal.* 25. 7. I pitch on: There he doth not content himſelf only with this Expreſſion, *According to thy Mercy*, but he adds another Phraſe, *For thy Mercy ſake, and Goodneſs ſake. Muis* obſerves in this Coherence, *Good and upright is the Lord*, that he centers in his Nature. Thou haſt a merciful Nature, deal with me according to that, and for the ſake of that, according to thy Mercy for thy Goodneſs ſake. The Meditation of that Attribute was the Foundation of his Faith and Prayer herein. When he hath done, he referreth himſelf to *Moſes*, ver. 11. *For thy Name's ſake, O Lord, pardon my Iniquity, for it is great.* He refers to that Name proclaimed before *Moſes*, Exod. 34. 6, 7. But you will ſay, How do theſe Expreſſions, *for thy Name ſake, for thy Goodneſs ſake, for thy Mercy ſake*, imply the ſame as *for himſelf, for his own ſake*, how do they involve the Godhead? Look to *Iſa.* 43. 25. *I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake*, that is, for my ſelf: *Iſa.* 48. 11. *For mine own ſake, even for mine own ſake will I do it.* You have it twice in one Verſe; and that which is *for Mercy ſake* in one place, is *for mine own ſake* in another: And behold it is I, I am he, as I am God who doth it. What is this but *Jehovah, Jehovah, God merciful?* We may learn from Old Teſtament-Phraſes that which we do not ſo much conſider. They have taught us in their Prayers from *Moſes*'s Example, how to pray and urge the Mercies of God; *Dan.* 9. 18, 19. He had ſaid, *For thy Mercy ſake do this.* And at *ver.* 19. *For thine own ſake do this:* He puts them both together. To me this is a great thing, that when we go to pray, we have the liberty to urge God to ſhew us Mercy for his own ſake; that altho it is we who have the Benefit of the Mercies, yet we may urge him, Thou ſhalt have the Glory of it, thou ſhalt have the Glory of thy Grace by it, and the Glory of thy Mercy by it. It is yet again a greater Advantage in praying, that we have all the Mercies in God before us to ſpread before him; Mercies in his Word might be limited,

mited, but in his Nature they cannot. What may we not obtain at the hand of God, if we could improve this Notion, to go to God to be merciful to us, as God, and according to the Mercies that are in his Nature, and for the ſake of them?

CHAP. IX.

The other part of the Proclamation of the Mercies of God's Nature in Exod. 34. *explained. The Meaning of thoſe Words,* Jehovah, pardoning Iniquity, Tranſgreſſion, and Sin, *ſhewed, by the Explication of another Text,* Pſal. 89. 30, *to* 37. *That the Covenant of Grace in Chriſt is the ſubſtantial Scope and Deſign of the Pſalm. That the Promiſes of God's pardoning Mercies do concern, and are made unto Chriſt's ſpiritual Seed. That there is ſuch an Amplification of Grace in them, as to extend to the worſt Caſes they can poſſibly be ſuppoſed to be in. That they are ſtrengthned by the firmeſt Engagements.*

PSAL. LXXXIX. 30, &c.

If his Children forſake my Law, and walk not in my Judgments: 31 *If they break my*
Statutes, and keep not my Commandments: 32 *Then will I viſit their Tranſgreſſion*
with the Rod, and their Iniquity with Stripes. 33 *Nevertheleſs my Loving-kindneſs*
will I not utterly take from him; nor ſuffer my Faithfulneſs to fail. 34 *My Cove-*
nant will I not break, nor alter the thing that is gone out of my Lips. 35 *Once have*
I ſworn by my Holineſs, that I will not lie unto David. 36 *His Seed ſhall endure*
for ever, and his Throne as the Sun before me. 37 *It ſhall be eſtabliſhed for ever as*
the Moon, and as a faithful Witneſs in Heaven. Selah.

I Shall center in the 89*th* Pſalm for the illuſtrating that great Attribute of *Jehovah merciful*, Exod. 34. *Pardoning Iniquity, Tranſgreſſion and Sin*, &c. Altho firſt I muſt neceſſarily premiſe ſome few things concerning the main drift of the Pſalm.

I ſhall firſt remark the Occaſion of making this Pſalm. 'Tis certain the Penman of it lived in ſuch times wherein great and ſad Diſaſters did befal the Houſe and *Throne of* David, as appears by what ſo bitterly he complains of from *ver.* 38, to the end. But the Queſtion lies, what times this ſhould belong unto, which ariſeth from hence, that *Ethan* the *Ezraite* is the Author of it, of whom we read, 1 *Kings* 4. 31. that he lived in *Solomon*'s time, and therefore moſt Interpreters aſſign this Calamity unto the times of *Rehoboam*'s Reign, until when that this *Ethan* ſhould live, is no wonder: For *Rehoboam* ſucceeded *Solomon*, and it was in the beginning of his Reign that the ten Tribes were deplorably cut off from *David*'s Houſe, and given to *Jeroboam*, and never did return again.

Now *Piſcator* and others object, that in *ver.* 40. 'tis ſaid, *Thou haſt broken down all his Hedges, thou haſt brought his ſtrong Holds to Ruine*; which cannot (ſays he) belong to any other times but thoſe of the Captivity. The Anſwer given by ſome is, that within the firſt five Years of *Rehoboam*'s Reign, *Siſhack* King of *Egypt* took alſo the Cities of *Judah*, and the Strong-holds, 1 *Chron.* 12. 4. yea he came to *Jeruſalem* it ſelf, and *ſpoiled the Temple*, 1 Kings 14. 25. by all which *David*'s Throne loſt its Virgin Primitive Glory: As likewiſe by this *Rehoboam* himſelf, the King and his Kingdom, Servants, *&c.* were made Tributaries to *Egypt*, 2 Chron. 12. 2. This Event thoſe Interpreters judg a full and ſufficient ground for the Prophet to utter his fore-mentioned Complaint upon. And indeed it may be ſaid, that in this great Change there was an initial Performance then, and a Beginning of thoſe final Diſaſters upon *David*'s Throne and Family, though it had a more full Accompliſhment in the *Captivity of* Babylon, unto which *Piſcator* and others do rather refer this Pſalm. But there is this Difficulty attends that Interpretation of theirs, that there muſt have been another *Ethan*, and he an Ezraite too, living at the Captivity, which though it poſſibly might fall out, thoſe of the ſame kindred giving to their Poſterity the ſame Names of their famed Anceſtors, yet this not being extant, I ſhould, to compound all, rather think that this *Ethan* of *Solomon*'s time ſeeing that this diſmal Calamity began in *Rehoboam*'s time, did further, by the Spirit of Prophecy, foreſee how an after total Eclipſe would in the Iſſue fall out from this unhappy Beginning, it fore-boding that final Ruine which followed; this being a laying the Ax to the Root of the Tree; and ſo he wraps up both in one. But be it either the one or the other, however he that wrote it did upon theſe fatal Events begin deeply to conſider what that Covenant made with *David* ſhould mean and intend, eſpecially as touching that Clauſe of the *Perpetuity* thereof; the Promiſe being, that it was eſtabliſhed for ever, as at the firſt Promulgation of it was declared, 2 *Sam.* 7. 13. whenas this Prophet by theſe Occurrences foreſaw that *David*'s ſucceſſive outward Kingdom would one day ceaſe. And that at the Captivity it had a fatal Period, *Ezekiel* did pronounce, *ch.* 21. 25, 26, 27. *And thou profane wicked Prince of* Iſrael, *whoſe day is come, when Iniquity ſhall have an end, thus ſaith the Lord God, Remove the Diadem, and take off the Crown: this ſhall not be the ſame: exalt him that is low, and abaſe him that is high.* With which compare this *Pſal.* 89. 39. *Thou haſt profaned his Crown by caſting it to the Ground.* And as he had begun, ſo he threatens to go on: *I will overturn, overturn, overturn it, and it ſhall be no more until he come whoſe Right it is, and I will give it him:* that is, until the *true David* ſhall come, who was intended by the Type of *David*'s temporary Kingdom. And by the Conſideration of theſe things our Pſalmiſt was by the Spirit led into the clear Underſtanding of the Myſtery of the Covenant of Grace founded on *Chriſt* the ſpiritual *David*, to ſet forth which is the intimate Scope of the Pſalm. And by this it was that he comforts and relieves himſelf (as he well might) againſt thoſe ſad Overthrows that fell upon that external ſucceſſive Kingdom and ſhadowy Covenant of *David*'s Houſe over *Iſrael*, which was temporary. And thoſe Words, (which I underſtand to be the Prophet's own) *ver.* 23. *I have ſaid Mercy ſhall be built up for ever, thy Faithfulneſs ſhalt thou eſtabliſh in the very Heaven; for I have made a Covenant with my Choſen, I have ſworn unto* David *my Servant,* do expreſs ſo much. And it is as if he had ſaid, I have, notwithſtanding the Wreck I have ſeen hath and ſhall fall out to *David*'s Family, ſet down with my ſelf as a fixed Concluſion, that there are ſure ſtable Mercies of *David* ſignified, that ſhall *be built up for ever.* And this he was reſolved and aſſured of, (and his Words at laſt do argue as much) that notwithſtanding thoſe doleful Miſeries befallen *David*'s Family, and the Jews, related from *ver.* 39, *&c.* that he ſhould yet be in the Faith and Confidence of thoſe ſpiritual Mercies. And accordingly he concludes the laſt Verſe, *Bleſſed be the Lord for evermore. Amen, and Amen.*

This he according to this Scope propoſeth at the Beginning; *ver.* 1. *I will ſing of the Mercies of the Lord for ever: with my Mouth will I make known thy Faithfulneſs to all Generations.* And theſe Mercies (as was ſaid) are thoſe of the Covenant of Grace, (which afterwards are in this Pſalm ſet forth) and ſummarily *they are the Mercies promiſed unto Chriſt and his Seed, whom* David *typified, as they are formed up into a Covenant of Grace:* Of which he profeſſeth to ſing throughout this Pſalm: And therefore the moſt Particulars therein are to be underſtood to relate thereunto. This Summary or Breviate of all he declares in the 3d and 4th Verſes expreſly, as the Words of God himſelf, whom he introduceth to ſpeak in the midſt of his own Diſcourſe in theſe Words; *I have made a Covenant with my Choſen; I have ſworn unto* David *my Servant, Thy Seed will I eſtabliſh for ever; and build up thy Throne to all Generations. Selah.*

Regnum Chriſti vocatur Regnum Davidis, quia adumbratum fuit Regno Davidis, &c. Sic *Theophilactus* inter Græcos, *Bernardus* inter Latinos. *Lucas Brugenſis* in locum.

That the Covenant of *Grace in Chriſt* is the ſubſtantial Scope of this Pſalm, all Chriſtian Interpreters do agree, and the Arguments are invincible which *Muſculus* and *Calvin* have urged to perſwade this, as not only that our Saviour hath the very Name of *David* their King given him by the Prophets, *Jer.* 30. 9. *Ezek.* 34. 23. *Amos* 9. 11. and by the Apoſtle, *Acts* 13. 34. as in relation to theſe ſure Mercies; who is therefore intended as the Subſtance of this Shadow; but becauſe the Promiſes in this Pſalm are not fulfilled, if not in him. For not only *David*'s Seed, but his Kingdom and Throne are ſaid to continue *for ever.* And if the fleſhly Seed of *David* can be ſuppoſed to continue ſtill on Earth, yet to be ſure his Kingdom hath not, whereas the Promiſe is of his Kingdom's Continuance *for ever* as well as of his *Seed.* And if God hath failed in point of his ſucceſſive Kingdom, who will believe that other of his *Seed*, unleſs as both were accompliſhed in our *Jeſus*? And this the Angels at his Conception do expreſly aſſert; *Luke* 1. 32, 33. *He ſhall be great, and ſhall be called the Son of the higheſt; and the Lord ſhall give unto him the Throne of his Father* David. *And he ſhall reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end.* Which was taken from *Iſa.* 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be upon his Shoulder; his Name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.*

Chriſt's Kingdom is ſaid to be the *Throne of* David, becauſe ſhadowed out by that of *David*; himſelf profeſſeth that *his Kingdom was not of this World*, John 18. 36. which *David*'s Kingdom was, after the Mode and Splendor of other earthly Kings, which hitherto Chriſt's hath no way been. And in this Pſalm thoſe great Promiſes of Pardon of Sin, from *ver.* 30. appertain to that ſpiritual Kingdom which Chriſt did found. And anſwerably, the *Seed* of this *David* are *a ſpiritual Seed*, which by his Word and Spirit he begets, who are therefore named *Iſrael*, even the very Gentiles, *Iſa.* 44. 5. (who are the ſurrogate *Iſrael*) and their Converſion (as well as of the Jews) the Apoſtle expreſly terms *the building again the Tabernacle of* David; *Acts* 15. 16, 17. *After this I will return, and will build again the Tabernacle of* David, *which is fallen down: and I will build again the Ruines thereof, and I will ſet it up; that the Reſidue of Men might ſeek after the Lord, and all the Gentiles upon whom my Name is called, ſaith the Lord, who doth all theſe things.* In which Speech is alſo confirmed, that *David*'s outward ſucceſſive Kingdom was utterly brought to Ruine, (as to be ſure in *Herod*'s time, wherein Chriſt was born, it was) and that now it was wholly to be raiſed up a-new by Chriſt into a ſpiritual Kingdom, then begun over both Jew and Gentile, they becoming one Fold, and *David* their King becoming one Shepherd over them; as the Prophet hath it, *Ezek.* 34. 23.

Dicitur Meſſiæ Imperiũ Davidis ſoliũ, quod Davidis ſolio adumbrabatur. Et ſic locum 2 *Sam.* 7. 13. explicat Iſaac Ben. Arama. *Grotius* in locum.

Theſe Covenant-Mercies then being the declared *Ditto* of his Song, and the moſt eminent Mercies in that Covenant being God's *pardoning Mercies* to thoſe under this Covenant, he therefore particularly ſingles forth thoſe, and they have a ſpecial and large Room in this Pſalm, from *ver.* 30, *&c.* But before I come to diſcourſe of the Greatneſs of theſe Mercies in pardoning Sin, I cannot paſs over that Praiſe and Celebration which the Pſalmiſt breaks forth into, of our great God, who is the Father and Founder of this Mercy and Covenant, in the 5*th* Verſe, which is as a Preludium to his Song; *And the Heavens ſhall praiſe thy Wonders, O Lord, thy Faithfulneſs alſo in the Congregation of thy Saints.*

Herein to provoke us Men to ſing and ſet forth theſe Mercies, he ſets before us the Example of the glorious Angels in Heaven, who tho never having ſinned, and ſo never needed the pardoning Mercies of this Covenant, do yet praiſe God for it, and on our behalf; then how much more are we obliged?

The Heavens do praiſe thy Wonders, O Lord. Theſe Wonders are thoſe wonderful Mercies laſt mentioned, (for he continues to ſpeak punctually to this his Subject he had thus propoſed to ſing and celebrate) and ſo they are not chiefly to be underſtood of God's *Wonders* at large; tho that is a Truth alſo, that the Angels celebrate God for them.

That the Angels are expreſs'd by the Heavens, ſundry Places do ſhew; *Job* 15. 15. *Behold, he putteth no Truſt in his Saints; yea* [*the Heavens*] *are not clean in his ſight:* compared with *ch.* 4. 18. *Behold, he puts no Truſt in his Servants; his Angels he charged with Folly.* See alſo *Pſal.* 50. 4, 6. And that the Angels are meant in this Place by the Pſalmiſt, all Interpreters, from the Force of the Coherence before and after, do agree. For it follows immediately in the ſame 5*th* Verſe, *Thy Faithfulneſs alſo in the Congregation of the Saints*; that is, is alſo praiſed among them; which being a Continuation of the ſame Sentence and Matter, muſt be underſtood of the ſame kind of Praiſe, tho indeed by another Order of Praiſes. That it is not meant of the material Heavens is clear, it being the Praiſe of the Wonders of his Mercy and Faithfulneſs, as was ſaid. And ſuch Praiſes are Subjects of that ſuper-celeſtial Nature, which the material Heavens are not capable to ſet forth the Praiſe of: Nay, they have not the leaſt material Impreſs or Stamp upon them to hold them forth unto us Men. They declare indeed the Glory of God in his Works of Creation, Providence, *&c.* but not theſe of Grace. And if any where it be applied thereto, it is but merely alluſively, as out of *Pſal.* 19. The Apoſtle doth, in *Rom.* 10. apply the Pſalmiſt's Words of the Heavens, *Pſal.* 19. 1. and indeed but as by way of parallel Type, ſhadowing forth the Apoſtle's preaching throughout the

The Eaſtern Tranſlations, Syriack, &c. do concur with this.

Earth. And beſides, would he ſet (think we) and join the material Heavens, inanimate Creatures, and the Congregation of the Saints, in one Quire together, in their praiſing God; as in like manner in ſinging forth theſe like Praiſes of Covenant-Mercies and Faithfulneſs, eſpecially when the Heavens ſpoken of are brought in as the Precentors, or chief and firſt Singers in this ſacred Conſort? The *Heavens* therefore here are the Inhabitants of Heaven, as *Earth* is often put for the Inhabitants of the Earth; you have both in one Place, *Pſal.* 50. 4.

His Wonders. The word in the Original is the ſingular Number; *mirabile tuum,* [*thy Wonder*] the eminent Wonder above all Wonders, the Sum of Wonders, which are the Contents of the Covenant of Grace. The Contrivements and Diſpenſations of it are all Wonders, nothing but Wonder, both in the whole of it, and every the leaſt part of it, and all make up but one Wonder of Wonders, above and beyond all Wonders; and therefore by way of tranſcendent Eminency it is thus ſtiled. The Head of this Covenant alſo, Chriſt our ſpiritual *David,* his *Name is Wonderful*; *Iſa.* 9. 6. Again, God's pardoning *Iniquity, Tranſgreſſion and Sin,* (to celebrate which ſo many Verſes in this Pſalm are ſpent) is a Wonder of Wonders, *Who is a God like unto thee, that pardoneſt Iniquity?* &c. *Mich.* 7. 18.

It follows in the Pſalmiſt, in the ſame Verſe, *Thy Faithfulneſs alſo in the Congregation of the Saints:* namely of the Saints on Earth, who have the moſt Reaſon to magnify God for his Mercy in it, as *Rom.* 15. And from whom alſo it is, by what is publiſhed in their Aſſemblies, that the Angels do learn much of theſe Wonders, as that Scripture ſhews, (which is a Place greatly parallel to this here) *Epheſ.* 3. 10. *To the intent that now unto the Principalities and Powers in heavenly Places, might be known by the Church the manifold Wiſdom of God.* I ſay, parallel to this: for as there the *Angels* and the *Church* (on Earth) ſo here the *Heavens,* and the *Congregation of the Saints* on Earth, are joined in their Adoration of theſe Myſteries.

I only ſhall obſerve, that the Angels principal Part in this Celebration is diſtinct from that of us Men, it is to praiſe the *Wonders* of this Covenant; or *as it is a Wonder,* ſo it is moſt proper to them to admire and adore God for it. Well, but the *Mercy* it ſelf, and the *Faithfulneſs* of God therein, that you ſee is aſcribed and allotted to the *Congregations of the Saints,* or Men on Earth, as their Theme, and to praiſe, that is our part. For why? that's an Intereſt peculiar and proper to us, the top and height of our Joy and Comfort lies herein. But the Angels they fall down chiefly to the Wonders and Excellencies of Wiſdom and Glory that are diſcovered in it, which they are therefore (as out of Curioſity) ſaid to *pry* into, 1 *Pet.* 1. 12. And it is upon the Account hereof they worſhip; *Rev.* 7. 11, 12. *And all the Angels ſtood round the Throne, and about the Elders, and the four Beaſts, and fell before the Throne on their Faces and worſhipped God, ſaying, Amen: Bleſſing, and Glory, and Wiſdom, and Thankſgiving, and Honour, and Power, and Might, be unto our God for ever and ever. Amen.* Which Place, tho at firſt it ſhews that they heartily rejoice in what concerns the Salvation of us Men contained therein, in that they firſt ſay *Amen* unto a Song which the Sons of Men had in Praiſe of God begun before them to ſing, *ver.* 10. *Salvation* (that is, the Glory of our Salvation) *be unto God, and the Lamb.* And unto this the Angels ſay *Amen* firſt, e're they begin their own, of bleſſing him for his Glory, Wiſdom, *&c.* The Salvation then, and ſo the Mercy and Faithfulneſs of God therein, is the eminent Argument of our Song: But the Wiſdom and Power ſhewn therein (tho we chant forth the Glory of them alſo) is principally the Matter of theirs.

The grand Mercies and Faithfulneſs promiſed unto Chriſt our *David,* (the Subject of this Song) I reduce unto three Heads, according to what we find ſummarily put together in *ver.* 3, 4. where you have,

1. The Promiſe of a Throne and Kingdom to be eſtabliſh'd.
2. The Choice and Deſignation of the Perſon (Chriſt) the true *David,* under the Type and Shadow of King *David.*
3. The Promiſe of Mercy to the Seed of Chriſt under the ſame Type. As for the Perpetuity of theſe Mercies, it runs along through the whole of all.

1. As touching the *Throne* promiſed, you have a magnifick Deſcription of a Kingdom, which begins at the 7*th* Verſe, and reacheth to the 15*th*, which Kingdom indeed, (as there deſcribed) is that which God the Father promiſeth unto his Son Chriſt, our *David.* And it is a Matter worthy our Enquiry, why the Kingdom which God the Father did hold and viſibly execute in the Old Teſtament, ſhould be ſet out here when he promiſeth his Son a Throne, *&c.* The true Myſtery and Reſolve of which is, that it is the ſame Throne and Kingdom for Subſtance and Oeconomy which himſelf held, which he promiſeth to his Son, and that therefore he ſets forth his own herein, for indeed it is all one. We know how Chriſt himſelf ſays, that God the Father *had committed all Judgment* to him, becauſe he was the Son of Man, *John* 5. 22, 27. And that the Father viſibly judgeth no Man, but hath given up all to his Son; and this to that end, *that all Men might honour the Son as they honour the Father*, ver. 23. And therefore it is he is ſaid *to come in the Glory of the Father, and to ſit on the Father's Throne*, Rev. 3. 21. Yea, and it is called *the Throne of God and of the Lamb*, Rev. 22. 3. Hence therefore it is that the Prophet being to declare what a Throne it was which God here intended and promiſeth to give to him, makes ſo ample a Deſcription of God's own Kingdom (altho much in the Old Teſtament-Language) as that which he meant to eſtate this his Son into, who yet becauſe he was to come of *David* in the Fleſh, and *David* was his Type, this Kingdom is ſtiled *the Throne of* David in the Shadow, but in Reality and in the Subſtance is indeed the Kingdom of God the Father. And this to be the true Air or Scope of thoſe Verſes ſeems to me moſt genuine and accommodate, and the beſt Account that perhaps will be given of thoſe Verſes. This for the Kingdom, expreſs'd in the firſt Part of the Pſalm.

There is inſerted between this and the other Parts that follow, a moſt comfortable Application, directed (as in the midſt of this Diſcourſe) to thoſe that are under this Covenant, and are the bleſſed Objects of this Grace and Mercy of ſo great a God their King, who either live under the continual Sound thereof, and have their Hearts ſtirred and awakened with the Sound thereof, ſo as by Faith to purſue after the Enjoyment of it, or eſpecially thoſe that have arrived unto a ſolid Aſſurance of their Share and Intereſt therein. Or, if you will, the following Words are a Congratulation of their infinite Happineſs, as elſewhere it is expreſs'd, *Bleſſed are the People whoſe God is the Lord*, Pſal. 33. 12. The Bleſſedneſs of the People inſtated in this Covenant is diſplayed in this *Pſal.* 89. 15, 16, 17, 18. *Bleſſed is the People that know the joyful Sound: they ſhall walk, O Lord, in the Light of thy Countenance. In thy Name ſhall they rejoice all the day: and in thy Righteouſneſs ſhall they be exalted. For thou art the Glory of their Strength: and in thy Favour our Horn ſhall be exalted. For the Lord is our Defence: and the holy One of* Iſrael *is our King.*

2. The Choice, and Advancement, and Dignity of the Perſon who was to be eſtated in this Throne, even of Chriſt, is deſcribed under the Shadow of *David.* This Chriſt he dignifies with the higheſt Titles of Honour, *his holy One*, *his mighty One*, upon whom God laid Help for us all; *his choſen*, *his exalted One*, ver. 19. *his Servant*, his Chriſt and Meſſiah, with God's *own holy Oil* anointed by God himſelf, *ver.* 20. in whom ſhould reſt all the Power of God (which before in *ver.* 8, 10, 13. you heard of) to eſtabliſh and ſtrengthen this his Chriſt, and beat down his Enemies, and wherewith to over-rule all, *ver.* 21, 22, 23. And compare but the Expreſſions in *ver.* 8, 13. with theſe *ver.* 21, 22, 23. likewiſe *ver.* 9. and *ver.* 25. in like manner *ver.* 10. with *ver.* 22, 23, 24. in which latter he ſays, their *Mercy* alſo and *Faithfulneſs* (which the Prophet had ſaid did ſupport God's Throne, and did go before him to execute all the Adminiſtrations of his Kingdom, *ver.* 8, *&* 14.) is promiſed unto this his King, *ver.* 24. *My Mercy and my Faithfulneſs* (ſays God) *ſhall be with him*, that is, in the whole of his Government towards my Church, to perform all with as much Mercy and Faithfulneſs as I my ſelf would. If you will farther have it, God committed all the Mercies that ever he had promiſed, or meant to beſtow upon any or all his Children, into the Hands of his Chriſt, to give forth to them, and conſtituted him to be his own *Executor*, and hath given him an Heart of Mercy of equal Largeneſs thereunto, and Faithfulneſs to perform it unto every Tittle, as himſelf hath: So as he that ſhall compare all thoſe Deſcriptions of God's Kingdom in the foregone Verſes, with the Expreſſions of Chriſt's Kingdom here, will readily acknowledg that God's Spirit in this Pſalmiſt did on purpoſe ſet forth the former Repreſentation of God's Kingdom, to the end, to ſhow that the like Glory, yea the ſame Kingdom for Subſtance, he hath devolved upon his Son, and put into his Hands: which was the genuine Drift and Scope of ſo large a Deſcription of God's Kingdom therein made. In the Concluſion he proclaims, among other of

the Royal Titles which God beſtows upon his Chriſt, that of being *God's Son*: He ſhall cry unto me, *Thou art my Father, my God, and the Rock of my Salvation*: Which in how tranſcendent a manner it is true of Chriſt, you may read, *Epheſ.* 1. 3. 1 *Pet.* 1. 3. and of all Sons, his firſt-born is higher than *the Kings of the Earth*, ver. 26, 27 of this 89*th* Pſalm, with which comports that of *Rev.* 1. 5. *The Prince of the Kings of the Earth.* Theſe Titles of Chriſt you find from *ver.* 19, to 28.

3. The other part of *Pſal.* 89. is that which I have choſen as my Text, from *ver.* 28, to 37. and this Part principally concerns the Seed, the ſpiritual Seed of Chriſt, as the former does his Kingdom and perſonal Dignities. You may remember how 'twas ſaid, that the Mercies of this Covenant were propheſied by the Pſalmiſt as the eminent Subject of his Song; *I will ſing* (ſays he) *of the Mercies of the Lord for ever*, &c. that is, *which are for ever.* And in this ſpecial Part of the Song we find Mercy's Voice elevated to the higheſt Note, or to the higheſt *Ela*, which can be ſuppoſed it ſhould reach unto. For as the Height and Top of Mercy's Glory is put forth and ſeen in pardoning of Sins, (that is the moſt proper Seat or Subject wherein and whereupon the Mercies of God are manifeſted and ſpent) ſo in this Paragraph (if any where in all the Scriptures) pardoning Mercies are aſcendent, and in their ſupremeſt Elevation.

Two things are to be farther cleared towards a Foundation unto that ſetting forth the Greatneſs of God's pardoning Mercies to his Children, as here they are held forth. The firſt, that by *David*'s Children here, the ſpiritual Seed of Chriſt are intended, as by *David* Chriſt himſelf is, (as hath been ſhown) and ſo the Parallel runs thus: 1. *David*'s Perſon is the Shadow of *Chriſt's* Perſon. 2. *David*'s temporal Throne of Chriſt's Throne, who was his eminent Seed after the Fleſh. 3. That as *David* had other Children after the Fleſh in a Succeſſion, ſo Chriſt a ſpiritual Seed in their ſeveral Generations. And of this ſpiritual Seed or Children of Chriſt, and of God's pardoning Mercies unto them, is this Paragraph to be underſtood. 1. That Chriſt hath a ſpiritual Seed, unto whom he is the Father, as *David* was a Father to his other ſucceſſive Seed: And that *David* bore the Shadow thereof, there are many Paſſages in this and other Scriptures which do confirm it. It is obſervable, that in the 9*th* of *Iſaiah* (before-cited) when the Promiſe of the Throne of *David* is again more expreſly (than here) repeated, that withal, *ver.* 6. one eminent Title amongſt thoſe other is, of his being *the everlaſting Father*, which Title doth neceſſarily relate to a Seed, unto whom he that is ſaid to ſit upon *David's* Throne is alſo a Father. And anſwerably we ſee both the Promiſe of Chriſt's Throne, and theſe Promiſes to his Seed and Children, to be nearly conjoined in ſeveral Paſſages in this Pſalm, as being inſeparably riveted and involved both of them in this one and the ſame Covenant, and as the alike ſubſtantial Parts thereof, and involved in the ſame Oath. Thus *ver.* 28, 29, 30. *My Mercy will I keep for him for evermore, and my Covenant ſhall ſtand faſt with him. His Seed alſo will I make to endure for ever; and his Throne as the Days of Heaven. If his Children forſake my Law, and walk not in my Judgments*, &c. At the Entrance of my Text, and again at the Concluſion, *ver.* 35, 36. *Once have I ſworn by my Holineſs, that I will not lie unto* David. *His Seed ſhall endure for ever, and his Throne as the Sun before me.* For he poſſeſſeth his Throne upon ſuch Terms as that his Children alſo ſhould be effectually ſaved. And what Reaſon there ſhould be that any ſhould ſever theſe two, which God hath ſo cloſely joined together, I underſtand not. We cannot conceive that the Promiſe of the Throne which is unto Chriſt's Perſon, ſhould be the ſole and alone Subject of the Oath, but the Promiſe concerning the other Seed and Children ſhould be without Oath, and limited to *David*'s other fleſhly Children in their Succeſſions, as unto temporal Reſpects, and not to take in the ſpiritual Seed of Chriſt, or thoſe of *David*'s Seed who were ſuch, eſpecially ſeeing in other Scriptures true Believers on Chriſt, whether Jews or Gentiles, are ſo frequently termed the *Seed* and Children of Chriſt, (our *David*) *Lo here am I, and the Children which thou haſt given me*, *Heb.* 2. 13. And in *Pſal.* 22. which ſo lively ſets forth Chriſt as he was hanging on the very Croſs, the Iſſue and Product of his Crucifying is in the Cloſe ſaid to be, *That a Seed ſhould ſerve him, and it ſhall be counted to the Lord for a Generation.* Parallel unto which is that *Iſa.* 53. in which Chriſt Jeſus is as evidently alſo held forth as crucified; the Fruit whereof is there declared to be, *that he ſhall ſee his Seed*, and ſee *the Travail of his Soul, and be ſatisfied in them*, and their effectual Salvation by him, *ver.* 10, 11. for nothing elſe will ſatisfy Chriſt about them.

And to this purpoſe it may be farther obſerved, that in theſe Promiſes in my Text, made in *David*'s Name, as in behalf of his Children, there is this ſtrange Difference apparently made between *David* the Father and his Children; that the Holy Ghoſt ſays not on his part, *If he forſake my Law, I will viſit him with Rods*, &c. but only, if his Children do, *ver.* 30, 31. whenas yet we all know, take *David* perſonally, he did foully forſake God's Law, yea deſpiſe the Commandment, as the Prophet *Nathan* challenged him, and was ſharply viſited with Rods. Yet there is no mention of any of his Sins, nor ſo much as of an [*if*] about any ſuch Matter; but all of him is paſſed over in Silence. And to what other myſtical Purpoſe ſhould this be, but that as *Melchiſedeck*'s Genealogy is omitted to make up a Likeneſs to the Son of God, to the like intent there is omitted the mention of *David*'s Sins in this Place, that *David* hereby might bear the Type and Shadow of Chriſt's Perſon; and withal be a perfect Type of him in his relation unto his Children, who was in his own Perſon not only without Sin, but above the leaſt Suppoſition of it. But if his Children ſhould ſin, and ſome of them might be left unto great Sins, yet for the Mercy promiſed him they ſhould be pardoned. And under this Repreſentation *David* comes to perſonate Chriſt, as he was to bear the Relation of Father unto his ſpiritual Children, as for whoſe ſake thoſe Promiſes were made. And in this manner, upon Chriſt as ſuch a Father and our *David*, and thoſe Promiſes to his Seed, did that Oath reſt, as well as for the Throne. If we alſo take the Succeſſion of *David*'s fleſhly Seed, good and bad, the Mercies and Forbearance of God towards them (taking the Circumſtances of their Sinnings, *&c.*) were greater towards them than unto any other Succeſſion of Men that have been on Earth. And we find it often in the Story of the *Kings* and *Chronicles* put literally upon this Reaſon, that is, for *David my Servant's ſake*. And theſe Diſpenſations of temporal Mercies to thoſe his Children, were but the Shadows of thoſe ſure Mercies, of pardoning Mercies, promiſed to the ſpiritual Seed of Chriſt. And for a farther Confirmation of this, the ſpiritual Children or Seed of Chriſt are alſo termed *David*'s Seed and Children here in the Text, by the ſame juſt Reaſon that the Faithful are termed the *Sons of Abraham*. For the Foundation of *Abraham*'s Title to his being the Father of all the Faithful ſtood thus; that becauſe a Covenant and Oath was promulged perſonally and particularly unto him, how that in Chriſt, who was to be his Seed after the Fleſh, all the Nations of the Earth *ſhould be bleſſed*; and that Seed out of all Nations being Chriſt's Seed firſt, therefore he had the Honour to be ſtiled *the Father of all the Faithful*, whether Jews or Gentiles, and the Repreſenter of Chriſt therein. Yea, and that Oath and Covenant involved the ſpiritual Seed, as made unto them as well as unto himſelf, who laid hold upon it by Faith, or as unto Chriſt, or rather with Chriſt for them, for ſo it is expreſly interpreted to be, *Heb.* 6. 16, 17. *For Men verily ſwear by the greater, and an Oath for Confirmation is to them an end of all Strife; wherein God willing to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath.* Now the very ſame Covenant and Oath being in more ample and plain Terms renewed unto *David*, the Analogy holds between *David* and *Abraham*, and this Pſalm is an Evidence of it. If then Chriſt, and the ſpiritual Seed in *Abraham*'s caſe, are not to be ſeparated, then not in the caſe of *David*, wherein both are more diſtinctly and expreſly mentioned, and included in one and the ſame Covenant, than in *Abraham*'s they were. Only *David* being a King ſet up ſo immediately by God, therefore the Promiſe of the Throne unto Chriſt his Succeſſor is more eminently indeed ſpoken of, yet not ſo as that it ſhould be the ſole Object of that Oath, but that God's Faithfulneſs unto the Children of Chriſt, or Heirs of Salvation, is taken in as in *Abraham*'s caſe it was, though far more obſcurely.

And that the ſpiritual Seed of Chriſt are reckoned as *David*'s Houſe and Children, that Place alone may perhaps be ſufficient to prove, in which the Converſion of the Gentiles is termed, *the building up the Tabernacle of* David, *Acts* 15. 15, 16, 17. *Unto this agree the Words of the Prophets; as it is written, After this I will return, and will build again the Tabernacle of* David, *which is fall'n down: and I will build again the Ruines thereof, and I will ſet it up; that the reſidue of Men might ſeek after the Lord, and all the Gentiles upon whom my Name is called, ſaith the Lord, who doth all* *theſe things.* Among the Hebrews * a Tabernacle was put for one's Houſe; and that Houſe ſignifies Children, is well known, *Luke* 1. 33. *He ſhall reign over the Houſe of* Jacob *for ever:* By which is meant the ſpiritual Seed, whether of Jew or Gentile, as before opened.

* Hebræis omne habitaculum σκηνὴ dicitur, quia ea habitatio vetuſtiſſima. *Grotius* in locum.

Having thus clear'd and evinc'd it, that by *David*'s Children here in this *Pſal.* 89. 30. is intended the ſpiritual Seed of Chriſt, I come now to ſhew how in *ver.* 30*th*, 31*ſt*, 32*d*, 33*d*, 34*th*, 35*th*, 36*th*, 37*th*, the Glories of *Jehovah*, pardoning Iniquity, Tranſgreſſion and Sin, are moſt ſignally diſplay'd in this 89*th* Pſalm, from *ver.* 30, to *v.* 38. *If his Children forſake my Law, and walk not in my Judgments: If they break my Statutes, and keep not my Commandments: Then will I viſit their Tranſgreſſion with the Rod, and their Iniquity with Stripes. Nevertheleſs, my Loving-kindneſs will I not utterly take from him: nor ſuffer my Faithfulneſs to fail. My Covenant will I not break: nor alter the thing that is gone out of my Lips. Once have I ſworn by my Holineſs, that I will not lie unto* David. *His Seed ſhall endure for ever; and his Throne as the Sun before me. It ſhall be eſtabliſhed for ever as the Moon: and as a faithful Witneſs in Heaven. Selah. But thou haſt caſt off and abhorred: thou haſt been wroth with thine Anointed.* That God will pardon your Sins of ordinary Infirmities that you commit, that you think eaſily the Covenant of Grace doth reach and extend to; ay but here is a *Proviſo* (you call them ſo in Acts and Wills) which is an Ampliation of the Covenant of Grace upon the Suppoſition of the worſt of Caſes, of the worſt of thoſe who are under the Covenant of Grace: *If his Children forſake my Law, and walk not in my Judgments*, &c. You ſee the Amplitude of the Covenant of Grace, (what hath God to do to run out to this) and you ſhall ſee the Largeneſs of the Covenant of Grace, how far it extends.

1. I begin with the word *IF*; it implies, that it is a Caſe may fall out, God hath not ſaid *temere* raſhly, or uſed all theſe Words in vain: It is a Caſe may ſometimes fall out.

2. What is the Reaſon of this *if*, if they ſhall do ſo and ſo? It is not ſo much (as *Muſculus* ſays) to ſhew what Man will do, but it is to ſhew what God will do: If Men do ſo and ſo, (and make a Suppoſition to the utmoſt) if they do ſo and ſo, yet I will do ſo and ſo (ſays God) as far, nay beyond what the Imagination of Man can reach, as Chriſt is a Saviour to the utmoſt.

3. He uſeth the word *IF*, not that what is ſuppoſed does oft fall out, for there are Millions of Saints go to Heaven, and not come within the Compaſs of this Place, and therefore it is what ſeldom happens; Ay but ſometimes it does, for God would not in vain uſe ſo many Words. It's hard to ſay what Sins God pardons after Regeneration: In ſome God exalts his juſtifying Grace more, in ſome his ſanctifying. If one of ninety nine be gone, he leaves all the other for thoſe few's ſake; he hath made *Proviſoes* in this Covenant of Grace, he hath put this *IF* in.

4. He repeats it, and indigitates it over and over; for (as *Calvin* ſays) it is the hardeſt thing in the World to believe it, and whoever lives in great Sins, it is the hardeſt thing in the World to believe that God will pardon him.

But doth he ſpeak of the Members of Chriſt, is it of thoſe that are actual Members of Chriſt that he ſpeaks this? Is it not of their Sins before Converſion rather? Nay, but it is after, *If his Sons forſake my Law*, ſays the 30*th* Verſe. Thoſe that are his Sons and Children are actually in the State of Grace; at the day of Judgment, ſays he, *Heb.* 2. 13. *Lo, I, and the Children which God hath given me:* and he is called an *Everlaſting Father*, Iſa. 9. 6.

Another Obſervation is concerning his Seed, that the greateſt of their Sins may come under this *IF*, under this *Proviſo:* So *Calvin* and *Muſculus* obſerve. *David* did not commit a Sin of Infirmity when he deſpiſed the Commandment of the Lord, but his Sin extended to the moſt heinous Guilt. And he ſpeaks of ſuch Sins as may not be call'd mere Infirmities. Obſerve how he ſets out their Sins ſuppoſeable.

1. He reckons up all ſorts of Laws broken, *ver.* 30, 31. there is my *Laws, Judgments, Statutes and Commandments:* and Interpreters fetch out all the judicial Laws in Rites and Statutes, and moral Laws in Commandments.

2. Then obſerve how he expreſſeth it, for the Act, *ver.* 30. *If they forſake my Law, and walk not in my Judgments:* Ver. 31. *If they break my Statutes, and keep not my Commandments:* (here is a worſe than all) *If they profane my Statutes:* It is tranſlated,

ſlated, *If they break my Statutes*; but in the Hebrew, and ſo in the Margin it is, *If they profane my Statutes.* Now for a Saint to be a profane Perſon, as *Eſau* was, *Heb.* 12. how hainous is the Guilt!

3. Take the Title of their Sins; he calls them *Tranſgreſſions* and *Iniquities*, ver. 32. *Pardoning Iniquity, Tranſgreſſion, and Sin.* One of the Words ſignify Falſeneſs, Treachery of Sin. Thus he ſets out the Greatneſs of thoſe Sins which it is ſuppoſed Saints may fall into, after they are Children.

4. Here are Sins of Omiſſion and Commiſſion. Of Omiſſion; *If they walk not in my Judgments*, ver. 30. Of Commiſſion; *If they forſake my Law, and break my Statutes, or profane them*, ver. 31. I will not ſay, that it is not to be ſaid how far Men may ſin: As it cannot be ſaid how far Men may go and not be ſincere, ſo neither how far a Man may ſin. Tho it is certain there was a Seed of God remained, yet that Perſon that was excommunicated, is called the wicked Perſon. And you know the Story of the Apoſtle *John*'s young Thief, recorded by *Euſebius*, which was an amazing Inſtance of a Man's falling into Sin. Water may be ſo heated, that any body that puts his Hand into it may ſay, Here is no Cold in it, but yet tho it ſcalds, let it ſtand a while and all the Heat will be gone. Let Men in a State of Grace be inflamed with Luſts, that one would think there is nothing of Grace, yet there is a Principle of Grace which will reduce them at laſt. Thus much for the Greatneſs of their Sin.

5. God promiſeth Chaſtiſements in ſuch Caſes. He does not bring great Chaſtiſements for ordinary Infirmities, but for ſuch Sins as theſe are, that they may not be judged of the World; 1 *Pet.* 1. 17. *If ye call on the Father, who without reſpect of Perſons judgeth according to every Man's Work, paſs the time of your ſojourning here in Fear.* Tho he be a Father, yet therefore be afraid of him. It is not for Men to ſay, Let Men live as they liſt, they ſhall be ſaved; no, ſays God, I will put a ſtop to you by chaſtiſing you. See what theſe Chaſtiſements are in theſe Caſes, and how he ſpeaks of them; (you may ſee the Covenant of Grace to ſhine in all ſtill) Firſt he ſays, *He will viſit them with Rods and with Stripes.* He calls them *Rods*, 2 *Sam.* 7. 14. when the Promiſe was firſt made to *David*, (this very Promiſe) *I will be his Father, and he ſhall be my Son: If he commit Iniquity, I will chaſten him with the Rod of Men, and with the Stripes of the Children of Men.* It is a Moderation of the Correction, I will not whip him ſo hard as to kill him, ſays God, but as you whip Men: I will not chaſten with Soreneſs of my Diſpleaſure, but deal with them as Men. The Truth is, God whips with Ruſhes, in compariſon to his Vengeance in the other World: It is with the Rod of Men, which Men may bear. He hath a ſweet Word, *I will viſit their Tranſgreſſions with Rods.* He ſays not, I will ſtrike; no, it is a fatherly Word, I will viſit them as you do ſick Folks, to help them: It is a Word full of Tenderneſs. Again, he ſays, *I will viſit their Iniquities*: It is a ſweet Word; he does not ſay, I will viſit them; no, I love them, I have no Anger at them, and Wrath for them, but I have at their Tranſgreſſions, *Iſa.* 26. This is all the Fruit of my chaſtiſing, to take away the Sin.

6. Conſider the Promiſes he makes to this Caſe, (the Promiſes of Chaſtiſements you heard) but conſider the other part of the Promiſes that are here mentioned, and it will extremely affect your Hearts.

1ſt. Says he, I will be kind for all this, I will not make my Kindneſs void, (ſo it is in the Hebrew) *ver.* 33. *Nevertheleſs, my Loving-kindneſs will I not utterly take from him, nor ſuffer my Faithfulneſs to fail.* My Kindneſs ſhall never fail in *pardoning Iniquity, Tranſgreſſion and Sin*, I will ever be abundant in Kindneſs and Truth, *Exod.* 34. 7. Well, go then, count the Number of Promiſes he makes of this kind, they are juſt the Number of what he ſays of their Sins. He had ſaid four things of their Sins; *If his Children forſake my Law, and walk not in my Judgments: If they break my Statutes, and keep not my Commandments*: and there are four ſeveral Expreſſions which relate to his pardoning them. *Notwithſtanding my Loving-kindneſs will I not make void, nor ſuffer my Faithfulneſs to lie: My Covenant will I not profane, nor alter the thing gone out of my Lips.* So that here is four to four.

2dly. Conſider how he ſutes theſe Expreſſions in Correſpondency to their Sins.

1ſt. *If they keep not my Commandments*, ver. 31. *My Mercy will I keep for him for evermore*, ver. 28.

2dly. *If they forſake my Law*, ver. 30. *I will not alter the thing gone out of my Lips*, ver. 34.

3dly. *If they profane my Statutes*, ver. 31. *I will not profane my Covenant*, ver. 34. It is a mighty Speech; as if God had ſaid, I ſhould run into Profaneneſs, and be as profane as you, if I ſhould break Covenant: As if God were in danger of this, if he fail'd Chriſt's Seed in this caſe, of being a profane God, and an unholy God, and a lying God to *David*, which can never be.

7. He binds all this with an Oath; *Once have I ſworn by my Holineſs, that I will not lie unto* David. I have ſworn abſolutely. Now conſider;

1ſt. An Oath is the higheſt Confirmation of all other, *Heb.* 6. 6.

2dly. He tells you, it is an Oath but once taken: Why but once? To ſhew that all is irrevocable, both Oath and thing ſworn to.

3dly. Tho it be ſworn but once, to ſhew it is irrevocable, yet notwithſtanding we hear of it twice in this Pſalm; *ver.* 3. *I have ſworn unto* David *my Servant*. And again, *ver.* 35. he took the Oath but once, but we hear of it twice. He took an Oath to his Son, that he would make him a King, and ſet up his Throne, that the 3*d* Verſe ſhews: And he takes an Oath for his Seed, and his Seed in this caſe of ſinning, and it is as ſacred to him concerning his Children, as it is to Chriſt to oblige himſelf to give him a Throne and Kingdom.

4thly. Conſider what he ſwears by. Of all things elſe this amazeth me, he ſwears by his Holineſs; *Once have I ſworn by my Holineſs.* Now bring all your Conſciences to God, and what is it you do dread in God? His Holineſs. What is it provokes him? It is laid in the Foundation of Juſtice and Wrath; and becauſe he is a God ſo pure, that his Eyes can indure no Iniquity. Now then that his Holineſs, which is the moſt againſt Sin, ſhould be brought in to be ſworn to pardon Sin, what can you have more? *Calvin* ſays, to ſwear by his Holineſs, is more than to ſwear by himſelf; for he ſwears by that thing which is like to be your greateſt Enemy, to condemn and deſtroy you.

5thly. Laſtly, He ſwears by that which is moſt eminent in his Holineſs, and muſt be profane and lie, if he doth not perform.

8. Conſider that all this is founded upon Chriſt, tho the Mercies are in the Heart of God. It is a mighty Expreſſion when he ſays, *If his Children forſake my Law, I will viſit their Tranſgreſſions.* He ſpeaks to them, If they do ſo and ſo; but when he comes to make his Promiſe, *Notwithſtanding my Loving-kindneſs ſhall not be void from him. FROM HIM*, ver. 28. i. e. *from Chriſt.* What, does Jeſus Chriſt need any Mercy? Ay, it is well for us, he doth not for himſelf. But thus, as he is the Head of all Saints, and he and they make one Body, the Covenant of Grace and Mercy was made with him, and ſo they are called *the ſure Mercies of* David, *Pſal.* 51. All the Mercies God beſtows are for his ſake; and it is well now that God hath ſworn, that he will not take his Mercies from Chriſt, in relation to us; and that Jeſus Chriſt can go to God and plead, Lord, I have no need of Mercy, but thou haſt given me all thy Mercies, for thoſe who are mine, Lord fulfil them to them. There is one Uſe which *Calvin* makes, Live upon the Covenant of Grace, you need no more; and if you be guilty of great Sins, you had need live upon it. But let me commend one Uſe, which *David* makes in the midſt of the Pſalm, *ver.* 15, 16, 17, 18. *Bleſſed is the People that know the joyful Sound*, &c. He ſpeaks in relation to the Covenant of Grace, to all them that are under it. He ſets it in the midſt as an Uſe of Application to the Perſons under it. But what kind of Perſons are they that are under it? They *that know the joyful Sound.* All Interpreters acknowledg it is an alluſion to the ſounding the Trumpets, which you read of, *Numb.* 10. 4, 10. *Lev.* 23. 23. This I find by *Ainſworth* and others, that *joyful Sound* here imports (what was typified by the ſounding their Trumpets and Cornets) the ſpiritual Joy the People of God ſhould have in the Favour of God, and Meeting with God, and Communion with God in his Covenant of Grace. This is plainly the Meaning, for (ſays he) *they ſhall walk in the Light of thy Countenance.* When did they ſound Trumpets? They ſounded Trumpets for War, for Feaſts, upon extraordinary Occaſions of great Joy, as at the Dedication of the Temple, *Ezra* 3. 11, 12. when the People returned from Captivity, 1 *Chron.* 5. 12, 13. when the Foundation of the Temple was laid, *Ezek.* 3. 10. and at its Dedication, *Nehem.* 12. 35. and every New Year they had Trumpets and Cornets ſounded; the one was made of Rams

Horns, which they call'd a Cornet; the other of Silver; the one had a loud Sound, the other a ſhrill, *Pſal.* 98. 6. There is both Trumpets and Sound of Cornets, with theſe they made a joyful Noiſe. Now what is the Meaning of this, but to tell us, O bleſſed are thoſe People into whoſe Ears God blows Joy, and Peace, and Salvation? Says the Apoſtle, *If the Trumpet gives an uncertain Sound,* who knows what is meant, 1 *Cor.* 14. 7, 8. But when God comes and ſpeaks to a Man's Soul all this that I have ſaid of the Covenant of Grace, and tells him, that he is his Salvation, and blows this with his own immediate Voice, *O bleſſed is that Man that hears this joyful Sound:* This Man may walk in the Light of God's Countenance. Conſider what he ſays of it, *They ſhall walk in the Light of thy Countenance, and in thy Name ſhall they rejoice, and in thy Faithfulneſs ſhall they be exalted: Thou art the Glory of their Strength,* &c. Such as have had this Trumpet ſounding in their Souls, are inabled to walk triumphingly, and are prepared for War. They ſounded the Trumpet for War: We are in War *more than Conquerors*; *O Grave, where is thy Victory!* O ſeek to the Lord that he would blow and make this bleſſed Sound in your Souls, that you may have God to rejoice in, and God himſelf alone. The Angels may wonder at the Wonders of the Covenant, but you rejoice in them as yours, and you may do it all the day long; and in doing ſo you will be taken off from all that is in your ſelves. *In thy Name ſhall they rejoice: They glory in this, that they know thee that exerciſeſt Loving-kindneſs in the Earth, and their Joy ſhall none take from them,* Pſal. 89. 16.

CHAP. X.

Of the Mercies of God's Heart and Nature. *That* Mercy *and* Grace *are true Eſſential Properties in the Divine Being. That there are ſome that deny this. This Head diſcourſed in three* Branches. 1. *An Explication.* 2. *The Proofs out of the Text.* 3. *Anſwers to the principal* Objections. 1. *The* Explanation. 1ſt. How it is to be underſtood, that Mercy or any other Attribute, *is the Nature of God.* 2dly. *Of the Difference between thoſe mere ſimilitudinary Attributes borrowed from Man, as Sorrow, Repenting,* &c. *and thoſe ſubſtantial Attributes in God, the Likeneſs whereof are communicated to Man, and ſo attributed both to God, and alſo to Man: ſuch as* Holineſs, Goodneſs, Mercy. *The State I put the Queſtion into, for the Proofs of the Aſſertion.*

IT may be greatly wondred at, that it ſhould ever ſo much as have entred into the Thoughts of any of the *Sons of Men,* [*ſinful Men*] (who therefore need an *Infinity of Mercy* from the great God, to ſave and pardon them) to affirm that *all the Mercy* which God himſelf ſo magnifies in this Scripture, and for which other Scriptures do ſo highly extol him, *ſhould be aſcribed to God only* è ſimilitudine effectus; that is, becauſe he *doth,* and *exerciſeth Loving-kindneſs*; and only becauſe that his outward *Diſpenſations* are ſuch, as Men who are mercifully diſpoſed uſe to exerciſe, out of a pitiful Nature. But *God,* ſay they, without any inherent *Diſpoſition* or *Affections,* (which ſhould properly have *the Name of Mercy*) or which as ſuch, ſhould be the *Root* and *inward Principle* of ſuch *merciful Acts,* doth exert them. They anſwerably affirm Mercy to be an *Attribute* of that Rank which are uſually termed *after the manner of Man:* As when God is ſaid to *grieve* and *repent,* which are merely aſcribed to him, becauſe he doth ſuch things towards us, as we Men are wont to do when we *grieve* or *repent*; but God doth them without any inward Principle of Grief or Repentance: And 'tis ſo here in the caſe of Mercy, ſay they. But their queſtioning this great Truth, is not the Occaſion of my ſpeaking to this Point in this Place; but my Method and Subject neceſſarily lead me to it: with-

It need not ſtumble any that ſuch an Opinion is vented by the ſame Perſons that ſpeak at the ſame rate of the Sacrifice which Chriſt made by offering up himſelf for the Sins of us Men; denying that alſo to be a Price or Ranſom properly to redeem us, and would make it to be but metaphorical. And truly when theſe two grand Pillars of Faith are thus enervated, and made weak, by taking from them what gives the Strength and Subſtance unto them; what remains there of Solidity ſufficient for the Heart of a Sinner, loaden with that infinite Weight of his Sins, to ſuſtain and bear it up, and him to ſtay himſelf upon?

Quoad actus ſecundos; non quoad actus primos: quoad effectum, non affectum: objectivè, *ſhewing Mercy to us*; *not* ſubjectivè, *as from Mercy in himſelf:* κατ᾽ ἀνθρωποπάθειαν.

out the Demonſtration of which added to the former, my grand *Aſſertion,* which bears the Title of my Subject, would be imperfect, and of leſs Power and Force upon Believers Minds; And being thereby obliged to prove it out of the Text, I ſaw ſome neceſſity firſt to premiſe that general Explication that follows, to prevent Miſtakes out of vulgar Apprehenſions.

I offer then an *Explication,* how it is to be underſtood that any of God's Attributes are of the Nature of God, or may be ſaid to be the Nature of God.

This Explication of this I ſhall abſolve by theſe two explanatory Propoſitions. 1*ſt.* The Scriptures ſay, *that he is God by Nature,* Gal. 4. 8, *in difference from thoſe that are but called Gods; and ſo we may affirm that what God is, he is by Nature, that is, by his being himſelf God; and ſo the Perfections of his Being are himſelf,* and termed his *Godhead,* Col. 2. 9.

1. *Theſe* divina nomina, (as the Antients call them) that is, *theſe Names attributed to God, ſuch as Wiſe, Powerful, Holy, Good, Merciful, are ſaid to be his Nature, becauſe there is that in his Divine Nature or Godhead, which truly anſwers to what is intended to be ſignified by theſe Names, and he is by Nature THAT which theſe Attributes do expreſs him to be.*

2. *It were abſurd to think or underſtand that any Attributes whatſoever, as they are Words and outward Characters or Expreſſions, ſhould be the Nature of God; but yet the things ſignified by theſe outward Words and Characters are truly and inwardly in the Nature of God, and he is ſuch a God by Nature; and that theſe outward Words and Names do* proprio & primario ſignificatu (as the Schools ſpeak of them) *in their primary and proper Signification convey to our Minds what is really in God's Nature.*

3. *Nor yet are thoſe glorious inward Conceptions and Apprehenſions that are conveyed to, and begotten in our Minds by theſe ſignificant Characters, begotten by the Spirit in us; nor are theſe the Nature of God, although they be the inward bright Rays and Shinings thereof.* Both which is evident from that Speech, 2 *Cor.* 4. 6. *God that commanded* (by Creation namely) *Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledg of the Glory of God, in the Face of Jeſus Chriſt.* Where firſt it is the *Glory of God* himſelf that is ſaid to be known. And yet, 2*dly.* The moſt illuſtrious Light that was in the Minds of the Apoſtles themſelves, whereby they knew him, was but a created Reſemblance of that Glory of God made in and through the Face and Perſon of Jeſus Chriſt, who is a far more glorious Repreſentation of the Godhead than what thoſe attributed Names can any way render to us.

4. *It remains to be proved, that yet the things themſelves conceived of by us, and expreſſed by theſe Names, are ſubſtantially and by Nature in God; or that there are thoſe Perfections in his Nature and Godhead as do really anſwer to what theſe outward ſignificant Characters of Attributes, and thoſe inward Beams of himſelf in our Conceptions do repreſent his Nature to be.* And the Evidence for this may be drawn from the leſſer to the greater, from that lower Repreſentation of God and his Godhead made to the Heathens by the Works of God's Providence and Creation. And ſurely look what thoſe Repreſentations or Manifeſtations of God made to them are termed, or what is ſpoken of them, we are warranted to ſpeak the ſame, yea much more of theſe Attributes of God's own Choice to ſet forth himſelf by. Now it is expreſly ſaid, *Rom.* 1. 20. *That the inviſible things of him from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead.* Where, 1*ſt.* [*thoſe inviſible things of God*] are his *Properties,* ſuch as are eſſential to him, and particularly *Power* and *Eternity* are there inſtanced in. Which, 2*dly.* are *inviſible* in themſelves to us as his *Godhead* is, and but known of us as God is pleaſed to make *ſhew* of them unto us; as *ver.* 19. *Becauſe that which may be known of God is manifeſt in them, for God hath ſhewed it unto them.* And, 3*dly.* That thoſe inviſible Things or Properties of God are *eſſentially* and by Nature in him; there is this Evidence in that Text, that what of them is manifeſted, is ſaid to have been in God himſelf before he made, yea although he had never made the World, (which is the Manifeſtation of them there ſpecified) or had any of theſe Names given him; and he gives for Inſtance thoſe two eſſential Attributes, Eternity and Power. And in that he ſays [Eternal], he proclaims the Reality of that Attribute which we call

Power, to have been ſubſtantially in him *from Eternity*, like as *Eternity* it ſelf alſo, before ever theſe attributed Names were given him, or before any ſuch Works or Effects of his were extant, by which theſe are made manifeſt. The things were in him before.

Yea he riſeth up higher, and expreſly ſtiles *that* which was ſignified and repreſented by theſe Works, &c. to be his Godhead, in adding his *eternal Power and Godhead*; which let Criticks interpret how they pleaſe either to be his Divinity, as *Beza*; or Godhead, as our Tranſlators; yet either both do and muſt centre in this Concluſion that it is ſtiled either of theſe, becauſe there is that in his *Godhead* and Divine *Being* which in an Exceſs of Fulneſs doth in Truth anſwer unto that Manifeſtation of him. And ſo the Argument becomes ſtrong and prevalent for the Point before me, That if thoſe ruder and obſcurer Impreſſes made of himſelf by the Works of Creation. *ver.* 20. and thoſe imperfect Medals of himſelf ſtamp'd upon the Souls of thoſe Heathens thereby, of which, *ver.* 19. he ſpeaks, *(for God hath ſhewed it to them)* be called his Godhead: Then how much more do theſe Names or Attributes which God in his Word by his own Inſtitution hath appointed, and in infinite Wiſdom himſelf invented and revealed, being accompanied and brought home by the Power, ſupernatural Light, and Bleſſing of his Spirit, to the Souls of his Saints through his Word, (as out of 2 *Cor.* 4. 6. was obſerved) how much more (I ſay) ſhall theſe be ſtiled his *Godhead* in the Senſe and for the Reaſon above-ſaid, even becauſe they do in their proper, direct and abſolute Signification ſhew what his *Godhead* is? And there is that in God that correſponds to, and to an Infinity doth make good what is ſpoken of him by theſe, as we call the Repreſentation of a Man's Face in Water, the Man's Face which it repreſents; becauſe, as *Solomon* ſays, it anſwers *as Face to Face*; and ſo it is here. And the Repreſentations by theſe are but as thoſe of a Man's Face or whole Perſon in broken Pieces of a Looking-glaſs ſever'd one from the other, whereby it comes to paſs that not the whole in any is entirely ſeen, but one Lineament or Caſt of the Countenance is repreſented in one; another Part, as an Eye, in another Piece of that Glaſs, and ſo of the reſt. And therefore in the plural it is here ſaid, [The inviſible things of God] are clearly ſeen, &c. in relation unto our multiplied Conceptions of them in and by his Works or Attributes ſeverally. For whilſt by one Act we take into our Conception that he is *Wiſe*, we then do not ſo much as think of his Power or Goodneſs. We ſee an *Eye* in a diſtinct Attribute ſever'd as 'twere from the reſt, but actually ſee not an *Hand* at that Inſtant, and ſo of the reſt. God hath caſt the Apprehenſions of himſelf into leſſer Moulds, to fit the narrow Bore of our Underſtandings. And if any Man apprehending ſome one or more, as thoſe in the Text, ſhould ſay, there are no more, he ſhould greatly derogate from the *Godhead*. But notwithſtanding the Multiplicity of the Repreſentations of theſe Attributes, or of our Conceptions thereby, yet ſtill there are all thoſe Perfections in the *Godhead*, which do *in omnimodâ & unitiſſimâ ſimplicitate*, in an undivided Unity and Simplicity in the Godhead, anſwer unto all theſe. And look as we call the broken ſcattered diffuſed Beams of the Sun upon diſturbed or ſurging Waters *the Sun*, although they repreſent it but by piece-meal; this Beam in one Wave in one Part, and that Beam in another Wave another piece of it, becauſe tho it be thus ſcatteredly and brokenly done, yet there is that in the Light and Body of the Sun that anſwereth unto all theſe: So it is here. And were it not thus, we could not be ſaid to *know him that is the true God*, as *John* 17. 3. nor to know *the Truth of God as it is in God*; and ſo the Heathen had not been without Excuſe, *in that when they knew God, they glorified him not as God.* Only we are to correct theſe our imperfect Conceptions by this Rule, that whilſt we make a Compoſition of all theſe, to the end that thereby we might come to underſtand what God in the whole is, (which is but a *Multiplicity* in our imperfect Contemplations of him) that yet ſtill in the cloſe of all we ſit down with the Faith of this, that in him all theſe Perfections are inſeparably *one indiviſible Being*, and all of them himſelf, and withall comforting and relieving our ſelves againſt this preſent Deficiency, that God

I leave it to the Schools to diſpute: the Scotiſts *on the one ſide, other Schoolmen on the other*; Quid ſit Fundamentum diſtinctionis Attributorum in Deo, num in re an in ratione ratiocinante. *This I am ſure of, that what of the things of God are multiplied in our Conceptions, are but* one in *God, and* one *God.* Sicut ſi quæratur an potentia ſenſitiva coloris & odoris ſint idem, an diſtinguantur? Reſpondendum, in ſenſib. externis quidem diſtingui, in ſenſu interno eſſe realitèr idem. Raphael Averſa de Sanſeverino in Part. primam, Quæſt. 3. Sect. 4.

hath reſerved a Time in the other World, in which with one *intuitive Act of Knowledg, or entire View at once,* we ſhall ſee all thoſe Perfections of his to be but *one ſimple Nature* and Fulneſs of the Godhead, which is a ſeeing God *Face to Face.* And then we ſhall find alſo, that theſe Attributes in this Life did yet truly and really repreſent what was really and truly in himſelf.

And thus much for the firſt *explaining Narrative or Account,* (as I call it, becauſe it conſiſts of ſo many Branches) which though it contains but what is common to other Attributes, yet was neceſſary to be premiſed both for the better underſtanding of the Proofs, and for the preventing Miſtakes perhaps in ſome vulgar Underſtandings, as alſo conducing to the bringing forth ſomething towards the *State* of this Queſtion, as it particularly concerneth *Mercy, viz.* this,

That this Attribute of Merciful *is ſaid to be NATURAL to GOD, or the Nature of God; becauſe it directly ſignifies what is in God's Nature, truly anſwerable thereunto: And that God's Intent in proclaiming himſelf Merciful,* &c. *is to declare what properly himſelf is, and his Godhead is.*

II. The ſecond explanatory Propoſition is, *That there are two Ranks of theſe Attributes, as our Divines, and the Attributes themſelves (as in the Scriptures they are related) ſpeak them to be.*

1. The firſt is of ſuch as are *utterly incommunicable unto us Creatures,* nor have they any Reſpect unto the Creatures; ſuch are God's *Infinity, Simplicity, Immenſity.*

2. There are thoſe that are *communicable* to us, that is, in the Shadow and Likeneſs of them, as *Wiſdom, Holineſs, Truth, Goodneſs, Mercy*; and ſuch as have a Reſpect unto the Creature, as *Power,* which is ſeen in creating and governing the Creatures; and *Goodneſs* likewiſe, which reſpects a Communication of Good unto the Creature, whereof Grace and Mercy are eminent Branches, and to be ſure do reſpect the Creature only; for God is not merciful to himſelf. *The Lord is good, and his Mercy endureth for ever,* was the ſolemn ſet Song in the Temple, wherewith to praiſe the Lord. And this Communicableneſs of ſome that are God's eſſential Properties, is evinc'd by that Speech, *He makes us Partakers of his Holineſs,* Heb. 12. 10. And in like manner it holds of his *Wiſdom, Truth, Goodneſs, Mercy, Kindneſs, Long-ſuffering,* &c. in that theſe are ſtiled the *Image of God,* that is, *of what is in God,* as the original Pattern, πϱοτότυπον. Now becauſe the Attributes of this latter Rank are in a Shadow communicable to the Creature, and have a Reſpect unto the Creature, *&c.* therefore theſe Men do confound theſe kind of Attributes, at leaſt ſome of them, (as they pleaſe to except) with thoſe that are but metaphorically attributed to God, and are apparently but borrowed from what is really in the Creatures, and attributed unto God. And they do utterly deny theſe are firſt really and eſſentially in God, but only the Image and Shadow of them communicated to us, as hath been ſaid, whilſt yet they acknowledg thoſe of the firſt Rank to be eſſentially in God. But for the Confirmation that the ſecond Rank communicated, *&c.* are no leſs eſſentially his Divine Nature than the firſt, I ſhall alledg but two Arguments.

1*ſt.* The firſt is out of 2 *Pet.* 1. 4. where we are ſaid *to be Partakers of the Divine Nature:* whereby either, 1. The Divine Nature or Godhead it ſelf is intended: And ſo we are ſaid to be Partakers of it in this juſt Senſe, *by way of Communion with the Godhead in the three Perſons,* who becoming *our God,* gives up himſelf, and all the Perfections that are in him unto us, to be enjoyed by us; and ſo either here or hereafter *we are to be filled with all the Fulneſs of God*; not bodily, (or by perſonal Union, as Chriſt, *Col.* 2. 9.) but in the objective Communications thereof, for our eternal Happineſs. And if this be underſtood, (as many do underſtand it) we have his Godhead directly and immediately termed *his Divine Nature,* which yields an additional Confirmation to what was affirmed in the former Explication. Or, 2. By *Divine Nature* there is meant, that *Deiformitas,* (as the Antients call'd it) that is, the Image of God, or a Conformity unto God in us, which is the more common Opinion, and ſo underſtood, it falls in to be a Proof of the *Aſſertion* of this ſecond *Explication:* for therein three things are neceſſarily imported; 1. That there are in God ſuch Perfections, as whereof we in the Likeneſs of them are Participants; and ſo that *that* whole Set and Sort of *communicable* Perfections in God are intended, and are expreſly termed the [*Divine Nature*], becauſe they are firſt and originally in

Epheſ. 3.

in him, and then in us. Again, 2. The *Image* of thoſe Perfections are ſtiled the *Divine Nature* in us, as being the Imitation of his; and that not only in reſpect of the Reſemblance or Likeneſs which the Graces communicated have to his Perfections, as thoſe we have inherent in us bear the Semblance of thoſe in him. But further, 3. In reſpect that they become a new and *divine Nature* in us, in our kind, even as his Perfections (thus communicated) are a Nature in him, even a *bleſſed and divine Nature*. And for their Reſemblance unto him in that very reſpect, they are in common called a *divine Nature* in both him and us; being firſt *true* of him, and then in us; as the Apoſtle *John* in caſe of *Love* ſpeaks of Chriſt and us. And for that they are a Nature in him as well as in us, therefore the Concluſion is, that theſe communicable Attributes are truly his Divine Nature, as well as the incommunicable. But, 4. There is this Difference betwixt theſe Perfections *in God*, and thoſe communicated *to us*, That *in us* they are but inherent Qualities, which are termed *a Nature*, becauſe they become as natural in us as any inbred and innate Qualities can be ſaid to be; whereas in God, look as he himſelf *is the moſt high God*, (*Gen.* 14. 22. and elſewhere, *God moſt High*) ſo theſe Perfections are accordingly in him, after a moſt high and tranſcendently ſupreme ſurpaſſing manner incomprehenſible by us; whereof the following Argument is an invincible Evidence.

1 John 2.

Arg. 2. Theſe communicable Attributes of *Wiſdom*, *Holineſs*, *Truth*, *Goodneſs*, *Power*, *&c.* are ſo attributed to him, as ſuch as are in him *alone:* Notwithſtanding that we Men do partake of theſe, and the Angels alſo do far excel us Men in all theſe; thus *as wiſe as an Angel of God* is the Expreſſion, 2 *Sam.* 14. 17. and they are ſtiled *the holy Angels, and that excel in Strength*, Pſal. 103. 20. far above us Men in this Life. Yet God alone retains and challenges the Honour of being *only wiſe*, Rom. 16. 27. *only holy*, Rev. 15. 4. *only good*, Mat. 19. 17. *the only true God*, Rom. 3. 4. Which Attributions with an *only* muſt and do neceſſarily import, 1. That this *Wiſdom*, *Holineſs*, *Goodneſs*, *Truth and Strength*, *are in God as God*; and that they are of his Divine Eſſence and Nature, which we Creatures are in no wiſe capable of. Our Souls are one thing, namely, Subſtances; our Graces another, namely Accidents; but the Eſſence of God, and his Divine Properties, are but one and the ſame; of which more afterwards. And hence it is that although theſe are communicated to us, yet indeed are but *equivocè* attributed to the Creatures, and are in them but in a Semblance, even as the Picture of a Man is called a Man. And though becauſe Men aſſumed and impoſed theſe Names firſt, and applied them to Men; and ſeeing ſuch and ſuch Qualities in them, they thereupon gave them the Names of *wiſe* and *merciful*, to ſignify thoſe things in a Man, which according to Man, is Wiſdom and Mercy, (and 'twas they that gave theſe Denominations to Men like themſelves, becauſe Men are next and firſt in our View) yet in Truth and Reality the ſole Honour and Glory of theſe Names, thus invented by Men, and applied to Men, are due to God alone. For the true Reality and Subſtance of theſe in the Creature is in God, and Men had the Gifts and Qualifications of them derived from God. And Men having given ſuch and ſuch ſeveral Names unto thoſe Excellencies that are in Men and Angels, calling Man for that little Wiſdom in him, Wiſe; for Holineſs, Holy; yet theſe falling out to be the Likeneſs and Reſemblance of what is in God ſubſtantially, therefore God in ſpeaking of himſelf unto Men, uſeth the ſame Terms and Stile, to ſet out thoſe Glories in himſelf; and this Account the Schoolmen have wiſely given. Seeing then that theſe Attributes that are communicated to the Creatures are as they are in God his Nature, as well as the incommunicable, there are theſe Conſectaries from thence.

Iſta nomina per prius dicuntur de Deo, quam de Creaturis: ſed quantum ad impoſitionem per prius à natis imponuntur Creaturis: (quas prius cognoſcimus.) Aquinas 1 parte, Quæſt. 13. articulo 6. in fine.

The firſt is to ſhew the apparent and yet infinitely vaſt Difference that is between thoſe *Attributes* which are ſaid to be aſcribed to God *after the manner of Man*, which have been ſpecified again and again; and thoſe we call *communicable* to Men, and are in common aſcribed to us, and to God. The Difference is manifeſt; that thoſe after the *manner of Man*, (as when God is ſaid *to grieve*, *be troubled*, *his Repentings*, *&c.* of which ſort thoſe Men would perſwade us the Mercies in God to be, and would reduce and bring Mercy in God thereto) are ſuch as are truly, and properly, and originally in the Creature firſt, and then borrowed from the Creature by way of Similitude only, God condeſcending in that Language to ſpeak of himſelf after our Manner,

Gen. 6.
Jer. 31. 20.
Hoſ. 11. 8.

Manner, and Weakneſſes, and Paſſions; ſo to make a ſmart and ſenſible Impreſſion upon our dull Souls. But on the clean contrary, theſe communicable Attributes, whereof Mercy is one, are firſt and originally in God, and derived from his Fulneſs; which God vouchſafes to expreſs to us by thoſe Names, which we Men give to the Semblance of them, in us Men, as hath been explained.

Hence, 2. We may likewiſe diſcern how eaſily Men may err from the Right in this Matter: Becauſe Mercy in us Men, in the Sound of it, ſpeaks Weakneſs, and an affectionate Paſſion, as the Conjunct of it; and when ſpoken of God, is expreſs'd by the Sounding of Bowels, *&c.* and by God's being troubled for us, which is acknowledged to be indeed ſpoken of him, but it is to be underſtood after the manner of Men, becauſe he doth that which merciful Men are wont to do, when their Bowels yearn within them. But yet ſtill Mercy it ſelf, that is the Root of all as it is in God, is another thing: We muſt cut off all ſuch Imperfections, whilſt yet we are helped by them, as we are Men, to conceive how tender his Mercies are towards us. We poor Creatures are apt to drench our Conceptions in what Mercy in the Creature is, and thorow the Tincture and Apprehenſion we have thereof, taken from the Creature, do we look upon the Mercies in God, and ſo conceive of them as if God had borrowed the Denomination of them from us, to expreſs himſelf to us by; and ſo we are apt to think Mercy to be a mere metaphorical Attribute in God. We grant Mercy in us to be analogous to what is in God, but that Mercy in God to be the original Idea, and not metaphorical or ſimilitudinary.

Hence, 3. Let us in our Thoughts about theſe Mercies in God form and caſt our Conceptions in the Mould of this Rule; that though they be in God, yet after an unconceivable manner to us; and that they are in God for the Kind and Being of them, with an infinite Difference; as being in God as God, and in the Creature but as a Creature. And therefore that as far as God's Eſſence and Being tranſcends ours, for kind of Being, ſo far doth *Holineſs* and Mercy in him exceed the Mercies that are in us, even for kind alſo; as Chriſt in the very Point of Mercy informs us, in ſaying, *So ſhall you be the Children of the moſt High*, Luke 6. 35, 36. And ſo much higher in Mercy is God than we, for our Comfort, *as the Heavens are higher than the Earth*, as God himſelf ſpeaks of himſelf, *Iſa.* 55. 9.

Theſe things forelaid, the true Meaſure of the Deciſion of this Queſtion (if any will dare to make a Queſtion of it) is,

Whether that theſe Attributes, Merciful and Gracious, &c. *although in common attributed unto Man, do not yet ſerve, and be not intended by God, as really and fully to expreſs and ſet out to our Faith what a God he is in himſelf, and what his very Nature and inward Diſpoſition, and Inclinations of Soul are, and Affections of Heart, a Root and Principle of merciful Effects; as when he is ſaid to be Holy, Good, Wiſe, True, Strong, Powerful, or the like: which are all communicated to Man, and yet not aſcribed to God after the manner of Men only: as when he is ſaid to be grieved, and pricked at the Heart.*

And if any will deny theſe, and ſuch like, to be eſſential Attributes, or expreſſive of the true Nature of God, they muſt affirm that no Attributes, whereof Men partake the Name, are at all ſuch, and that all do ſerve to expreſs but outward Effects merely, and no way inward Diſpoſitions, as the Principle of thoſe Effects in him: And thus propoſed, I ſhall make this one main Argument of the Aſſertion, *viz.* that Mercy is a parallel Attribute with thoſe other. None dare ſay that he is Holy in his Works, or in reſpect he doth Holy Works, but that he is Holy in his Being, as he is God. The like is to be underſtood of his being Good, Wiſe, Merciful, *&c.*

CHAP.

CHAP. XI.

That Mercy and Grace in God are Properties of his Divine Being and Glory. No *other Proof alledged but from the Text,* Exod. 34. 6, 7.

I Come now to the farther Proofs of this Aſſertion, that Mercy and Grace are Properties of the Divine Nature: And I profeſs to alledg no other (that I may ſhew this Text to be a compleat Abundary of all God's Mercies) than what the Text, either in the Words themſelves, or the Aſpect of them upon what went before, do afford the Heads of, and Foundations for: and I ſhall then call in the Help but of ſuch other Scriptures, which as Volunteers willingly offer themſelves to aſſiſt in this Cauſe, and verify and confirm each hereof, when firſt extracted out of the Word.

The Point to be proved is, *That Mercy and Grace are glorious Properties of the Divine Being or Nature.*

Arg. 1. The firſt Argument is drawn from the true Reference and ſtrict Correſpondency this Proclamation of God, Merciful, *&c.* holds with the foregone Tranſactions in the Chapter before, *Exod.* 33. which lead on to it, which were *Moſes*'s Requeſt, God's Anſwer and Promiſe unto his Requeſt; and here in my Text, God's Performance according to his Promiſe. Theſe three are correſpondent one to the other. Obſerve we then, 1*ſt*. What it was *Moſas* deſired of God. And, 2*dly*. What God promiſed to gratify him in. And, 3*dly*. The thing which God did punctually perform. And in my beginning with this firſt, I ſhall but keep to that Method generally obſerved for the opening of a Text, in diſcovering its Occaſion, Coherence; and yet withal prove my Aſſertion at once. In the 33*d* Chapter *Moſes* had deſired of God, that he would ſhew him his *Face* and *Glory*; that is, *his divine Eſſence* immediately, or his eſſential Glory as it is in himſelf. This *Moſes* aſpired unto, *ver.* 18. *I beſeech thee, ſhew me thy Glory*: but God tells him, that this ſeeing his Face, or the immediate Viſion of his *Eſſence* or Being, none is capable of, *and live*, ver. 20. which yet leaves a Room for Hope, that the Frailties of this Life being removed, a Man may ſee God's Face in that other Life. But yet in lieu thereof, God, to gratify him, profeſſes his gracious Reſolution to grant the Privilege as far as was poſſible for any mere Man to partake of it and live; and to manifeſt his foreſaid *Face and Glory*, and his being God, as far as was expreſſible, and might be repreſented unto Man, and he live, in theſe Words: *ver.* 19. *And he ſaid, I will make all my Goodneſs paſs before thee; and I will proclaim the Name of the Lord before thee: and will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* And the beſt Interpretation of this is that which I find in *Oleaſter*, who paraphraſing thoſe Words of God's, [*all my Good*] that is *my ſelf*, (ſays he) in whom is all that is good or excellent, or a Perfection ſhall paſs before thee, and be made known by Voice ſignifying it; *I will proclaim my Name*, &c. or by a Viſion of his, *ver.* 23. *Thou ſhalt ſee my Back-parts*; repreſenting it. And you heard how the Names or Attributes of God do ſignify truly and properly what is really the Nature of God. So then God's eſſential Divine Perfections are intended and promiſed by God, to be ſeen and proclaimed by ſuch Characters of Words; or a Name and Attributes, as far as was poſſible, thoſe Perfections in himſelf to be *by Words* expreſs'd; yet ſo, as ſtill theſe Words ſhould be ſuch as ſhould repreſent what was in himſelf, or the Divine Nature, in Truth and Reality anſwering thereunto, as in my *Explication* premiſed, *chap.* 6. I have ſhewn.

Ego tranſire faciam *omne meum bonum*, id eſt, meipſum; in quo ſunt omnia bona quæ coram te explicabuntur voce: Clamabo nomen Domini. *Oleaſter* in verba.

From whence I argue, that if theſe firſt and chief Attributes proclaimed, *viz. Jehovah, merciful, gracious, long-ſuffering, much in Goodneſs and Truth,* had not ſerved to ſignify that eſſential Goodneſs which was in himſelf; or if there had not been that Glory eſſentially in himſelf, which theſe Names were intended to ſignify, then God had neither gratified *Moſes* to the utmoſt he was capacitated for, nor anſwered his Deſire to ſee his Glory, as far as he was capable to ſee it, and live. For that there are ſome ſuch other Names and Attributes of his in Scripture, which do expreſs his Nature and Eſſence, all do, and muſt acknowledg, as *Wiſdom, Holineſs*, &c. which are not here expreſſed. And therefore if he doth it not in theſe

here,

the Efficient Cauſe, *For thou art a gracious and merciful God.* 2. There's the Effects of that *Mercy*, *Thou therefore forſookeſt them not.* And, 3. There is the ſame Mercy in his Nature, and ſet out as the final Cauſe moving him thereunto, *for thy great Mercies ſake.*

By *David*'s Application of the words of my Text, I ſhewed in the fore-going Chapter how *David* rehearſing firſt theſe four Attributes (appertaining to Mercy) word for word, hath likewiſe by Name cited *Moſes*, as out of whoſe Writings he had them; and his Method there is accordingly the ſame with this we have ſhewn was that of *Moſes*: Firſt abſtractly to recite thoſe Attributes as the Principles in him and the Cauſe, *Pſal.* 103. 8. *The Lord is merciful and gracious, ſlow to Anger and plenteous in Mercy:* And then to bring in many of the outward Effects of that Mercy, *ver.* 9, 10. *He will not always chide, neither will he keep his Anger for ever.* Ver. 10. *He hath not dealt with us after our Sins; nor rewarded us according to our Iniquities.* And amongſt others he introduceth that of *pardoning Iniquity*, &c. ver. 12. *As far as the Eaſt is from the Weſt, ſo far hath he removed our Tranſgreſſions from us.*

Elſewhere and in other Scriptures we find the ſame; and indeed other Scriptures that ſpeak about the Mercies of God ſpeak but according to God's Intent in theſe words, they being Derivatives all from this. Now when in *Pſal.* 78. 38. 'tis ſaid, *he being full of Compaſſion forgave their Iniquities*, he plainly aſſigns the Mercifulneſs in God to have been the Cauſe of his forgiving them, and therefore Mercy is moſt properly aſcribed to God, and is in God: And this Speech of his there is but explicatory of theſe words here in the Text. In like manner in *Pſal.* 86. after he had ſo earneſtly ſought for Mercy at God's Hands, (as *preſerve my Soul, ſave thy Servant*, v. 2. *be merciful to me*, v. 3.) he foundeth all his Petitions on this, *For thou art good and ready to forgive; plenteous in Mercy unto all them that call upon thee.* He ſupplicates his good and merciful Nature to move himſelf to put forth theſe Acts of Mercy towards him. Likewiſe *Nehemiah*, Chap. 9. 31. giving an account of God's gracious dealings with that People notwithſtanding their Sins, *Neverthele ſs* (ſaith he) *thou didſt not forſake them, for thou art a gracious and merciful God.* That Particle [*for*] in this and thoſe other places, doth undeniably teſtify that God being himſelf truly and properly merciful, from thence and according thereunto it is that he acteth graciouſly and compaſſionately towards us, as moved by and from a true Principle and Diſpoſition in himſelf. O how perfectly contrary are theſe profeſſed Dictates of the Holy Ghoſt unto what ſome would elevate and dilute this Attribute unto, *viz. That he is only ſaid to be gracious and merciful*, &c. for or becauſe he *doth merciful things*; whereas the Scripture-Stile all along (you ſee) is, he doth merciful Works, [for] he *is gracious and merciful.*

Cauſa attribuitur ejus miſericordiæ, quæ naturalitèr in ipſo eſt. Cal. in verba.

Yea further, to confirm this, it is ſo remote that God ſhould be ſtiled merciful in relation to his Works of Mercy, that his Works of Mercy have their Denomination or *Name* of *Mercies* (as frequently they have in the Scriptures, and in common uſe of Speech) given them from that proper ſpecial Relation they owe and bear unto the Mercy that is in God, from whence they do proceed. And ſo they are not ſtiled Mercies becauſe they reſpect *us*, or our Needs, the Objects of them, but in reſpect to the merciful God who is the original Subject in whom Mercy is, and he the *Father* and *Fountain* of them. And as the Effect ordinarily bears the Name of its proper Cauſe, as the *Child of the Father*; ſo thoſe Mercies bear their Name of and from his Mercy, who is more eminently ſtiled the Father of them than of any other his Works wrought by other Attributes. And that which confirms this Notion is, that in the caſe of other Attributes, their proper Works or Effects have their Denomination from that Attribute which is their Cauſe, wherefore ſo in this. Thus *Pſal.* 119. 137, 138. *Righteous art thou, O Lord, and upright are thy Judgments. Thy Teſtimonies that thou haſt commanded, are righteous and very faithful.* There they are term'd righteous and faithful Judgments, as proceeding from his being a righteous and faithful God, and as from whoſe Righteouſneſs they proceed. In like manner alſo the Works of *his Grace* in us are term'd *Grace*, Grace freely given, being the free Impreſſions and Fruits of the Grace that is in himſelf. And indeed in that *Elogium* of him that he is the *Father of Mercies*, 2 Cor. 1. 3. look as the word [*of Mercies*] οἰκτιρμῶν, doth import *Mercies beſtowed*, ſo Father *of thoſe Mercies* is ſpoken of God to a like purpoſe; as when the Sun is ſaid to be the Father *of Lights* (for unto

As in that Speech, (to name but one Inſtance) I am leſs (*ſays* Jacob) than the leaſt of all thy Mercies. *Leſs in worth than this Staff, or any other Mercy beſtowed.*

See Druſius in locum.

unto the Sun is that Alluſion of God in the Apoſtle, *Jam.* 1. 17.) the meaning is, that the Sun hath firſt all Light originally ſeated in it ſelf, and ſo communicates all thoſe Lights and Glory with which the Moon, Stars, and Air are enlightned. Looking-glaſſes are array'd and do borrow from that Sun, and yet themſelves are called *Lights*, but how? only by Participation from it the original Light. And in the ſame reſpect is God the Father of Mercies, as he is alſo entitled the *Father of Glory*, in *Epheſ.* 1. 17. which in like manner notes, *1ſt.* That he is a glorious God in himſelf: *The God of Glory*, Acts 7. 2. having an eſſential Glory abiding in him as Light doth in the Sun. And then, *2dly.* That he diſperſeth Glory to his Saints and Angels, as the *Father* of all their Glory. And in and for the ſame reaſon he is magnified to be the *Fountain of Life*, Pſal. 36. 10. 1. Becauſe he is the *Living God*, and hath Life in himſelf, as a Fountain hath Water firſt in it ſelf: And, 2. That from thence he derives Life to others in leſſer Streams, and anſwerably in the words of the Apoſtle *Paul*, 2 *Cor.* 1. 3. he is ſtiled Merciful, and the Father of Mercies; theſe being the Off-ſpring of his Mercy, do bear the Name of Mercy from God the Father of them.

It hath been ſufficiently by all thoſe foregoing Paſſages of Scripture proved, that all outward Effects of Mercy are aſcribed unto *Mercy*, an Attribute of God, as their Cauſe and Principle. I ſhall ſhut up this Argument with a further Proof of this Inference, *That therefore there is an inward Principle of Mercy in God himſelf, which is that Cauſe.*

1. Firſt in Reaſon: If the Mercies of God be the Cauſe, they muſt have a real Being and Exiſtence afore all outward Effects of Mercy, and a greater than the Effects, for it produceth them: And in whom or in what can that Mercy have an Exiſtence or *Being* but in God himſelf, *whoſe* Mercy alone and greatneſs of Mercy too it is ſaid to be? It is the *Mercy of God* to which thoſe Effects are attributed, and therefore it's in *God*. And certainly did thoſe merciful Effects proceed from other Principles in *God* more eminently than from *Mercy*, he would never give the Honour away from them, and cry up his Mercy ſo much as the principal Cauſe: He would not give the Honour to it, if it were but a made Attribute, and not real and genuine. And if that which I before laid at the entrance be true, (as it is) *viz.* that genuine Attributes have their proper Effects attributed to them, in relation to which they are diſtinguiſhed one from another as to our Conceptions of them: It muſt then hold, that if all merciful Effects are ſet over by the Scriptures *unto the Mercy of God* as their proper Cauſe (as hath been ſhewed); then Mercy it ſelf alſo is and muſt be as genuine and eſſential an Attribute as any of the other. I hope the ſame Plea for other Attributes in this Cauſe will be admitted and allowed in *Mercy's behalf*; as for inſtance, when it is ſaid, the *Lord is good, and doth good*, Pſal. 119. 68. here *doing good*, being the Effect of his *being good*, and attributed thereunto as its proper Cauſe, doth invincibly argue his being good to be an *eſſential Attribute* in him, *&c.* Thus in like manner when it is ſaid, *God being merciful forgave their Iniquities* (which is the higheſt Act of Mercy) and divers others like to this that have been alledged, doth it not as aloud ſpeak that God being firſt merciful in himſelf, doth out of that merciful Diſpoſition pardon and forgive Sins? Again, when it is ſaid, *The Righteous Lord loveth Righteouſneſs*, Pſal. 11. 7. hereby is imported that God firſt is himſelf righteous, which Righteouſneſs in this place, is that Integrity, Rectitude, and Uprightneſs of his Nature, whereby he is wholly addicted, and diſpoſed, and inclined unto Holineſs and Righteouſneſs, and then thence a ſutable *Affection flows*, he loveth *Righteouſneſs*. Then ſurely on this other hand, when it is ſaid, *God is merciful, and delighteth in Mercy*; that Affection of Delight ought to be interpreted to ariſe from an innate Propitiouſneſs unto merciful Acts, as proceeding from a merciful Inclination and Diſpoſition of Heart, unto which to ſhew Mercy is ſo naturally agreeable, as he *delights in it*; and therefore it is ſaid, that *above* all he is *known by it*, that is, known how merciful in himſelf he is, even as when 'tis ſaid he is known to be *a juſt God* by the Judgments that he executes, *Pſal.* 9. 16.

And indeed thoſe and ſuch like Speeches up and down the Scriptures, *Shew us thy Mercy, O Lord*, Pſal. 85. 7. [*thy Mercy*] that is, which is *in thee*, in thy Heart and Nature, lying of it ſelf hid, and latent there, unleſs and until thou putteſt it forth in Mercies towards us. And in *Pſal.* 17. 7. *Shew thy wonderful Loving-kindneſs*; or, as others read it, *mirifica miſericordiam tuam, make wonderful thy Mercy*: [*Thy Mercy*]

which

which is ſo wonderful in it ſelf, and as it is in *Thee*; therefore ſhew it and give Demonſtration of it by wonderful Effects: To which correſponds that of *Pſal.* 111. 3, 4. *His Work is honourable and glorious; and his Righteouſneſs endureth for ever. He hath made his wonderful Works to be remembred: the Lord is gracious and full of Compaſſion.* As alſo that in *Epheſ.* 2. 7. to *ſhew outwardly the exceeding Riches of his Grace,* (namely within himſelf): And many the like Phraſes (I ſay) do evidence the Point in hand. For ſo in the caſe of other Attributes it is acknowledged, that to prove them to be eſſential ſuch Expreſſions do ſerve; as when of God's *Truth and Uprightneſs* it is ſaid, *Pſal.* 92. 15. *To ſhew the Lord is upright, and there is no Righteouſneſs in him.* So of his *Power*, to make his *Power* known, *Rom.* 9. 22. *To ſhew himſelf ſtrong,* 2 Chron. 16. 9. And this for the third Argument fetch'd from the *relation* of Mercy *in God* as the *Cauſe*, and *Mercies* as the *Effects*.

Arg. 4. That which gives a farther *Addition* of Strength unto the *foregoing Argument*, and will withal grow up to a *new* one, is, *That God hath placed and ranked this of MERCIFUL amongst other Attributes, which muſt be acknowledged to be of his Eſſence, and to expreſs what his Nature is.* And *Merciful* being ſeated on this Royal Throne together with them, without any Character of difference from them, yea with the *firſt* of them, and with an *height* of greater *Eminency in ſome reſpects*; how ſhall we otherwiſe underſtand it then, that it is an Attribute of the *ſame kind*, of equal *Rank* and *Dignity*, and of as high an *Alliance* to the *Divine* Nature as they are of?

Here are in the *Text two* Attributes eſpecially, or indeed *four*, which God hath ſeated on this *high Bench*; and hath ſet *Merciful* in *equal Royal State* with them, next Himſelf, Jehovah, God. *Firſt*, The *two*; the one ſitting on the *Right-hand*, the other *on the Left* of *Merciful* plac'd in the midſt, as on the Throne between them. 1. STRENGTH, or *Power*, to aſſiſt and ſtrengthen the Hands of it; אל *El* indifferently ſignifies either *ſtrong*, or *God*; (as is well known) I take both, as *Junius* throughout the whole Old Teſtament doth, every where tranſlating it, the *ſtrong God*. 2. There is on the Left *Grace*, to quicken Mercy in all *its* Actings; ſo read the words thus, *God, the Strong, Merciful, Gracious.* 3. Unto which *two* are added *Goodneſs* or *Kindneſs*. And, 4. *Truth*. I might reckon in *Long-ſuffering* as a *fifth*; but it is ſo apparently a *Sprig* of *Mercy*, or rather indeed, *but Mercy it ſelf ſtretch'd out at length, or continued,* (as *Waiting* is but *Faith continued*) that therefore I ſhut up *that* into *Mercy*, and mention it not here as diſtinct.

Note, That ſome tranſlate that word *Goodneſs*, others *Kindneſs*.

But I do take in the other two, *abundant in Goodneſs*, and *Truth*, as diſtinct, and as importing inherent Principles in God of *Goodneſs* and *Truth*, as in which his *Nature* doth *abound:* and altho in our Engliſh the word *abundant* would ſeem to carry the *ſound* or report more toward *actual Kindneſs*, and to God's *Performance* of *Truth*; yet the original word it ſelf, and as it is by others tranſlated, ſignifies as well *MUCH, Ample, Large, PLENTEOUS in Goodneſs* and *Truth*; and is by our own Tranſlators, in *Pſal.* 103. 9. render'd *plenteous* in *Mercy:* And theſe words *much, plenteous*, &c. do in their *Connotation* ſtrike deeper, and reach unto the bottom, and expreſs the Mind and *Treaſury* in God's *Heart* and *Nature*, as it is ſtored with a *Plenteouſneſs* in all *Goodneſs* and *Truth:* And how out of that infinite *Riches* it is, that in the *outward Diſpenſation* he ſo abounds in *Goodneſs* and *Truth*. And that it is thus intended is undeniable; for, as the *Lord* is firſt good in himſelf, and out of that Goodneſs doth good, as in *Pſal.* 119. 68. And like as he is *eſſential Truth* firſt, *who cannot lie,* Tit. 1. 2. *i. e.* his Nature is Truth; and then from out of that Nature it is that having ſpoken once the word, he performeth *Truth*; *ſo* for the ſame reaſon the *Ground* why he is ſo much and ſo abundant in *Goodneſs* and *Truth* diſpenſatorily or in actual Execution, muſt be, that he is much in Goodneſs and Truth firſt in himſelf *eſſentially:* That ſuch exceeding *Abundance* in the one, is from the *Superabundancy* of the other; and the reaſon is, becauſe the Degrees of much *Kindneſs* and *Goodneſs* in outward *Effects*, do as much depend and hold on the Plenteouſneſs of each of them in his Nature, as ſimply his doing good in the leaſt degree, doth upon his being good, or no good at all would be done. The abounding therefore of *Goodneſs* and Truth in his *Nature*, muſt fundamentally be here underſtood as the Spring, the overflowing of which cauſeth thoſe high Floods of each in his Actings and Diſpenſations. And *Goodneſs* and *Kindneſs* in any one (who is ſuch) do moſt genuinely expreſs Nature in him, and what is *natural* to him, ſince by way of Eminency we give ſuch Diſpoſitions the *Stile* of *good Nature*. And ſo ſeeing

Verus in naturâ, verax in ſermone: *ſo in reſpect of* Strength, *he is* ἰσχυρὸς οὐσιωδῶς, καὶ ἐνεργητικῶς.

Goodneſs and *Kindneſs* are thus attributed to God, they ſpeak *Nature* in him alſo, or if you will the Goodneſs of his *Nature*, (as with Reverence I may ſpeak) the moſt of any Attributes.

Upon theſe fore-mentioned accounts I may juſtly reckon upon *four Compeers* which Mercy here hath, and is every way equal with them, and with each of which I might vie on Mercy's ſide, and plead it to be as natural as any of them. I reaſon from them now as they are placed all together as fixed Stars, all of them in this one glorious *Conſtellation*, declaring the Glory of God, and of the like Brightneſs and equal Magnitude; they are all merciful, and all alike formed up and caſt in one and the ſame Mould, that is, one and the ſame uniform kind of *Speech*, and *under that* attributed alike to God, *viz.* ſuch a Form as was in the foregone Argument, ſaid to be denoting *inward innate inherent Diſpoſitions*, which the *four* here for certain do (under ſuch a form) denote, and are all four in themſelves ſuch. And it is very hard to think and judg, that *one alone* of *Merciful* uttered in the ſame Tenor, ſhould be otherwiſe; that *that* alone ſhould be *adventitious*. God is ſaid to be *good*, and *true*, and the *ſtrong* God, from that *innate Strength*, *Goodneſs* and *Truth* that is in himſelf, and not only from his *doing good*, &c. And why ought we not as well conceive him to be *merciful* (as it is here placed amongſt theſe other) from an inherent inward *merciful* Diſpoſition in himſelf, and not in relation only to the merciful Effects he doth, and every day brings forth? And God himſelf (who beſt knows himſelf, and how to ſpeak of himſelf) having put no Character of Difference, who ſhall dare to make a *Difference?* So vaſt a Difference, as to affirm, that *merciful* is but a *made*, *artificial* Attribute, raiſed up meerly from his *outward Works* of Mercy, as his Stile of being the *Creator* is from the *Works* of his *Creation*, without which he had not had the actual Glory of that Title; whenas thoſe other that ſit round about it here, have the Honour (*de jure*, and *of right*) to be acknowledged *abſolutely*, and *de ſe*, to be and to have been in him, whether he had ever acted according to them yea or not. Pſal. 19.

And further, there may be added unto this *that* which I inſerted, that *merciful* holds this its rank and place amongſt them, *with ſo great an Eminency*. Search *this* and *other* Scriptures; firſt, *here* in *this* it is placed with the *firſt*; and by *Moſes* made the *great Dominator*, together with *Power*, which two he alone ſupplicates whilſt he alledgeth theſe words, *Numb.* 14. 17, 18, 19. they two being as eminently ſet up in the words. And, 2. *Elſewhere* the Scripture gives and beſtows a *richer* and *larger Coat of Arms* upon Mercy, than on *any other* Attribute that is not akin to this. One word uſually ſerves to expreſs any other Attribute; but what a *multiplication* and *heaping up* of words frequently is there to *emblaſon* the *Glory* of this? In the *Text* here, there is *merciful*, *gracious*, *long-ſuffering*, *plenteous in Goodneſs*; which are in a manner all but various Characters of Mercy, and are much the ſame with Mercy. However (as we ſay) they are of neareſt Kindred to it, and are therefore ſingled out and ſever'd from all the reſt of the words that follow in the Text, by the Pſalmiſt, *Pſal.* 103. 9.

Laſtly, the Scripture loads *Mercy* in God with *Titles* of *Honour*, and ſuperadded Epithets of *Greatneſs*, *Riches*, *Glory*, *Plenteouſneſs*, *Fulneſs*, *Abundance*, *Multitude*, *Variety*, *Manifold*, *Eternity*, *Everlaſtingneſs*, *Unchangeableneſs*, and what not? The like ſuper-Attributions might be obſerv'd given to the outward Effects of it, above what to the Effects of other Attributes. It would be therefore yet more *ſtrange*, and beyond a poſſibility of Imagination, that this ſo magnified an Attribute extolled (as we ſay) to the Heavens, yea above the Heavens, yea great above, and ſo *far* above the *Heavens*, ſhould in the end be but a ſimilitudinary Metaphorical Attribute, Pſal. 108. 4. *ex ſimilitudine effectus*, and after the manner of Men only, and ſo to have in compariſon but the ſhadow of an Attribute; but in reality and truth infinitely below all other.

But there is in other Scriptures that which brings in yet new and farther Confirmation to this fourth Argument, in that we find Mercy not only naturally growing up in one Bunch or Cluſter thus with theſe four, (as in this one place) but that traverſing the large Garden of the Scriptures, we may beſides frequently meet with each of thoſe and Mercy apart, and yet ſometimes join'd and ſprouting fourth, as two Flowers growing upon one Sprig; that is, you may up and down eſpy *Mercy* and

Part I.

and *Power*, and they two alone joined together in one Stalk, then *Grace* and *Mercy* ſingly and alone on another: The like may be obſerv'd of *Mercy* and *Goodneſs*, as alſo of *Mercy* and *Truth* in other Scriptures, and thus *Mercy* and they are Σύμφυτοι; ſo that if we acknowledg *any* of theſe *four*, eſpecially if we own *all* of them to be *natural* Attributes in the Godhead, we cannot but own *Mercy* to be ſo too; for we find both altogether with *Mercy* (as here), and each (elſewhere) to grow alike as a natural Branch together with another, which to be ſure is natural, that it muſt be too hard to think that in ſo multiplied a Variation Mercy ſhould ſtill be but as an Ingrafture by Art, and ſhould not naturally grow out of one and the ſame Stock of the Divine Nature.

In this Argument it holds that both *juncta & ſingula juvant*; we have argued in general from the Conjunction of all together, and now we ſhall argue particularly from the ſingular and apart Conſtellation of each with Mercy: And as the Conjunction of all, ſo the ſingular Conſtellation of each with Mercy ſo often will evidence it to be a fixed Star indeed in this Firmament.

1. *Mercy and Power*, (the two firſt in the Text) are ſingly paired by *Moſes* when he hath occaſion to alledg theſe, God's own words, *Numb.* 14. *Let the Power of my Lord be great*, v. 17. and Pardon join'd with it alſo, *The Lord great in Mercy, pardon according to the greatneſs of thy Mercy.* He pairs theſe two and that for *Greatneſs* alike equally, then are they Pairs in Kind and Eminency, which is the Particular we are arguing: Yea, and of the two he greatens Mercy, for Mercy hath the Epithet *great* twice given it; the *Lord of great Mercy*, v. 18. and again, *according to the Greatneſs of thy Mercy*, v. 19. and Greatneſs in the latter is in the Abſtract given, but to Power this Title is given but once. The Prophet *David* alſo ſets theſe two alone together as moſt eminent in God, *Pſal.* 62. 11, 12. *Power belongs to God: Alſo unto thee, O God, belongeth Mercy.* Look how *Power* is God's (as ſome read it) or belongs to him, and is with him; ſo and in like reſpects *Mercy is God's*, and is with him; there is no difference at all put, and that's enough, for *Power is God's* in that tranſcendent manner that it eſſentially belongs to him. And whereas *Power* to be ſuch in him might diſcourage, he therefore (for his own Comfort, and of God's People) adds, *To thee* [alſo] *Mercy belongeth*, ſo to poiſe and ballance it; which if Mercy were not every way equal to it, it would no ways poiſe his Power, and ſo not have relieved Souls that tremble at the Power *of the great and mighty dreadful God*, as *Nehem.* 9. where Merciful is alſo join'd. And this is not the firſt time they have been thus paired as by *David*; for *David* himſelf adds, *For God hath ſpoken once, and twice have I heard THIS:* It is *David*'s Preface to thoſe former words. And what will you ſay if this Citation of his refers us, and brings us back again to thoſe very words firſt of God to *Moſes* in my Text, and then of *Moſes* to God in this *Numb.* 14. as that which from both he had heard of twice? Sure I am I find no reference to any other, or any ſenſe given by Interpreters more probable, or ſo proper. Now that POWER is an eſſential Attribute of the Divine Being, there was none that ever yet denied it, it being ſo expreſly entitled his *eternal Power and Godhead*, Rom. 1. 20. and therefore no leſs muſt its *Compeer* Mercy be.

A ſecond pair is *Mercy and Grace*, here placed next to *merciful* [gracious]: you find theſe two alone ſingled out, and paired as the two great Letters of his Name are, tho many more are in it. Firſt, when God promiſed to *Moſes* to proclaim this his Name, he ſpecifies but theſe *two* only, *Exod.* 33. 19. *I will proclaim the Name of the Lord before thee; and will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* And how often elſewhere do you meet with theſe two in like ſingle Couples? I need not abound in Inſtances they are ſo many, *Pſal.* 145. 8. *The Lord is gracious and great in Mercy*; moreover, *Pſal.* 116. 5. before cited. Likewiſe *Neh.* 9. 31. *Nevertheleſs for thy great Mercy's ſake, thou didſt not utterly conſume them, nor forſake them; for thou art a gracious and merciful God.*

Now beſides that as to the things themſelves, Grace and Mercy are ſubſtantially one, (for Grace conſidered in its Diſtinction from Mercy, what is it but Love or Favour ſimply conſidered with a Connotation of *freeneſs* in God, as not being obliged by any worth in the Creature why he ſhould be gracious?) the very Definition of Grace given by God himſelf, is a Love that's free, and that loveth freely. Thus *Hoſ.* 14. *Receive us graciouſly*, prays the Church, *ver.* 2. (and 'twas God that put thoſe words into her Mouth, as in the ſame Verſe) and God anſwers, *I will* *love them freely*, v. 4. ſo explaining it. And that *Love* in God is the Root and Ground of Mercy, and Mercy but Love ampliated, or ſtretched out and enlarged to thoſe he loves when they be in Miſery, I ſhall have a fairer occaſion to demonſtrate: And therefore that if *Love* and *Grace* be an eſſential Principle in God, then Mercy muſt needs be alſo. Beſides this way of Proof (which I now wave) I inſiſt only upon this at preſent, as that which is proper to what is now afore me, *viz.* that Grace and Mercy are Compeers and Equals in every reſpect; and that therefore if *gracious* be an eſſential Attribute, then *merciful.* Now that Grace is ſuch, I urge this one Argument, *That God accounts his being gracious as the height and top of his Glory*, yea and his being merciful to be ſo too; give me leave to put a weight upon this. When in general it is ſaid of God (as often) that he is *a glorious* God, that which this carries to every Underſtanding is, that an Infinity of ſurpaſſing Glory is in himſelf, and proper to him as God, and eſſential to him, which Glory it is required of us to glorify. In like manner when in particular it is ſaid of any Attribute, that it is his Glory, and which we are alſo called upon to glorify him for in the Manifeſtation of it to us; there is neceſſarily withal imported therein an eſſential Glory which is the Root whence that Manifeſtation proceedeth, and which is therefore to be glorified by us, the proper Glory of that particular Attribute being the end of that Manifeſtation: As when either in ſpecial it is ſaid of Grace, (as *Epheſ.* 1. 6.) *To the Praiſe of the Glory of his Grace*; it is no leſs nor no other than when in general it is ſaid, *That we ſhould be to the Praiſe of his Glory.* Surely as in the latter Speech, *v.* 12. *To the Praiſe of his Glory*; by his Glory to be praiſed is meant all the Attributes, as Power, Wiſdom, *&c.* the Reſult and Crown of all which is his Glory, that are the Cauſes of, and are manifeſted in our Salvation, all which, both the Attributes and this Glory of them, muſt be acknowledged to be eſſential, and that anſwerably there is an eſſential Glory of them in himſelf, which was and had been in him altho he had never made any outward Manifeſtation at all thereof. So in the former Speech, *v.* 6. his particular Inſtance [the Glory of his Grace] muſt neceſſarily be underſtood, that his Grace is glorious with the ſame kind of eſſential Glory proper to it as the other; and to import this it is ſtiled the *Glory of his Grace.* Some would have it, that by the Glory of his Grace to be praiſed, ſhould immediately and directly be meant the glorious Manifeſtation of his Grace, yet ſtill there muſt be imported therewith and thereby an eſſential Glory that is the Glory manifeſted: And it muſt needs be ſo, for all Manifeſtation is but of what is and hath being as the Object of that Manifeſtation, ſo as ſtill we muſt reſolve all into an eſſential Glory that is at the bottom, and is the Foundation: Yea and that intrinſical Glory of any Attribute is that which is the ultimate Object of our *Praiſe* when we are called upon to glorify it, the fartheſt Mark, the *Terminus* which we tranſmit our glorifying of God in that reſpect unto, as that which we aim to praiſe and glorify, as indeed it is here expreſſed, *To the Praiſe of the Glory of his Grace.* The Aſpirements, and holy Aims and Reachings of Godly Souls in their giving Glory to God, reſt not in praiſing or in giving Glory to the Manifeſtation of his Glory altho that be never ſo glorious, but by means and upon occaſion thereof are carried out to, and terminate in his eſſential Glory it ſelf, as that which is in their Aims to give Glory to. And indeed thereby only it is fulfilled, *That he that glorieth, glorieth in the Lord*, as the Apoſtle and Prophet calls us to do, whilſt both ſpeak of Mercy manifeſted. 1 *Cor.* 1. 31. *Jer.* 9. 24. And indeed either none of thoſe Attributes of Wiſdom, Power, *&c.* ſhewn in our Salvation, that wear and have the Title of his Glory ſtampt upon them, are eſſential to him, or this of Grace alſo muſt be ſo which is ſtiled his Glory, κατ᾽ ἐξοχὴν, by way of Eminency and Singularity. The truth of theſe things that one place, *Rom.* 9. 22. declares, *That he might make known the Riches of his Glory on the Veſſels of Mercy.* Here is at firſt a Manifeſtation of Glory in thoſe words, *make known*, and withal *a Riches* of his Glory which is manifeſt, whereby it is evident that Glory muſt needs be underſtood to be different from that Manifeſtation, be it never ſo glorious; for it is the thing that is manifeſted, and what can that be other than thoſe *Riches of Glory* which he poſſeſſeth in himſelf, and makes known by Communications and Manifeſtations thereof on his Saints, as it follows there; like as in that Speech in the Verſe afore, *v.* 22. which in Coherence is parallel to and yokes with this, God willing to make *his Power known*: that is, his Power being an intrinſical eſſential Attribute in himſelf, he manifeſts it, and makes it known: the like holds of his Glory ſpoken of here. And the cloſe of this is, that thoſe *Riches of Glory* there do prove to be the Glory of his *Grace* and *Mercy* in a ſpecial manner intended, and ſo bear the Name of Glory by way of Eminency. This *Æſtius* and others have obſerv'd, and my Ground why ſpecially *Mercy* is intended, is, becauſe the Saints, who are the Veſſels or Receptacles or Subjects unto whom theſe *Riches*, &c. are to be communicated and manifeſted in them, are in reſpect unto this ſtiled *Veſſels of Mercy*. The Riches of the Glory of Mercy then are thoſe which are the principal Contributors, altho the Glory of all other Attributes do likewiſe empty their Streams into the ſame Veſſels to fill them with Glory. So then Mercy ſtands every way equal with *Grace* (an eſſential Attribute) and that in *Glory*, yea in *Riches* of Glory, and therefore is of as high an Alliance to God as that is: They are every way rated alike in God's Books, the Scriptures; and God who is an equal Prizer and Valuer, doth not ſet a deeper Eſtimation or Value than the real Worth doth bear. As then I ſhewed afore Mercy and Power were paired as equal for Greatneſs, ſo Mercy and Grace we find to be Equals: Theſe two are for Eſtate and *Riches* equal, and are as *Peers* for Glory and Honour too, and they are both alike God's Riches and Glory, by the Valuation of which God ſhews what a rich and glorious God he is in himſelf. I conclude this, as I did the former, who then ſhall dare to ſay to *rich Mercy*, to Mercy which God accounts his *Glory*, (when withal he ſhall ſee it placed by God himſelf immediately, and bidden to ſit there by him on the ſame Throne with equal Royalty with other ſo high-born eſſential Attributes of mine) who then ſhall bid and ſay———Thou *rich* and *great* and glorious *Mercy*, come off the Seat thou ſitteſt on, as too high for thee, and ſit thou at the foot-ſtool of all theſe other?

For thoſe other two Attributes *Goodneſs* and *Truth*, ſo much having been ſaid of the former two, it is not neceſſary to enlarge on theſe; yet, to compleat this Confirmation, I ſhall add ſome things as to both.

A third Pair is *Mercy* and *Goodneſs*, merciful, and much or *plenteous* in *Goodneſs*, ſays the Text: where whether Goodneſs imports (as in the general Notion of it) a Communicativeneſs of good things; *The Lord is good and doth good*, Pſal. 119. 68. it being the innate Property of Goodneſs to be communicative: or whether more ſpecially *Kindneſs*, *Bounty*, *Benignity* be intended, as many tranſlate the word here and elſewhere; however it be taken, it is ſingly paired with Mercy.

1. As to GOODNESS, how many Pſalms do begin with, and ſome alſo do begin and end with *The Lord is good, his Mercy endures for ever*. I inſtance only in *Pſal.* 118. whereof both the firſt and laſt Verſes have thoſe words. It was the uſual form of praiſing the Lord, to ſing, the *Lord is good, his Mercy endures for ever*, Jer. 33. 11. and had been preſcribed unto the Levites, 1 *Chron.* 16. 41. And tho he is *good to all his Creatures*, Pſal. 145. yet here 'tis that Goodneſs that extends it ſelf to his *Iſrael*, as *Pſal.* 73. 1. which draws forth the Goodneſs in his Nature in the Communications of it to its full length: And that is ſpecially intended in this Text, for 'tis that Goodneſs which brings forth Pardon of Sins, ſaving Mercies which the Text ſpeaks of; which two the Pſalmiſt puts together, *Pſal.* 86. 5. *For thou, Lord, art good, and ready to forgive; and plenteous in Mercy unto all that call upon thee.*

χρηστότης.

2. And as his *Goodneſs* and *Mercy* are paired, ſo *Kindneſs* and *Mercy*, Titus 3. 4. *After that the Kindneſs and Love of God our Saviour toward Man appeared.* And Mercy is not far off them, for *v.* 5. *According to his Mercy hath he ſaved us*; for indeed they are all but one. And again, *Luke* 6. 35, 36. *He is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father alſo is merciful.* And to ſhut up this, you have both Kindneſs and Goodneſs join'd and pair'd with Mercy in *Pſal.* 25. 6, 7. *Remember, O Lord, thy tender Mercies, and thy* Loving-kindneſſes, *for they have been ever* of old. *Remember not the Sins of my Youth, nor my Tranſgreſſions; according to thy* Mercy *remember thou me for thy* Goodneſs *ſake, O Lord.* Theſe two import not barely his affording outward Favours, which we call *Kindneſs*, nor barely a doing Kindneſs, as we uſe to ſay, or God's being good to us in Benefits communicated; but they connotate withal a Root that is in God's Nature, from whence thoſe outward Kindneſſes proceed. The Lord is firſt good in himſelf, and thence and therefore doth good; and in like manner he is of a kind Heart and Nature in himſelf firſt, and thence and therefore is kind to others, even to the evil and unthankful, as *Luke* 6. 35. and the abundancy of his *Goodneſs* and *Kindneſs* in Effects is from the Amplitude

and Largeneſs of the Goodneſs and Kindneſs in his own Heart and Nature, as I ſhewed in the beginning of this *ſecond* Confirmation, and as is evident from the 8*th* Verſe of that 25*th* Pſalm now cited, it immediately following, *the Lord is good* and upright; which as an eſſential Principle in God, and the Root of that Mercy and Kindneſs which he ſued for, he reſolveth ultimately his Faith into, as *Muis* hath obſerved. And among Men we uſe by way of Eminency to expreſs Goodneſs in a Perſon by good Nature; and one that is kind in his outward Deportment, we term him one of a kind Heart and Nature. And indeed Kindneſs denotes an inward kind Diſpoſition more principally, and in the firſt Place; even as when the Scripture denominates a Man, *a liberal Man*, it doth it principally from that noble, free and large Diſpoſition of *Liberality* in his Spirit, whence liberal Actions proceed, as *Iſa.* 32. 8. *A liberal Man* (ſuch in himſelf) *deviſeth liberal things:* Thus it is in Kindneſs alſo. And in God to whom theſe are thus attributed, it holds much more, Goodneſs is ſo eſſential to him as he *alone* is to be called Good, as alſo that *he alone is Holy*, Rev. 15. which evidently imports he as God hath ſuch and ſuch an Holineſs and Goodneſs in him as is proper to him alone, and tranſcendeth that Goodneſs that is in Creatures, that theirs is no Goodneſs in compariſon. And as he was eſſential Holineſs, and ſhould have been ſo for ever, although he never had produced a Work, (who yet is holy in all his Works he doth produce): So he was and had been eſſentially good, altho he never had communicated a good thing to any Creature. And if it be the Nature of Goodneſs to communicate it ſelf, then it is the common Voice of all Mankind, as the common Voice of the Scriptures too, that Goodneſs is the *Nature* of God. Now *Mercy* is not only paired therewith, but it is indeed eſſentially all one with it. Mercy is but *Bonitas ſummè extenſa*, as the School ſpeaks, it is but Goodneſs *extendible*, an Aptneſs or Readineſs in his Goodneſs to extend it ſelf to Sinners, as well as to communicate good things to others that had not, nor have not ſinned, which by the Creation God did. Mercy is but a Promptitude to communicate ſo much further, *viz.* to Sinners. Mercy is but *Goodneſs* with a *nevertheleſs*, that is, though they are Sinners, as *Neh.* 9. 31. And indeed as in the Schoolmens right Apprehenſions they are but one and the ſame in God, ſo in the Senſe of the Scriptures alſo. Thus his Mercy to *Sinners* is expreſly ſtiled his *Goodneſs*, Rom. 11. 22. *Towards thee Goodneſs*, &c. which along after in the Chapter doth bear the Name of Mercy, *ver.* 30, 31, 32. and *chap.* 12. 1. And again, his Mercy to Sinners is in like manner termed *Kindneſs*, as expreſly, *Luke* 6. 35. *He is kind to the evil and unthankful.* Ver. 36. *Be ye therefore merciful as your Father alſo is merciful.* To conclude this, *Mercy*, *Goodneſs*, *Kindneſs*, are ſo near a-kin, and of one Stock, that if one be eſſential to God, then muſt the other be alſo.

The laſt Pair are *Truth* and *Mercy*: Theſe two are alone thus yoked, one under the Names either of *Truth* or of *Faithfulneſs*, the other of *Mercy* or *Loving-kindneſs*. And thus you meet with them ſo frequently in ſo many Pſalms as I ſcarce need particularize any, but might refer it either to the Reader's Remembrance, or adventure upon his Advertency thereof, at his but turning over a few Leaves, ſoon to find enough. I will inſtance but in one or two, *Is God to be praiſed?* The Height of Praiſes is for his *Mercy* and *Truth*, Pſal. 108. 3, 4, 5. *I will praiſe thee, O Lord, among the People: and I will ſing Praiſes unto thee among the Nations. For thy Mercy is great above the Heavens: and thy Truth reacheth unto the Clouds. Be thou exalted, O God, above the Heavens, and thy Glory above all the Earth.* And you have theſe Words over and over in two ſeveral Pſalms, *Pſal.* 57. 9—11. In *Pſal.* 108. his Mercy is magnified not only to the Heavens, but as great, *above the Heavens:* that is, to an Infinity, as that which the Heaven of Heavens do not, cannot contain, as they do not God himſelf. And ſo it is an extolling of Mercy by this, that it is an Infinite, as God himſelf, in whom it is. And that which is tranſlated *the Clouds*, which his *Truth* is ſaid to be exalted unto, are indeed the Heavens, as two learned Criticks have with Vehemency contended for. And the 138*th* Pſalm hath not only joined them together for Praiſe, (ver. 2. *I will praiſe thy Name for thy Loving-kindneſs and thy Truth*) but adds, *for thou haſt magnified thy Word* (namely, as it ſets forth thoſe two Attributes) above all thy Name. The greateſt part of his Word is

See Piſcator *on* Pſal. 57. ver. ult. *and on* Pſal. 36. 6. *and* Dr. Hammond *on* Pſ. 57. 10.

See Dr. Hammond Annot. *on the* 2d *Verſe of the* 138*th Pſalm*, His Word being here annex'd to *Loving-kindneſs* and *Truth*, muſt needs be that Part of his Word to which theſe two are applicable: 1. His *Promiſe:* The Matter whereof is *Loving-kindneſs*. 2. In the *Performance* of which is *Truth* and *Fidelity*.

taken up either with Promiſes which *Loving-kindneſs* or *Mercy* made, or of the Performance of them which Truth effecteth: ſo then theſe two are to be magnified above all his other Properties whatever; which two to celebrate all Nations are ſpecially called upon to praiſe him for, *Pſal.* 117. 1, 2. which is interpreted to mean both Jews and Gentiles when converted; as the Summary of the Goſpel, *Rom.* 15. 8, 9. imports, and as Chriſt's Miniſtry in the 40*th* Pſalm (a Pſalm made for Chriſt, if any other, ſee *ver.* 6, 7, 8.) was foretold, *ver.* 10. *I have not concealed thy Loving-kindneſs, and thy Truth, from the great Congregation.* Or is God to be prayed unto for any kind of ſaving Mercies, and the Continuance of them? it follows, *ver.* 11. of that Pſalm, *Withhold not thou thy tender Mercies from me, O Lord: let thy Loving-kindneſs and thy Truth continually preſerve me.* I need mention no more, paired we ſee they are equally: and of the two, if either be greater, it is his Mercy, as to whomever, that will attentively conſult thoſe Scriptures, it will appear.

Now that his Truth is an eſſential Attribute, none can deny that will read that Scripture, 2 *Tim.* 2. 13. *He is faithful, and cannot deny himſelf:* It is himſelf, he is true in ſuch a tranſcendent manner, as no Creatures can ever come to be Partakers of. Which Difference between him and them, in reſpect of Truth, I take to be the adequate Meaning of that, *Rom.* 3. 4. *Let God be true, and every Man a Liar.* It is a vehement Aſſeveration on God's Behalf, (as if he ſhould ſay) Although all Men ſhould be Liars, yet God is Truth, that is, there is a Poſſibility for the moſt faithful plain-hearted Man that ever was yet, to become a Liar, (*Adam* and the Angels that fell were created *true* and *holy, but abode not in the Truth*): But of God it is
Heb. 6. pronounced, that he is *true* in ſuch unchangeable a manner, that it is *impoſſible for him to lie*, for his Truth is his Godhead, and himſelf, and ſo is Mercy.

Quicquid eſt in Deo Deus eſt. *Arg.* 5. *It is a common profeſſed Maxim among Divines, that whatever is in God, is God himſelf.* This in the utmoſt Latitude of it I argue not now, for all internal Acts are not God's. But when we ſpeak of ſuch as are *Attributes* abſtractly given him, whereby to deſcribe him; that theſe ſhould expreſs his being God, yea his very Godhead, this is generally, and muſt be adhered unto by us. And how this is to be underſtood and cautioned, I hope to ſhew afterward.

That this ſhould hold true of *Mercy, Long-ſuffering,* &c. in a more eminent way of Evidence, that which I ſhall now further obſerve out of this Text, may, I hope, for the preſent ſerve to evince, which, if gained, doth afford a 5*th* ſtrong Argument, and meet to be brought the laſt for the ſhutting up of all.

I have much conſidered and dilated within my ſelf, what ſhould be the Myſtery of ſo vehement a triple or thrice Recital of the *ſubſtantial Names* of God, by themſelves alone firſt, as *Jehovah, Jehovah,* God, before theſe four or five *attributed abſtract* Names, *Merciful, Gracious,* &c. which then do as entirely by themſelves follow. I cannot but apprehend that ſome more than ordinary Myſtery muſt be in it; the like not being ordinary that I know of.

I know that it is put over to the importing the Myſtery of the three Perſons, *Father, Son,* and *Holy Ghoſt,* to ſhew, they all are *merciful, long-ſuffering,* &c. and equally or alike ſuch; And that is a great Myſtery indeed, and greatly for our Faith and Comfort. But then withal reflecting, that theſe *merciful three* do poſſeſs and ſubſiſt in that one Godhead and ſimple Divine Eſſence; and that the Attributes they have in common, are the Attributes of the Godhead, or of God himſelf as God; and ſo are theirs, becauſe each of them is God: I came to this farther Enquiry, *Why ſhould not this triple Rehearſal of the Names of God be intended to declare that God, as God, is merciful, long-ſuffering,* &c. or that *merciful,* &c. are himſelf in the ſame, and in as true a Senſe as any other Attribute is ſaid to be in Scripture. In the *ſubſtantial Names, Jehovah,* &c. he proclaims *who,* in the attributed Names or Properties he declares *what* that *Jehovah* is, as in which his Godhead and his being *Jehovah* conſiſteth, namely, in *merciful, gracious,* &c. ſo as *Jehovah, Jehovah,* is theſe Attributes, and reciprocally theſe Attributes are *Jehovah, Jehovah.* In thoſe his ſubſtantial Names he ſpeaks himſelf as at once by the great; in theſe *attributed* Names or Properties he unfolds himſelf, and explicates himſelf by Parcels, for the letting in of himſelf into our Underſtandings; the Bore of which is not large enough to take in the whole at once. Thus elſewhere we alſo find ſuch conjoined to the Being of God, tho not with this triple mention of his Name: *O Lord, the great and terrible God, that keepeth Covenant and Mercy,* &c. *Neh.* 1. 4. And *Solomon* before him thus ſpeaks, *Lord God, there is no God like thee, who keepeſt Covenant and Mercy,* 1 *Kings* 8. 23. And ſo for pardoning, *Who is a God like unto thee, that pardoneth Iniquity?* &c. *Mic.* 7. 18. And tho theſe being Acts are not *God* or *God himſelf,* yet you ſee they are attributed as proper and peculiar to him as he is God, and do argue him to be God alone, and are ſuch as if he were not God, could not be acted by him; concerning which this Rule is to be held, that therefore they neceſſarily proceed from the Godhead it ſelf; and farther muſt be aſcribed unto thoſe Properties of the Godhead of the firſt ſort, which in the Scriptures are held forth as the proper Cauſes of ſuch Acts or Effects, and ſo *reductive,* (as we ſay) muſt be reſolv'd unto thoſe Attributes in God, their Cauſes, which are the very Godhead. And in this Senſe here *Jehovah keeping Mercy, and pardoning Iniquity,* as Acts proper to *Jehovah,* are to be aſcribed to *Jehovah,* (as here) *Jehovah merciful and gracious,* (that goes before) as Divine Properties in him, that are Cauſes thereof, and as thoſe that do immediately expreſs his Godhead, and are himſelf, as this Triplication of the Name of God prefixed imports. And thus conſidered and ſtated, both ſorts do indeed come all to one. So then we may call them eſſential Attributes, that import his being God, and without which he were not God.

Nor need it here to ſtumble any, that *pardoning Sin,* &c. *keeping Mercy for thouſands,* are alſo here attributed to him, but of them it muſt not be ſaid, that they are God; if he ſhall withal conſider, that there is this vaſt Difference between thoſe firſt abstract Attributes immediately coming next to *Jehovah, Jehovah,* and thoſe other that follow, they being apparently Acts in God, and from God, as his Wonts and Practices, whereof thoſe five of the firſt Rank are the Cauſes, as was at large ſhewn in the Argument. And yet even thoſe Acts ſpeak him to be God too in this reſpect, that they do neceſſarily ſuppoſe and involve his being God as God, as proper to him above, as he is God, or they would never proceed from him.

I begin with the firſt, that *merciful,* &c. are one with *Jehovah.* And now I muſt call in the Help of other parallel Scriptures, both to confirm the thing it ſelf, *viz. that as other true and real Attributes are one with* Jehovah *himſelf,* or are himſelf, ſo Mercy is, and that upon the ſame Grounds: as alſo by way of Parallel, to juſtify that Construction and Collection I have made of this *thrice Repetition*; and which I make the Riſe of this Argument out of the Text.

1. One Attribute which is undeniably evident to be eſſential to and with *Jehovah,* is *Truth* and *Faithfulneſs,* which is his Godhead and Himſelf: *Tit.* 1. 2. *God that cannot lie,* that is, becauſe *he is God,* or that *Truth is his Godhead,* and *his Godhead is Truth*; he were not God elſe: and he muſt ceaſe, if otherwiſe, to be God: whereof the one *can* no more be than the other: Yea, and *in terminis* it is ſtiled HIMSELF, 2 Tim. 2. 13. *If we believe not, yet he abideth* FAITHFUL: He cannot *deny himſelf.* Why? for Faithfulneſs is himſelf.

Now let us bring a parallel Scripture ſpeaking this very thing of *God's being faithful as God*; and expreſſing this in the like, yea well-nigh the ſame Equipage of Language with this in *Exod.* 34. proclaiming *Jehovah,* God, *merciful God:* And the Language being the ſame, and that being the Intent of it there, it muſt be the ſame here. That Scripture is *Deut.* 7. 9. *Know that the Lord thy God he is God, the faithful God, which keepeth Covenant and Mercy with them that love him.* Here is firſt a vehement Indigitation of his being GOD, *the Lord thy God he is God,* to the end that they might *know* that he was the faithful God, as *God:* He that is God, the Lord thy God, is faithful, that is, Faithfulneſs is eſſential with *his Godhead,* that therefore they might ſurely build upon it as upon his *Godhead it ſelf.* For why? Faithfulneſs was he *himſelf,* and 'tis to the Intent they might know him. Now do we not hear God proclaiming himſelf in a like ſtrain, *Jehovah, Jehovah, God merciful,* &c. and this to the ſame Intent, that they might know him, and know what a God he is in and by theſe; yea, and *Truth* or *Faithfulneſs* being one of thoſe very Attributes that follow *much in Truth,* as you have heard? This Place then in *Deut.* 7. 9. muſt refer unto that uttered before it, in *Exod.* 34. and therefore may well ſerve to illuſtrate it, which this alſo confirms, that *keeping Mercy for thouſands,* here in *Exodus,* very well accords with *he keepeth Mercy,* &c. in *Deuteronomy.* Now then after you have read over once more, a ſecond time, that Paſſage in *Deuteronomy, Know that the Lord,* &c. and then that Preface joined to *the faithful God,* to ſhew, that he is faithful as he is God, with thoſe other ſaid Places pre-confirmed, then bring this of *Exodus* to it, *Jehovah, Jehovah, God merciful,* and the ſame Conſtruction and Purpoſe will ariſe up out of it; that this God, as God, is a merciful, gracious God, in the ſame Senſe and Intendment that *the faithful God* comes in in *Deut.* and after comes in here, *much in Truth*; and thus utter'd to the ſame full Intent and Purpoſe, that we might know what a God God is.

And if the Parallel of theſe two be not ſufficient to evince the ſame, then take another Paſſage in *Pſal.* 86. 15. *But thou, O Lord, art a God full of Compaſſion, and gracious; long-ſuffering, and plenteous in Mercy and Truth.* He ſays not ſimply, Thou Lord art full of Compaſſion, but manageth it with this Reduplication, *Thou Lord art a God full of Compaſſion*; and ſo ſpeaks no leſs than that as he is God, ſo he is merciful, *&c.* and that his Godhead is the ſubſtantial Root and Subject of his *Mercy*: And that which adds farther Confirmation is, that plenteous *in Truth* comes in, and is coupled with Mercy. They are Pairs then, and Pairs alike in this, that they are his Being, and God himſelf both. This for the Firſt; which at once gives Strength to our Argument, and Illuſtration to this Place.

2. *Holineſs* is argued to be *God himſelf*. And why? Becauſe whereas in one Place it is ſaid, he ſwore *by himſelf, having no greater to ſwear by,* Heb. 6. 13. (God will ſwear by no leſs than himſelf never) in another Place it is, *He ſwore by his Holineſs,* Pſal. 89. 35. And theſe two Oaths were, as to the Matter of them, of a kind, being ſet as Seals to the *Covenant of Grace and Mercy* both. The firſt was given to *Abraham, to perform the Mercy promiſed,* Luke 1. 72, 73. The ſecond to *David,* (and in his Name and Type unto Chriſt) to aſcertain *the ſure Mercies* given him. And the like Inſtance of the ſame Forms of Swearing is given in the caſe of verifying God's Threatnings; *Amos* 4. 2. *The Lord ſware by his Holineſs:* And in chap. 6. 8. *The Lord hath ſworn by himſelf:* So then *his Holineſs is the Lord himſelf.* And we may add this Reaſon, becauſe he can ſwear by nothing leſs than himſelf, as the Apoſtle affirms: And therefore ſwearing by his Holineſs, his Holineſs muſt be himſelf. The Evidence on Mercy's ſide, that it is himſelf, is equivalent. For whereas in ſome Places it is ſaid, *Remember not the Sins of my Youth, according to thy Mercies, and for thy Goodneſs ſake,* Pſal. 25. 7. And *Neh.* 9. 31. *Nevertheleſs, for thy great Mercies ſake, thou didſt not conſume them,* &c. when God ſpeaking the ſame in *Iſa.* 44. 25. *I, even I, am He* (that is, that *Jehovah merciful*) *that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins.* What in the one is *for his Goodneſs ſake,* and *for thy great Mercy ſake,* is *for his own ſake* in the other. So then *Goodneſs,* (as all muſt confeſs) yea and *Mercy,* are *himſelf.* You have it again in *Daniel*'s Prayer, *chap.* 9. and there both theſe conjoined are brought in together, as explicatory the one of the other. In *ver.* 18, 19. *We do not preſent our Supplications before thee for our Righteouſneſs, but FOR THY GREAT MERCIES. O Lord, hear; O Lord, forgive, FOR THINE OWN SAKE, O my God!* What in the very Words before is *for thy great Mercies,* which is plainly *for thy Mercies ſake,* is in the next Petition *for thine own ſake*; and you have theſe two pick'd out as ſcatter'd, one in one Place, the other in another, and ſo brought together, and argued from.

I come now to a third Proof. It is certain when we hear ſuch and ſuch Effects, as involve his being God, and which could not be done unleſs he were God, and do argue him God alone, that then thoſe Effects muſt proceed from the Godhead it ſelf. And farther, unto what in the Godhead can we aſcribe them, but ſuch Properties in the Godhead, as in the Scriptures are held forth as proper to produce ſuch or ſuch Effects? And whilſt we ſay ſuch or ſuch a Property in God did effect ſuch or ſuch a thing, we may warrantably alſo ſay, that his Godhead did it. The Creation of the World is a mighty Product of the Godhead, and argues him God alone: as Iſa. 44. 24. *I am the Lord that maketh all things.* And we muſt ſay, that the Godhead did effect it, for *he made them by himſelf.* Yet further, we find the making of them attributed peculiarly unto *Power* and *Wiſdom,* as proper Cauſes of ſuch Effects. And withal, that *Power* of his to be ſtiled *his Godhead,* Rom. 1. 20. So his *Wiſdom* alſo we find to be ſtiled *Infinite,* Pſal. 147. 10. which is equivalent as to ſay, it is his *Godhead,* for that alone is *infinite* and without Bounds. Now in Correſpondency unto theſe we find the Effects of pardoning Sin, *&c.* to involve his being God, as that which could never be done if he were not God; *Mich.* 7. 18. *Who is a God like unto thee, that pardoneth Iniquity,* &c. *becauſe he delighteth in Mercy?* That

Speech, *Who is a God like unto thee?* is ſtill uſed to ſhew he is God alone: And that as the Great God he doth ſuch and ſuch Works; which if he were not God he could not do; *Pſal.* 77. 8. *Among the Gods there is none like unto thee, O Lord; neither are there any Works like unto thy Works.* And *ver.* 10. *For thou art great, and doſt wondrous things, thou art God alone.* Now Pardon of Sin is a Work of ſuch Wonder and Greatneſs, as none ever more. And you ſee in that Prophet how they ſtand agaſt and wondring at him, as a God ſo great, as God alone, none like him, in that he can pardon Sin. And if he were not ſo infinite a God, he could not do it; for Sin and Sins are infinite. It is his *Godhead pardons Sins*, as well as his Godhead made the World. 'Tis a Truth, though ill intended by thoſe that ſpake it; *Mark* 2. 7. *Who can forgive Sins but God?* And had not Chriſt been God as well as Man, he could not have done it then. Now as other Works of God have ſome ſpecial Attribute in God, as their more proper Cauſe, and unto which thoſe Works are aſcribed for the Honour of that Attribute; and from thence we rightly argue, that they are his Godhead (as all thoſe *inviſible things of God* the Apoſtle terms his *Godhead*, Rom. 1. 20.) ſo as the Godhead pardons Sins: ſo read the Scriptures, and you find Pardon attributed ſpecially *to Mercy in God*, as its proper Cauſe (I need cite no Places). And this is done *for the Glory of his Mercy and Grace.* And certainly he would not inſtruct us to give this Honour due to his Godhead, and in which he *as God* is ſo highly concerned, if *Mercy* were not his *Godhead*, as well as any other Attribute is. He will not give his Glory to what is not *himſelf.* We may as warrantably then ſay, *his Mercy and Godhead*, as the Apoſtle doth *his Power and Godhead.* And this as intending to make both one and the ſame: yea, and add *his eternal Mercy* too, for that Epithet is given to it, *Pſal.* 25.

Pſ. 35. 10. *as in* Micah *in* pardoning, *ſo there in* delivering.

And when it is pleaded to God, that he would *pardon Sins for his Mercies ſake*, *Neh.* 9. 31. the plain Meaning and Reſolution is this, *for thy great Mercies ſake, which are thy ſelf*, or which *are in thy ſelf.* And there is this farther Reaſon to back this, and as ſtrong as that before-mention'd was for the former, that *for his Mercy ſake*, or *for the glorifying of thy Mercy.* This denotes God's utmoſt and moſt proper End for which he pardons and ſhews Mercy: And withal, the higheſt Motive by which he is moved to forgive, *&c.* And it is urged by theſe in their Petitions, as the moſt prevailing Plea they could move God withal. Now that can be no leſs than *himſelf*, whoſe higheſt and ſupremeſt End is *himſelf*; and he is moved to Acts of Grace and Pardon by nothing but what he is moved with *in* and *from* himſelf. And therefore in that 44*th* of *Iſaiah*, he holds up himſelf to their View, *and himſelf alone*; *I, even I, am HE that blots out thy Tranſgreſſion FOR MINE OWN SAKE:* and we are ſure it is *Mercy for which* and *by which* he only is moved thereto *within himſelf*, and is himſelf. And truly doth not his thrice repeating there *(I) (I) (He)* anſwer to his thrice repeating *Jehovah, Jehovah, God merciful?* &c. *Exod.* 34. 6.

Arg. 6. The four firſt Attributes we meet with at the Entrance in this Divine Proclamation, *Exod.* 34. 6. do, in what is common to them all, prompt us with a ſixth Argument, That Mercy and Grace are eſſential Properties of the Divine Nature.

1. The four Attributes are, *Merciful, Gracious, Long-ſuffering, Abundant in Goodneſs and Truth.* But I reckon not that of *Truth* in this Enumeration, as likewiſe the Pſalmiſt doth not in his Rehearſal of the Words of this Proclamation, *Pſal.* 103. 9. which is word for word the ſame as to theſe firſt four. They are in the Original in both Places, tho our Tranſlators have varied their Tranſlations of them there from what is here, yet without any material Difference, for what there they have rendred *plenteous in Mercy*, (which they have varied too in the Margin, *great in Mercy*, according to the Hebrew) here they render *abundant in Goodneſs.* But the Pſalmiſt omitteth the mention of [*and in Truth*]: And the Reaſon of that Omiſſion may be the ſame that mine is in ſtopping there, namely, becauſe he takes thoſe Attributes that purely concern Mercy, and are Branches of it; whereas *Truth* or Faithfulneſs comes in here, not as being any way a Branch of *Mercy*, but as *Mercy's Superviſor*, or *Mercy's Remembrancer*, to ſee to it, that Mercy does perform what God out of Grace hath promiſed and declared; according to that *Memorandum* of old *Zacharias*, deduced out of the three Names of himſelf, his Son *John*, and *Elizabeth*, Luke 1. 72. To perform the *Mercy* promiſed, and to remember his Holy *Covenant*, the Oath, *&c.*

2. That which I call *common* to all theſe four, from which I would deduce my Argument, are two things. Firſt, That the *Form of Speech* they are atttributed to God in, is *Nouns*, not *Participles*, which denotes them to be *inherent Diſpoſitions*, or *Properties* in God, which ſet him forth *ab intra*, or by what *are in him*, the Inwards of himſelf. The ſecond is, that for the *ſpecial kind* of them, they are of thoſe which Divines ſtile *the Vertues of the Divine Nature*.

3. The Argument from theſe, or either of them, riſeth thus: *1ſt*. That inherent Diſpoſitions in God are to be accounted his Nature. *2dly*. And ſpecially *vertuous* Diſpoſitions are ſo to be eſteemed; and ſuch Mercy and Grace are, and therefore are truly his Nature.

There are two things then to be performed by me in handling this Argument, which conſiſts of two Branches. (1.) To eſtabliſh the Proof of this one Propoſition, that theſe four Names are attributed in ſuch a Form of Speech as denotes them to be *inherent Diſpoſitions*, intrinſical Properties, that are truly *in him*. (2.) That for the ſpecial kind of them, they are among the *Vertues*, or *vertuous Diſpoſitions* of the Divine Nature of God. This Propoſition hath, as you ſee, two Branches.

2dly. The ſecond thing to be proved is the Conſequence inferred from them, *viz*. 1. That if they be inherent Properties, that then they are in, and of the Divine Nature. 2. That if they be properly to be reckoned among the *Vertues* of God; and ſo to be eſteemed, that then much more they are in and of his Divine Nature. But all theſe being in their Order joined and put together, will make the Argument compleat.

My Method ſhall be to handle the two Branches of the Propoſition, and the Proof of them firſt, and then the two *Conſequences* and the Proofs of them, whereof the firſt is a ſtep to the Proof of the latter, and both center in one and the ſame Reaſon of either.

1. As for the firſt Branch of the Propoſition or Hypotheſis, it is the *Animadverſion* of that learned Critick and literal Expoſitor, *Genebrard*, commenting upon the *8th* or *9th* Verſe of *Pſal*. 103. which I even now cited, to ſhew, that theſe *four firſt Attributes* that ſet forth *Mercy*, are word for word in the Original, the ſame with theſe four here. He beginning to expound this firſt word [*Merciful*] ſpeaks on this wiſe of it, and the like of the reſt; *It is a Noun* (ſays he) *not a Participle, as alſo thoſe that follow; becauſe thereby is declared, not the ACTS of God, but as it were an IMMOVEABLE QVALITY*, or that which is *perpetual in God*. And then of the other *three* that follow, for the ſame Reaſon he pronounceth the ſame of them: *For theſe are Properties* (ſays he) *that are innate in God: nor are they aſſumed by him contingently, according as Circumſtances are, and give occaſion*. Thus he. Wherein his Argument lies not ſimply in this, that for the *Form* or Manner of Speech they are *Nouns*, for there are Attributes that are Nouns, which are not Qualities, as *great*, *immenſe*; but taken conjunctly therewith, that *the matter of the things attributed* are *Qualities*. And whereas *Genebrard* ſays, that *merciful* denotes as it were *an immoveable Quality* in God; his *quaſi* is but to allay and qualify our Apprehenſions, that we ſhould conceive of them with an infinite Diſproportion, as they are in God, and in us Men. In us they are mere *Qualities*, differing from the *Eſſence* of us, as Accidents are from the Subject they are in; but in the Divine Nature there are no Accidents: And yet he is fain to make uſe of an Aſſimilation to theſe of Qualities, to convey their *Inherency*, as of Qualities, to our Apprehenſions, as the neareſt Notion to do it by: And that *however they are* [*immoveable*] Principles in the Divine Nature, as inherent Qualities uſe to be. This he abſolutely affirms to be ſignified thereby; and ſo that Mercy is and was permanently in his Nature, whether he had ever *purpoſed* or ſhewn any Act of Mercy, yea or no; and not contingently attributed, for that he acteth mercifully. And this Difference he obſerved to be between ſuch Attributes that are expreſſed of God by way of *Nouns* and *Quality-wiſe*, (which theſe are) and ſuch as denote *Acts* by *Participles*.

And this being thus explained, the Foundation of the Argument proceeds from the common Uſe of Speech, that when Qualities are ſimply and abſolutely attributed unto a Perſon, in the Form of *Nouns*, as that he is *liberal*, *holy*, *devout*, *couragious*, *bold*, and the like, that then in the wonted Acception of Speech Men commonly underſtand, and readily conceive, and apprehend that he is a Perſon of a *liberal Spirit*, an *holy* and devotional Soul, and ſo *addicted* inwardly, ſo or ſo diſpoſed, inclined and affected within himſelf; of ſuch a Temper, Frame and Conſtitution of Spirit, or a Man of ſuch inherent Principles of Heart inwardly moving him, ſwaying him to *liberal* and *holy Actions*: And that theſe are his *Indoles, Ingenium, his Spirit*, as the Scripture-Word is. And in like manner, God's Intention (who makes uſe of our wonted Language to make himſelf known unto us by, as in other his Attributes is apparent) here analogouſly ſhould be to *deſcribe* himſelf in ſuch Attributions of Speech as we uſe when we would ſet forth a Perſon, *who* and *what he is*, and paint him forth by ſuch Qualities and Diſpoſitions as we know are in him. Thus God here, thereby ſignifying what Properties are truly and really in himſelf, as far as poſſibly they are by Words expreſſible to us. And as we, when we have ſet out a Man by ſuch Qualities, (Good or Evil) we uſe to ſay, *that's the Man*; ſo we may ſay, *this is our God*: And indeed God himſelf here doth ſay *in terminis*, fully as much as this of himſelf, thrice over; *Jehovah, Jehovah, El*, God, God, God, *merciful, gracious*, &c. as if he had ſaid, *this is your God*. And as for thoſe other Attributions given to God, *purely after the manner of Man*, which the Oppoſers would choak this Truth with, they are expreſs'd by Words that denote *Acts* only, and thoſe but occaſionally expreſs'd; as that it *grieved him*, *it repented him*, and the like, as it is obvious to obſerve in theſe Scriptures where they are uſed. But theſe are ſolemn *Names* and *Denominations*, whereby God purpoſely makes a Deſcription of himſelf, *what a God he is*: and accordingly they do fully anſwer to this Queſtion, whenever it be demanded, *Qualis Deus ſit, ac quis? who* and *what a God is he?* as plainly, and directly, and abſolutely, and in the like ſtrain of Speech, as any other of their fellow-Attributes do: as when it is ſaid, *he is wiſe*, and *good*, and *Almighty*, theſe Words are juſtly judged and acknowledged to ſignify what a God he is in his Eſſence; and in like manner, theſe here to be a *Deſcription* of his Nature: and that even *ſuch a God* he is, ſet out by ſuch Characters as are given him *ab intra*, as our Divines ſpeak, that is, ſuch as do declare what a God he is inwardly, that ſhew his very Inwards to us. And thoſe Characters do expreſs in reality *THAT* to be in his Divine Being, which anſwers to all theſe, (as I have opened it in the Explication I premitted) it being a commonly received Maxim among Divines of all ſorts; *Deus dicitur quis, ac qualis eſt, ab eo quod natura eſt.*

And for the Cloſe of this Point, we may affirm, that this his Title of *merciful, gracious*, doth as roundly give and return an abſolute Anſwer to any ſuch Enquiry, what a God is he? as any other Attribute whatſoever: *Pſal.* 116. 5. *Gracious is the Lord, and righteous, yea our God is merciful*: This is the Saints Vogue and Saying of him, as here he ſpeaks *theſe of himſelf*; and it is form'd up ſo, as it may ſerve to be an Anſwer, (as the Apoſtle's Word is) an Account in Readineſs to be given to any Stranger to Religion who knows not God. If an Heathen, ſuppoſe ſuch as were in thoſe times, or are now, ſhould be inquiſitive, and demand, *What a God is your God?* Say this to him, *Our God is merciful,* [*YEA*] *our God is merciful*, with an Emphaſis. And it is as if they had ſaid, If any would know *what our God is*, let him know him *by this*, That if he have any *internal Perfection*, (who is all Perfections, *good, holy, wiſe, gracious*) he is as *perfectly merciful* as any of theſe: And (ſay I) if any ſuch an one be not ſatisfied with the Saints plain Verdict, given in upon their own Knowledg, let them then hear and attend to what *God himſelf* ſays of himſelf; and take from his own Mouth *what he is*; *Jehovah, Jehovah, God merciful and gracious*. He multiplies his ſubſtantial *Names thrice*, as well as his Attribute of Mercy four times: And why? but becauſe if God, as God, be to be known by any thing, it is by theſe. The Pſalmiſt ſeems to vie with all other Attributes whatſoever; yea, as it were outvies all other with this of his being *merciful*, whilſt he ſo vehemently ſpeaks it, [*yea*] *our God is merciful*; he ſets the Crown upon the Head thereof.

There was an additional Branch in the Suppoſition, that theſe Attributes are the Characters of Vertues in the Divine Nature, or vertuous Diſpoſitions in God, which ſuperadds unto the former, and is a farther ſtep towards the Proof of the Conſequences therefrom, which are to follow, *viz.* that therefore they are in and of *his Divine Nature*.

All Perfections are in God, in all kinds of Perfection whatſoever. The Attributes of God are uſually reduced by Schoolmen, as well as our Divines, to three Heads.

1. Such as are utterly incommunicable to us Creatures, as Unchangeableneſs, Infinity, Eternity, Ubiquity, or to be every where, and his Divine Glory. Theſe are the abſolute and metaphyſical Excellencies (as I may call them) of his Divine Entity.

2. There are alſo all ſuper-excelling Habilities that belong to, and are found in intelligent Creatures; as Faculties of *Underſtanding*, which the Pſalmiſt ſays is *Infinite, knowing all things*, &c. So of a ſovereign Will, which doth whatever he pleaſeth in the Earth, and in the Heavens.

3. All ſorts of Vertues belonging to either of theſe, *Perfectiones morales*; all ſuch as are not founded upon Imperfection, (as Humility, Self-denial, *&c.* are) and when I call them Vertues, I mean *all the Excellencies of Goodneſs*; ſuch as are Holineſs, Righteouſneſs, and Mercy, and Grace there; and Truth alſo, which is mentioned here. God ought to be every way moſt perfect, (ſay the Schoolmen) not only in the Perfections of Entity, or of natural Being, but in the Eminency of Goodneſs and Vertue, in that kind of Being alſo. Hence his Royal Titles among the Heathens were, *Deus optimus maximus*; a God that is *moſt great* in Power, and the Abſoluteneſs of Being, and a God *moſt good*. And the Goodneſs therein meant was that vertuous Goodneſs we ſpeak of, whereby he is inwardly, and of himſelf, ready to do good to his Creatures, according to that of the Pſalmiſt, *The Lord is good, and doth Good*. Of which Goodneſs, Mercy, and Grace, are the eminent Branches, according to that of the Pſalmiſt, *The Lord is good, and his Mercy endureth for ever*. And therefore I rightly ſaid, that the Vertuouſneſs of Mercy in Scripture-Language is the Excellency of his Goodneſs.

And let no Man boggle at the word *Vertue*, or deem it as a lowering of the Godhead, to ſay he excels in Vertues; for the Scriptures aſcribe this to him *in terminis*; 1 *Pet*. 2. 9. where the Apoſtle exhorts *to ſhew forth the Vertues* (ſo in the Original) *of him that called you*. Obſerve, they are the Vertues of him that calleth us, not our Vertues that are in us that are called.

And by him that called us, is meant not Chriſt only, and his Vertues as Man, but God the Father chiefly, to whom our Calling is there aſcribed: as alſo in *chap*. 1. 15. it had been by the ſame Apoſtle, with the like Exhortation; for there he ſays, *As he that hath called you is holy, ſo be you holy*, &c. *as Children of your Father*. Thus in like manner, though in other Phraſe, but in Subſtance the ſame, he entered his Exhortation to all ſorts of Goodneſs, wherein we are to imitate him, and be like him, ſhew forth the Vertues of him that hath called you, that is, ſays *Gerard*, thoſe Attributes of God, which in calling you he ſhewed forth: and particularly and to be ſure the moſt eminent is that which the Apoſtle ſpecially inſtanceth in, and in this, and in no other elſe: ſo in the following Verſe, *which have now obtained Mercy*. So as in effect this Exhortation is all one with *Be ye merciful*, becauſe your God that called you is merciful; even as in the former Exhortation he had ſaid, *Be holy, for I am holy*: Holineſs in God being the Foundation of all thoſe Vertues in God, as well as in us; which the comparing of thoſe Verſes ſhews: and the Apoſtle alſo there enforceth from this, that we muſt be like our Father.

Su Gerard in locum.

Theſe Vertues are to us poor Creatures, the eſpecial Attribute we praiſe God for; inſomuch as the Holy Ghoſt records it for the Title and Name of Praiſes, the word ἀρετὰς there uſed ſignifying at once both *Vertues* and *Praiſes*, as 'tis there tranſlated: or elſe let thoſe that boggle at the word *Vertues*, ſay of them, that in God they are the Patterns, and Samples, or Ideas of what are called *Vertues* in us; and 'tis enough to my purpoſe. And the Reaſon why that is to be acknowledged, is, There is not nor can be any Perfection which the Creature partaketh of a Likeneſs to God in, but it is and muſt be found after an infinitely more excelling manner in God, and the Nature of God, than it is in the Creature. Only take this in, that they are found in God after the manner of God, in us Creatures after the Mode or Manner of Creatures, with an infinite Difference.

Non tam virtutes quam ideæ virtutum in Deo ſunt: *Kekerman Syſt. Theol, c.* 4.

Obſerve how in the forming this Argument I put in this Limitation: There is no Perfection in Man, *in which he partaketh of a Likeneſs to God*; but the Perfection thereof is in God. And the Reaſon of this my Limitation is, becauſe there are two ſorts of gracious Perfections in us, whereof ſome indeed are not in God, though in Chriſt they are found; as Humility, Lowlineſs of Heart, Submiſſion of our Wills. Theſe are not by way of Likeneſs to the like which correſpond in God, but by way of Applyings of the Soul unto God, or by way of Subjection of the Creature to ſuch other Attributes in God as are incommunicable; as his Soveraignty, Greatneſs, abſolute Will, &c. And in that reſpect it is they are reckoned Parts of the Divine Nature, becauſe they give the greateſt Glory to the Divine Nature, in the way now ſpecified. But as for ſuch Perfections as are ſaid to bear a Likeneſs with what is like unto what is attributed unto God; of them all we may and muſt ſay, that there is no Perfection of ſuch in the Creature, but it is much more in God, which is the *major* or firſt Propoſition. And this doth in a more ſpecial manner hold true in ſuch Vertues, or ſuch ſpiritual Graces, in which we are ſaid to be like him; and wherein he is expreſly made our Pattern in the Scriptures. And of thoſe it muſt be acknowledged, that if they be properly in the Creature, then they are more properly in God; of all which the Holineſs and Purity of God's Nature is the Root, as being in himſelf firſt, and ſo becomes the firſt Rule and Meaſure of ſuch Vertues in us.

And that this is particularly true of this Vertue of *Mercy*, (the thing in hand) thoſe Speeches of Chriſt (who came out of the Boſom of the Father, and hath declared him both in his Nature and in his Will) do uncontroulably evince: *Luke* 6. 27, 28. *Love your Enemies, do good to them that hate you.* And *ver.* 35. *Love your Enemies, and ye ſhall be the Children of the Higheſt; for he is kind to the Evil and the Vnthankful.* And in the Cloſe of all, *ver.* 36. *Be ye therefore merciful, as your Father alſo is merciful:* [*As*,] that is, after the Image of God; as *Col.* 3. 10. *Put on the new Man, after the Image of him that created him:* Whereof Mercy and Love are in the 12*th* Verſe following mentioned to be an eminent Piece; *Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering:* and then add thoſe other Speeches of our Lord in *Mat.* 5. which correſpond with thoſe recited out of *Luke* 6. Mat. 5. *ult. Be you perfect, even as your Father which is in Heaven is perfect.* He ſpeaks of the Perfection of Vertues, and ſpecially of that of *Mercy*: for unto Works of Mercy unto Enemies, &c. he had particularly exhorted, *ver.* 44. *But I ſay unto you, Love your Enemies, bleſs them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you, and perſecute you.* And this he exhorts to by the Inſtance of God's Mercy to the worſt Sinners; *ver.* 45. *That ye may be the Children of your Father which is in Heaven; for he maketh his Sun to riſe on the Evil, and on the Good; and ſendeth Rain on the Juſt, and on the Vnjuſt:* and thereupon exhorts us to be perfect in that Grace, upon this very Ground; becauſe it is a Perfection in God firſt, and originally in him; and that we have thereby the Likeneſs of the Perfection of our Father. This for the Proof of the two Branches of the Propoſition.

2. I come to the Proof of the Conſequence in the ſecond Place propoſed, from both, *viz.* That if theſe Attributes do denote inherent Diſpoſitions, Properties, or permanent Qualities, and not Acts only, eſpecially ſuch Qualities as are *Vertues* in God, that then they are of the Divine Nature it ſelf. I put both into one, becauſe the Reaſon of either centers much in one, altho the Reaſon of the latter greatly adds Force to the other.

And that Reaſon will at once ſerve both for a Proof of the Conſequence, and alſo for a Caution in this Caſe, that whilſt we are forced to uſe the term of *Qualities* to expreſs them by, to relieve our Apprehenſions of them, (whereas indeed they are not ſuch Qualities as are in the Creature, and yet denoting Inherency and Permanency of like Properties in God, and not of Acts only) they can be no other but his Divine Nature.

And the Reaſon is founded on this, That in God there are no Accidents (and ſuch thoſe in us Creatures are) *inherent* or *permanent* in him: And therefore theſe Attributes denoting Properties, like to Qualities in us that are inherent and permanent, they therefore can be no other than the Divine Nature it ſelf; which is confirmed by the infinite Difference that is and muſt be acknowledged to be between the Creatures and God bleſſed for ever, in this reſpect: That the inherent Qualities in us Men or Angels, be they never ſo excellent, yet they differ from the Subſtance or Being of the Perſons in whom they are, as Accidents do from their Subject; and they are ſaid to be added to perfect and adorn the Subjects in which they reſide. And altho the moſt eminent of Creature-Qualifications do vaſtly differ from the Subſtances or Eſſences they are in, yet there are ſome of them that ſo immediately flow from

Part I.

their Subſtances, and are ſo proper and ſpecifically peculiar to them, that if we ſhould ſuppoſe they could be ſeparate from that Subject or Perſon, the very Nature and proper Being of that Subject would withal ceaſe to be what it was. 'Tis an aſſured Maxim, *Proprietatum negatio eſt naturarum deletio*; as to deny the Faculty of Reaſon it ſelf, to be in one of Mankind, is to degrade a Man as a Man, and blot him quite out of the Catalogue or Roll of Men, and to ſet him down a Brute: Of which 'tis ſaid, *Pſal.* 32. *They want Underſtanding.* So that commonly we allow the term of *Natural* unto ſuch *Properties*, and call them eſſential, or belonging to the Eſſence, although not the Eſſence it ſelf; but yet they riſe to no higher Dignities than of Faculties and qualifying Abilities, which are at beſt but Accidents, tho of another kind than ordinary Accidents are of, and therefore called Natural, becauſe they are inbred, inlaid, and blended with the inward Conſtitution and Temper of the Subſtance it ſelf. But on the contrary, when we ſpeak of God, and ſay, that Mercy is a Property, and of his Nature, our Intentions, and God's alſo in ſo ſpeaking, reach infinitely higher, and intend thereby that it is his very Divine Nature, as far as it is by Words expreſſed to us; even as Eternity and Power are ſaid to be his Godhead, *Rom.* 1. And the Reaſon thereof is, becauſe God and the eſſential Nature of God, is perfected by nothing but himſelf, and ſo not by any thing differing from his own Being: for then his *Godhead*, as he is God, ſhould be imperfect, and needed ſomething beſides himſelf to add Perfection and Hability unto it, which the Scripture utterly denies of him; *Acts* 17. that *he needeth not any thing:* And therefore all ſuch Attributes, and this of *merciful* being in Tenor of Speech given to him, after the manner of the Attribution of inherent *Qualities*, for our Conception ſake, are to be underſtood to be his Divine Nature, in a tranſcendent manner, unconceivable by us.

Moreover, take in this for a ſecond Caution alſo, That when we call both theſe, or any like Qualities, in Men or Angels, as alſo theſe Attributes in God, *Natural*, or *Nature* in either, the word *Nature* or *Natural* muſt be taken and underſtood with an infinitely vaſt differing reſpect in the one and in the other: For theſe Qualifications (thus ſaid to be natural to us Angels and Men) are but at the beſt the *Shadow* of what is ſubſtantially *natural* in God: and accordingly *that Mercifulneſs* which is in Man, is but the *imperfect Shim* of that *eſſential Mercy* which is in the Divine Being. And hence it is ſo far remote from God's being called *merciful*, *righteous*, *after the manner of Man*, (as thoſe other Attributes, the oppoſite Inſtances, which are ſtiled but *ad ſimilitudinem effectus*) that to the contrary, theſe inherent Qualities in Man, (take them in their Perfection) are ſaid to be *after God*, Epheſ. 3. 24. And therefore they are *propriiſſimè*, *moſt properly in God firſt:* yea and in *Truth* only in God (as Goodneſs is ſaid to be) and but ſimilitudinarily, and by way of Semblance in Man. And this by way of Caution alſo.

But, 2*dly.* I urge this Reaſon further, upon and from the Account of that Additional, *viz. That Mercy and Grace are to be reckoned among the higheſt Vertues that are in God.* Now true and perfect Vertues are *inherent* in that Perſon that deſerves the Stile of *Vertuous:* And if they be true, they are *permanent*, and conſtantly abiding in him: yea, and the *Perfection* of them lies in the inward Diſpoſition and Addictment of the Mind, as the Root of the Actings, or performing vertuous Things: tho they, as being the Fruits thereof, have the Name of Mercy, and their due Valuation: but ſtill that inward Principle of thoſe Actings much more and above all, ſo far as they have been inbred, and by Nature found in any Perſon, that is the Height of their Perfection. And therefore in God, if they be true and perfect Vertues indeed, as they muſt be ſuppoſed to be, they muſt be all theſe; both inward Diſpoſitions, ſtrong Inclinations, Propenſions unto merciful Acts, and ſeated in his Nature, and to be his Nature. And to be ſure God is not *perfected* (as Man) or grows up in Vertue by *Acquiſition*, or by the Increaſe of Habits that uſe to be acquired by Uſe, Practice, and Exerciſe: This were to lower him infinitely yet more, ſo to affirm. And therefore if Vertues be at all in him, and theſe Vertues, (as we have proved them to be) then they muſt be acknowledged his Divine Nature, and his Perfections by Nature.

I ſhall caſt in a *Coronis* to all, and which will without Contradiction confirm all that I have hitherto ſaid in this third Argument: It is thoſe Words which our Lord hath made the Concluſion of his Exhortation unto us, to be merciful, in that 5*th* of *Matthew*, laſt Verſe; *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

1. You ſee here is a *Perfection* attributed to God, which Man is exhorted to imitate: *Be ye perfect, as your Father in Heaven is perfect.* God's Perfection is the original Pattern, and Man's Imitation that is to be the Copy to that Pattern; and God's Perfection is to be underſtood after the manner wherein God is, or ought to be underſtood to be perfect, as a God; or as the Evangeliſt *Luke* upon that Occaſion entitles him, *the Higheſt*; and Men, as Men in their kind, as *Children of the Higheſt*; ſo in *ver.* 35. And he therefore ſpeaks it of ſuch a Perfection in God, as is of the higheſt kind of Perfection proper and eſſential unto God. And to be ſure, there are ſome Attributes of his that are the eſſential Perfections of his Divine Nature, and then *this* ſpoken of by Chriſt's own arguing, is among them that are of the higheſt Rank.

And, 2. It proves to be *this* ſo rich and precious Attribute of *Mercy*, which Chriſt intended here; as appears both by the Interpretation, that by comparing Chriſt's Diſcourſe about this of our being merciful, in thoſe two Evangeliſts, is apparently given of it. For whereas the one ſays, *Mat.* 5. *ult. Be you perfect, as your Father in Heaven is perfect:* The other ſays, *Luke* 6. 36. *Be ye merciful, as your heavenly Father is merciful.* And each come in as the laſt Cloſe and Concluſion of Chriſt's Exhortation unto Mercy in either Place. So then Mercy is one of the higheſt Perfections that perfect him that is *the Higheſt*, or the moſt perfect in all Perfections.

3. This Perfection of Mercy muſt neceſſarily be underſtood to be intrinſical to him, and ſo his Nature. For nothing extrinſical or outward to God, can add any Perfection to him. *His own Works*, be they of Mercy, and never ſo excelling, add nothing to him: he was as perfect a God before he made the Worlds, as ſince: And what is it can be his Perfection but what is and was then in himſelf, and of himſelf? who of himſelf is the Fulneſs of all Being: and if any thing added the leaſt Perfection to him, he muſt be ſaid to be of himſelf, and in himſelf, imperfect: And Mercy being ſo plainly, expreſly, in particular, thus ſtiled his *Perfection*, it muſt be a Property in himſelf, and of himſelf; and without which he would not be ſo perfect as he is ſaid to be: Yea, we may upon this Ground further ſay, *that without it he were not God.* Let the Oppoſites bring all their Diſtinctions and wonted Pleas to make void this ſo great a Truth, and you will ſee them all melt before this Speech, as Wax when it comes unto the Fire, and be confuted in every Part thereof.

1*ſt*. They diſtinguiſh and ſay, God is merciful *quoad effectus*; in and for his doing Works of Mercy, and not becauſe he is of a merciful Nature, and inward Diſpoſition of Mercy.

(1.) Conſider, that Man is here exhorted to be merciful, as God is: and tho he in his Exhortation mainly inſtanceth in Works of Mercy, which Man ſhould perform, yet I demand, Doth not the Exhortation chiefly intend, that Men ſhould be moved by an inward Principle of Mercy, (compared therefore to *Bowels*, which are called the *Inwards*) that ſhould move the Heart to Works of Mercy? *Col.* 3. 12. *Put on therefore (as the Elect of God, holy and beloved) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering.* And when Chriſt pronounceth that Bleſſing upon their Souls, *Mat.* 5. *Bleſſed are the Merciful*, &c. doth not the word ἐλεήμονες import *inward Mercy* and *Pity* more than *outward?* as *Spanhem* hath obſerved upon it. And if God were not in like manner filled with merciful Diſpoſitions moving thereto in his ſhewing Mercy, why is his Mercy ſet before them as the excellent Pattern, when yet according to them it reacheth not to this, to be *a Pattern of inward Mercy?*

(2.) If God were not thus merciful *ab intra*, his Inwards moving him thereto, do not they that affirm this make Man more merciful than they would have God to be; ſeeing Man is merciful with an inward Affection of Bowels, beſides his Works of Mercy; but God ſhould be merciful only *quoad effectus*, only becauſe he doth Acts of Mercy without the Affection or inward Principle of Mercy?

And, 2*dly*. Whereas they ſay, Mercy is ſpoken of God, after the manner of Man, or in like Senſe only as that God is ſaid to grieve, repent, *&c.* But, 1. Here in Chriſt's Exhortation on the contrary, Man is called upon to be merciful after *the manner of God*; *Be ye merciful as your Father is merciful.* And, 2. If it were otherwiſe according to that Opinion they have of God, Man ſhould only be exhorted here to exerciſe and put forth outward Acts and Effects of Mercy; for God, ſay they, doth only ſo. Again, 3. That Mercy which is there exhorted to, is that which is the Perfection of Mercy: And certainly to be merciful inwardly, and of a merciful Nature, is that which is the Life, the Height, the Perfection of Mercy.

I finally cloſe up all with this ſummary Argument; *That Grace and Vertue*, that in Man is a Perfection, and a piece of the Divine Nature in him, and Likeneſs to what is in God, (he being *created after the Image of God in Truth*, as the Apoſtle's Words are) and *which ſame* is likewiſe attributed to God, as a *Perfection* of him, and a Pattern to us of the ſame; *that* muſt be acknowledged to be in God, as his Divine Nature and Being. But ſuch this Grace or Vertue of Mercy is; it is in Man a piece of his Divine Nature, created after the Image of God in Truth; and it is aſcribed unto God, as a Perfection of his Godhead, and made the Pattern of our Perfection: Therefore as it is attributed to God, it muſt be his Divine Nature.

CHAP. XII.

Some of the principal Objections, why Mercy ſhould not be a natural *Attribute of the Divine Nature, anſwered out of the Proofs and Parallels in the foregone Chapter.*

THE Proofs in the foregone Chapters, eſpecially the paralleling of *Power* with *Mercy*, and then of thoſe other Attributes, *Grace*, &c. as they confirm the *thing*, ſo they will moſt aptly ſerve to anſwer the greateſt Objections that are alledged againſt it.

Deus non uritur naturalibus, *ſay they.*

Object. 1. The firſt *Objection* lies thus, That is not natural wherein God is arbitrary and free in working any Effects thereof, or in the uſing of it, and puttings of it forth: but ſuch is Mercy, as even in theſe very Paſſages unto *Moſes* which are alledged; *I will be merciful to whom I will be merciful*; which is adjoined to this Proclamation. Compare *Exod.* 33. 19. *I will proclaim the Name of the Lord before thee, and will be gracious to whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* In brief, That they ſay is not natural, the Working and Operation of which depends upon God's free Will.

Anſw. The Anſwer is ready, and clear, and home, as it may be taken from the Inſtance of *God's Power*; for according to this Rule and Meaſure, Power it ſelf in God ſhould not be a natural Attribute; for *all things* (which he worketh by his Power) *he worketh after the Counſel of his own Will*, Epheſ. 1. 11. (and therefore it is he doth not all he can do, *Mat.* 3. 9. *ch.* 26. 53.) which is the ſame with the Exerciſe of his *Mercy*; of which it is in like manner ſaid, they are *according to the good Pleaſure of his Will*, again and again, *Epheſ.* 1. 5. His Will keeps the Operations both of *Mercy* and *Power*, as it were under Lock and Key, and lets them out as God himſelf pleaſeth. Yea, and further, you have both of theſe at once put together: and, as you have heard, Mercy and Power *in themſelves* parallel'd, they are ſo in *their Operations* too, as being like Inſtances of this very thing, as appears in the Apoſtle's Allegation, and putting into one thoſe two Speeches of God; *Rom.* 9. 17, 18. *For this ſame purpoſe have I raiſed thee up, that I might ſhew my* [*POWER*] *in thee, and that my Name might be declared throughout the Earth: Therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth.* So then both are ſaid to depend, and to be guided in their Actings by his Will alike. Again, look, that although the Acting and Effect of Power is but voluntary, yet ſtill that Effect proceeds from that *Vis*, Force, Strength, or Power, that is natural to God, and which in God is infinite; which Power ſets it ſelf to the effecting every thing, only his Will ſtill orders that putting forth of it, where, and when, and the Meaſure of it. And therefore it is all one to ſay, *Who hath reſiſted his Will?* as the Apoſtle; as to ſay, *Who hath hardned himſelf againſt his Power?* as in *Job* 9. 4. for his natural Power immediately is that in him which exerts it ſelf in every ſuch Act of his Will, and without that nothing would be done, or hath been done. And in parallel unto this, the Manifeſtation of Mercy, in all the Works of our Salvation, depends upon his good Pleaſure, and yet in and unto the effecting or endowing us with any and every Benefit or ſaving Work thereof, the whole of the Riches of his Grace that is intrinſical to him, doth immediately put forth themſelves; and without a Mercy ſo infinite and natural to God, none of them would be beſtowed or effected. Moreover, look, as if you ſhould deny Power to be in God eſſentially, becauſe it is put forth by his Will and Pleaſure, and affirm it to be but a metaphorical Attribute, you ſhould thereby make him no God at all; for a weak God is no God: So if you take Mercy from him, denying it in the Reality and Principle of it to be in him, you deſpoil and rob him of his greateſt Riches, and make but a poor God of him to all that ſhall call upon him, and ſo in effect no God at all, either to be feared or worſhipped.

The Miſtake of the Argument proceeds on this, that becauſe Acts or ſhewing of Mercy do hold of his Will, therefore his very being merciful, the Principle of thoſe Acts, muſt do ſo too. We grant his acting graciouſly to be arbitrary in him, and from his Will, but not his being *merciful* and *gracious*, that depends not on his Will, though with his Will; that depends not upon an Act of his Will, though it be with *Will*.

But the true Reſolve of all is, that indeed his *Will* (take it for the Power of willing, or that whereby he willeth) is the very immediate Subject of Mercy, which Mercy, as it is in his Will, is but a Propenſeneſs, a ſtrong and ready Inclination in his Will, that moves and ſways him to thoſe merciful Actings, which is not from an Act, but an inherent Diſpoſition in his Will, and natural to it, that it ſhould be readily ſo diſpoſed.

Object. 2. A ſecond Objection is, that Mercy imports and ariſeth from the Weakneſs and Deficiency in Man's *Nature*, as from an Apprehenſion that Men themſelves being ſubject to the like Miſeries, ſhew Mercy to the miſerable, and ſo Mercy is always joined with a *Paſſion*, (which we call *Compaſſion*) *Trouble* or *Grief*, in the Heart of a Man that is merciful; all which Infirmities and Paſſions Man only, not God, is ſaid to be ſubject to with difference from God, *Acts* 14. 15.

Miſericordia eſt compaſſio ſuper alienâ miſeriâ, & in tantū miſeretur in quantū dolet. Aquinas 22. q. 30. Act. 2*d*.

Anſw. This is utterly an heatheniſh Imagination, and had its Original from them. *Ariſtotle* ſays, that ‖ *it is uncouth, not agreeing to, or becoming the Being of God, to ſay he loves.* He thought it ſtood not with his Greatneſs, nor was compatible with it. And *Epicurus* before him ſaid, *The Divine Nature was not penetrable by Mercy or Pity, becauſe theſe find no Entrance into the Hearts of Men, but through ſome Defect or Want.* I may ſay of them in this Point, (as Chriſt of the Sadduces denying the Reſurrection) *They erred, not knowing the Scriptures, nor the Power of God.* For whereas they would that *Mercy and Pity* ſhould ſpring out of Weakneſs and Deficiency, as in Man it doth ſince his Fall, or at leaſt is always accompanied with it; ſuch as *Grief* and *Trouble*, and the like Paſſions: On the perfect contrary in God it ariſeth from and is accompanied with his infinite *Power*, *All-ſufficiency*, and *Bleſſedneſs*. And by how much he is above all and utterly uncapable of any Defect, the more able he is to ſuccour and relieve us in Miſery, and alſo by ſo much the more his glorious Will is the more diſpoſed and propenſe to Mercy. Kings who live in an higher Region, and are not ſubjicible to the common Guſts of innumerable Miſeries, which their Subjects in the lower Regions are yet out of the Greatneſs and Generoſity of their Spirits are often-times mercifully diſpoſed, and forbearing unto thoſe that apply themſelves to them under ſuch Miſeries which themſelves never had, and of which they have not the leaſt Apprehenſion that they ſhall fall under them. The Lion's Strength and Courage makes him ſometimes to ſpare a poor Lamb's Life that lies proſtrate at his Feet; which holds a Semblance of what is in Kings, and in God more tranſcendently, tho both theſe indeed are but imperfect *Shims* and *Glimmerings* of what to an Infinity is ſupereminently in God. I betake my ſelf, for the Proof of this, to *Moſes* his unfolding the Myſtery of God's joining Power and Mercy: *Let the Power of my Lord be great as that thou haſt ſpoken, The Lord is long-ſuffering and of great Mercy, forgiving Iniquity and Tranſgreſſion: Forgive*, I beſeech thee, *this People*; which is as to ſay, Let thy Mercy which is thy *Power*, or which proceeds from and is ſtrengthned by the Almighty *Power* that is in thee, be ſhown in pardoning: or, *thou, O God, which declareſt thy Almighty Power chiefly in ſhewing Mercy and Pity, forgive thy People.*

‖ ἄτοπον γὰρ ἂν εἴη εἴ τις φαίη φιλεῖν τὸν Δία. Ariſtot. mag. Moral. lib. 2. cap. 11. Tom. 3. oper. Edit. *Du Val*, Paris 1639.

Part I. But be it ſo, that Want, and Weakneſs, and Paſſion, as in Man, are Furtherances unto and Companions of, yea and the very riſe of Mercy in Man; yet that the ſame muſt hold in God ſo as he cannot be inwardly in his Soul merciful, unleſs he be merciful from the ſame Principle that Man is, muſt be denied. How oft is it ſaid, that *God is not merciful as Man is*, but infinitely beyond all that the Thoughts and Apprehenſions of Man can reach to, either in his own Mercies he thinks himſelf to ſhew, yea or that he is not able to think what Mercy is, or what it ſhould be in God, they are of ſuch an infinite Extent beyond his poſſible Imaginations, *as Heaven is above the Earth*? Shall then Man's Mercies, or the Imperfections and Paſſions of them be made the meaſure of what *Mercy* it ſelf is in God? God forbid. Man loveth not without a Paſſion, and therefore ſhall not God who is Love (becauſe he loves not as Man doth) be ſaid properly to love his Creatures out of a pure and perfect Principle of Love in himſelf, as truly as to love himſelf or his Son? It is ſaid, *the Weakneſs of God is ſtronger than Man*: and ſhall the Weakneſs of Man be the meaſure to him that is the God and *Strength of* Iſrael, which in 1 *Sam.* 15. 29. is ſo highly proteſted againſt? *The Strength of* Iſrael *is not as Man*, &c. O that ever the Weakneſs of the Creature ſhould have been thought to have been a Rule for the *Strength of* Iſrael!

Again, in what doth the true Subſtance and Reality of Mercy lie and conſiſt? Not in an Apprehenſion of ones own ſelf to be ſubject or expoſed to the like Diſtreſſes, or in being *troubled* and *grieved*, as the Conſequents of that Apprehenſion, eſpecially if he cannot help. Theſe are but accidental unto Mercy, and but as it is in ſuch or ſuch a Subject that is ſubjected unto Infirmities, as in a Man it is who alone is capable of thoſe foremention'd Paſſions: For Mercy, and that more truly, is in Chriſt *glorified*, yea in the *Angels and Spirits of juſt Men made perfect*; and therefore perfect in this Vertue, but without any of theſe Paſſions and Diſturbances as Requiſites to move them to be merciful. In what doth the Subſtance, yea the Height of Mercy lie and conſiſt, but in a Readineſs and Promptneſs of *Affection in the Will of God to relieve and ſuccour thoſe that are in Miſery whom he loves*, joined with *Fulneſs of Power to relieve them?* Which latter Clauſe [*with Fulneſs of Power*] doth eſpecially render him moſt truly and highly merciful.

I ſhall further proceed to ſhew how the Parallel of thoſe other Attributes, *Grace*, *Goodneſs* and *Truth*, as well as with Mercy, will abundantly put to Silence another Objection.

Object. 3. How can that (ſay they) be an eſſential Attribute in God's Nature, which if Man had never been miſerable, had not been in God? For Mercy ſpeaks a relation unto Sin and Miſery; and if it depend on ſuch a Condition of ours, or the Creatures being firſt miſerable, then it muſt be in God but contingently and occaſionally, and not naturally.

Anſw. The Anſwer is from what the Parallel of thoſe four Attributes afford, as likewiſe many other Attributes which might be inſtanced in.

1. *Power or Might in God* relateth unto external Effects, as unto the Creation of this Frame of Heaven and Earth, *&c.* Rom. 1. 20. Now before God ever made any of them, or ſuppoſe he never had made any, ſhall we ſay he had not eſſential *Power* inherent in him, whereby he was able to make them, and in reſpect thereunto was truly a God Almighty?

2. Again, his Power relates unto all he is ſtill able to make or effect, and not to be confined unto what he hath done. There are an Infinity of things *poſſible* to be done by him, which his Power will never produce, but ſhall remain in a State of mere *Poſſibility*; and yet his being ſtiled Almighty, includes a Power to be in him, in reſpect to thoſe, as when 'tis ſaid, *God is able to raiſe up out of theſe Stones Children to* Abraham, *Mat.* 26. 53. *Luke* 19. 40. *Mark* 14. 36. His Divine *Ability* is expreſly ſaid to extend to theſe, and ſhall we affirm he had no ſuch radical Power in reſpect to theſe, becauſe he will never put it forth in bringing them to Exiſtence? nay it muſt be ſaid, that things thus poſſible are only and merely called ſuch in reſpect of the Power of his Nature, but things which he cauſeth actually do reſpect his Will and good Pleaſure joining with the Power of his Nature; *Pſal.* 115. 3. *But our God is in the Heavens, he hath done whatſoever he pleaſed.*

3. In like manner the Parallel of *Grace* and *Goodneſs* evinceth the ſame. Had not God been good, (who is Goodneſs it ſelf, both as he is God, and in reſpect of a com-

municative Diſpoſition in himſelf, who is the Fountain of Goodneſs) altho yet he had never made a Creature to communicate any good things to? Surely yes. Then likewiſe he is *gracious*, tho his Pleaſure had been never to have had one Angel or Man exiſted whom he would be gracious unto. The Root *of this Matter had been in him*, tho never no Effect or Fruit of it had appeared above ground. His Grace muſt be acknowledged to reſpect the Creature only, for he is no way gracious to himſelf; and would not he thus have been, though no Creature had been? Muſt he of neceſſity have made Creatures, if he would be truly gracious? A Man is to be acknowledged one of a liberal Diſpoſition, who is ſo in his natural Temper, tho he lives alone in a deſolate Wilderneſs uninhabited, where there are no Poor, nor any one Perſon to beſtow his Alms, or communicate his Riches to. The great Element of Fire is Fire, and ready to burn, tho it never yet had any Fuel to prey upon. The like is to be ſaid of Truth, *God cannot lie*, Tit. 1. 2. and 'tis impoſſible, *Heb. 6. 8.* 'tis contrary to his Nature, and therefore *Truth* (the contrary thereto) is his Nature; and this had been ſo eternally, altho he had never given forth one Word of Promiſe or Threatning, or the like, for the Performance of which he might have been ſtiled True. Now yet it is apparent it was purely at his *Will* and *Pleaſure*, whether to have given forth any ſuch Word or not. And thus God alſo was truly and really *merciful*, and ready to forgive, altho he never had pardoned one Sin, nor ever had promiſed Pardon to any one Sinner. What need we ſay more?

Object. 4. If any further object that word [*merciful*] (רחם *Racham*) here uſed is a Metaphor taken from *Bowels*; but God hath no Bowels, and therefore it is but a metaphorical Attribute. I anſwer;

Anſw. 1. That ſome, as *Polanus*, render the word רחם *Racham*, *diligere*, *to love*, to be the Root of it; and to be ſure *Love in God* is no metaphorical Attribute.

Anſw. 2. According to the meaſure of this Argument, becauſe this Almighty Power or Strength in God is expreſſed by an *Arm*, as *Pſal.* 103. 13. *Luke* 1. 51. or that his *all-ſeeing Knowledg* is ſet forth by an *Eye*, and Eyes that run thorow the Earth, 2 *Chron.* 16. 9. *that behold the Nations*, Pſal. 66. 7. yea, *behold all things in Heaven and Earth*, Pſal. 113. 6. Doth this put any Prejudice that *Power* and Knowledg in him ſignified thereby ſhould not be eſſential? No more doth the aſcribing *Bowels* to him exclude *Mercy* from being ſuch. God ſpeaks to us hereby in our own *puerilis*, in our own childiſh Language, ſo to affect us the more, yet ſo as there is ſubſtantial Reality in his Heart anſwering to, yea tranſcending what Metaphors can expreſs. And ſhould he ſpeak theſe heavenly *things* in their own Language, we could not receive them, as Chriſt tells us, *John* 3. 12.

And certainly the Pſalmiſt's Argument is ſo convincing, that as himſelf prefaceth of it, none of the moſt brutiſh *among the Heathens* ſhould be able to gainſay it, *Pſal.* 94. 9. namely, why God as God muſt have an Omniſciency or an All-knowing Power within himſelf, which the Scripture expreſſes by an Ear, or an Eye: *He that planted the Ear, ſhall not he hear? He that framed the Eye, ſhall not he ſee? He that teacheth Man Knowledg, ſhall not he underſtand?* This as certainly holds undeniable in this Point of Mercy; *Shall* not he that planted the Inwards of us Men, and Bowels of Mercy and Pity in them, a natural *Storge* in Parents to their Children, and hath *taught us to love*, 1 Theſſ. 4. 9. and be good, and kind, and merciful to one another after his own Example: *Col.* 3. 12, 13. *Put on (as the Elect of God) Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, forbearing one another, and forgiving one another*, &c. Shall not he have eminently and tranſcendently the Perfections of all theſe towards them he intends to love and make his Children? *Like as a Father pitieth his Children, ſo doth the Lord them that fear him*, Pſal. 103. 13. The Foundation of the Pſalmiſt's Reaſoning lies in this, that it is impoſſible any Excellency ſhould be in the Creature, of which God is and muſt be the Author, but the ſame muſt be virtually and in an higher Reality in God himſelf. 'Tis true indeed, that God hath neither Eyes nor Bowels of Fleſh, as *Job* ſays of him, and to him; *Haſt thou Eyes of Fleſh, or ſeeſt thou as Man ſees?* that is, by the means of ſuch Organs or Inſtruments of that Senſe; *Job* 10. 4. So ſay I, *Hath he Bowels of Fleſh?* that is, ſuch dolorous painful Pangs of Grief and Trouble as we frail Men clothed with Fleſh uſe to have, when moved with Pity? or is he *merciful only* as Man is? *Wo were then to us. I am God and not Man*, ſays he, *Hoſ.* 11. 9. and he ſpeaks it upon occaſion of his being moved to Mercy, as *ver.* 8. and yet he profeſſeth himſelf moved to Mercy as God, tho not *as Man*; and yet as infinitely beyond us as the Godhead; from whence he argues his tranſcending Mercy exceedeth what is in Man as that Speech inſinuates. So as whilſt in *ver.* 8. he ſpeaks of himſelf after the manner of Men, as of his *Heart* and *Bowels being turned within him*; yet there in the *9th* he avoweth of himſelf, that he is moved hereunto *as God*, and not as Man is; in ſo high ſublime a way as is proper to him alone as God, and yet with a Mercy (repreſented by Bowels and Heart) which is as infinite as his Godhead is, yea it is his very Godhead. For ſo that Speech that he aſſumes to himſelf, and this which I have brought forth by way of Anſwer to an Objection, I might have improved into two ſtrong Arguments for the thing in hand, that Mercy is ſubſtantially and properly in him.

Anſw. 3. That *Bowels*, tho a Metaphor, yet in its Analogy is peculiarly fitted and adapted ſingularly to expreſs what the inward natural Diſpoſition of any one is. For,

1*ſt*. It imports a *natural Affection*, for it is put to expreſs that which we call Storge, or the natural Affection that is in Parents.

And, 2*dly*. With all the moſt Inwardneſs and Depth of that *Affection*. The *Eye* that ſerved to expreſs God's *Omniſcience*, the *Arm* his *Omnipotence*; theſe are *outward* Parts: but the *Bowels* are of all moſt *inward*, and therefore of all other ſpeak what is moſt inward in God himſelf, and imports a Principle of being merciful moved from within himſelf.

Ratium, quaſi viſceratus, miſericordiâ, στοργῇ, naturali amore & affectu proſequens. Genebrard *upon the word in* Pſ.103.13.

CHAP. XIII.

That in every Object there is ſome ſpecial Attractive to affect the Faculties and Principles in Man's Heart, to excite them to act on it. That this General Maxim holds true, as to all the main Acts of Faith, for Forgiveneſs: And that the Mercies of God have the moſt proper Influence into the Faith of Forgiveneſs of Sins, of all other Attributes in God. This Aſſertion carried thorow, and made good, in all the eminent Acts of Faith.

WE all know and acknowledg, that in the Nature of the thing the whole Being and Subſiſtence of all ſorts of *Mercies* vouchſafed to us, hold of thoſe *Mercies* that are in God; ſo as were it not that Mercy is with him, our Faith would be in vain, and we ſhould have no ſuch things or Subject-matter at all for us to believe. But that which I endeavour to demonſtrate is, that take all ſorts of Mercies with the particular Promiſes made of them, as they come to be made Objects of our Faith, and in that reſpect the original Mercies in God's Nature are the great Fundamental which doth give and contribute an *eſſe credibile*, a *Credibility*, or a *Believeableneſs* unto all the Promiſes of Mercies, and a Hopefulneſs to obtain them: So as not only an Apprehenſion that God who is faithful in his Nature, hath made ſuch Promiſes, and uſeth to beſtow ſuch Mercies, but the Thought that there are ſuch Riches of Mercy in his Heart and Nature plentifully and naturally to afford them, wonderfully addeth to the *Credibility* and *Believeableneſs* (as I call it) of thoſe Promiſes and particular Mercies, to be derived from that Fountain which we need or deſire. For as all particular Mercies promiſed have their Dependance upon the Mercies of God's Nature, *in eſſe rei*, in the Nature of the thing, (for they have their Being thence, as from the *Father* of them); ſo further, our Knowledg and Apprehenſions, that ſuch a Treaſure of Grace is in his Nature, mightily ſtrengthneth, and encourageth, and enhanceth Faith in us. There is that in all other *Objects*, whether of Senſe or Knowledg, which Philoſophers term *Motivum objectum, viz.* that *thing* or Conſideration in the Object propoſed or apprehended, which is apt, and fitted moſt properly to move, affect, and make Impreſſion upon that Faculty, Principle or Habit, that God hath made for it, and ſuted to it; as that beautiful Colours ſhould affect the Sight or Fancy. The like by Analogy holds in the Objects of Divine Faith. And what thoſe Naturaliſts term *the objective Motive*, or that which in the *Object moveth*, that in Divine Objects propoſed to Faith, the Holy Ghoſt

Quod conſtituit objecta divina in eſſe credibile: nam credibile, ut credibile, eſt ratio objectiva. *Suarez* de fide.

Ghoſt (as we ſhall ſee) uſing the ſame Language, ſtiles *Perſuaſivum fidei*, the Perſwaſives of Faith. There are ſome ſpecial things in theſe Objects that chiefly perſwade the Soul unto believing them, or bringing the Heart over to believe, and ſo to embrace them accordingly. We find in Scripture the great Act of believing to be from our being firſt *perſwaded*; as *Heb.* 11. 13. *Having ſeen the Promiſes afar of*, (there's the Object) *they were perſwaded* ('tis ſaid) *and embraced them.* And again, the ſame word is uſed of *Abraham*'s Faith; *Being perſwaded*, &c. *Rom.* 4. 21. The Schoolmen do therefore accurately enquire, what in Divine Objects principally it is that conſtitutes them *in eſſe credibile*, or that gives their Being of Credibility to them.

To bring this down to our purpoſe: From hence it follows, That what thing or things in Divine Objects revealed, are found to be the moſt fit and powerful in the way of Object, to make a Perſwaſion in the Heart to a believing or Embracement of them, when they are propoſed to us; that thing or thoſe things we muſt acknowledg to give unto them their *eſſe credibile*, or their Being of Believeableneſs. Let us therefore now conſider if that the View of the Sight, and Light of the *Mercies* in God's Nature, let into the Soul, and ſhining upon the Promiſes of Mercy, like as the Light upon Colours, do not ſuperadd a Luſtre and Life upon them, and impregnate them, as the Sun doth the Plants, and all things below that have either Life, Spirit, or Virtue in them. Let us try if the Thoughts of theſe Mercies in God will not put Life into, and quicken the Soul of him that views them together with thoſe Promiſes; yea, and contribute ſo much to *perſwade* to the Faith of them, altho the Promiſes be but *indefinite Promiſes* or Declarations of God's Will touching the Forgiveneſs of Sins, altho theſe Promiſes be indefinite (I ſay) as to Perſons, not naming who, nor excluding any; yet let us, if the Thoughts of God's Mercies do not contribute and bring with the Conſideration of them the moſt of what is or may be ſuppoſed *Motivum*, or *Perſuaſivum fidei, that which may perſwade or draw out a Faith* on ſuch Promiſes. The Truth of this will beſt appear by a Survey made of what are the moſt eminent Acts of Faith. There are three more eminent Acts of this Faith for Forgiveneſs, and all other ſpiritual Bleſſings.

1. There is a Sight of the things promiſed, or to be believed, but then that Sight muſt be ſuch a Sight as hath an ὑπόστασις or Subſiſtence of the things promiſed, made, and given to the Heart of a Believer, together with the Propoſal of them.

2. There is a diſcerning of a Goodneſs in them, to allure the Will and Affections to embrace them, and cleave to them.

3. There is a truſting on God, and a relying on him, for the Performance of them.

I need not quote Scriptures that theſe are the Acts of Faith. Two of them, *viz.* *Sight* and *Embracing* them, you have ſeen in the forementioned *Heb.* 11. 13. The other of *Truſting* you meet with every where almoſt where Faith is ſpoken of. I ſhall carry the Reaſons of the preſent Aſſertion thorow each of theſe three Acts, and ſhew how it holds good in each of them.

1ſt. The firſt Act of Faith is a Sight of the things believed, with a real *Subſiſtence* given to them in the Soul until the time of Performance. Now the Mercies in God apprehended, do give the moſt real Subſiſtence unto Forgiveneſs, and all other Benefits whatſoever.

The Nature of Faith requires that its Object be preſented to it, not with bare Knowledg thereof only, but with a *Subſiſtence* and Reality given to it in the Heart of a Believer; for Faith is defined to be the ὑπόστασις, *the Subſtance* or Subſiſtence *of things hoped for*, Heb. 11. 1. and likewiſe *the Evidence or Sight of things* tho *not ſeen.* For which compare *Heb.* 11. *v.* 1. *v.* 19, 27. God in the mean while, during the Space and Time that comes between the Promiſe and the Performance it ſelf, is pleaſed to vouchſafe an afore-hand Image and ſubſtantial Impreſs or ὑπόστασις, to the end to ſupport the Heart. Look, as the Son of God, the ſecond Perſon, being at laſt actually to be made Fleſh, it was meet and proper for him in the mean time, while he was but in the Promiſe, that he above any other of the Perſons ſhould be the Perſon who ſhould vouchſafe theſe precurſory forehand Apparitions unto the Fathers of the Old Teſtament, which gave an ὑπόστασις unto their Faith, until the great Promiſe of his Coming in the Fleſh, perſonally united, ſhould be performed: So in ſome Analogy it is in the Matter before us. I have alledged this but by way of Illuſtration only of God's gracious Diſpenſation to his People in reſpect of a Subſiſtence vouchſafed to their Senſe, which bears ſome Reſemblance unto that Subſiſtence vouchſafed to Faith inwardly, whereby the things as yet remaining in the Promiſe are ſet before the Soul. Which things therefore when believed, muſt be ſome way made real and ſubſiſtent, otherwiſe indeed it is not a true *Sight* or ſpiritual Faith; but vaniſheth with its Object propoſed into an empty Notion and Speculation. It is therefore that thing in God, the Revelation of which gives a Subſiſtence to the Object of Faith, that doth put it into an *eſſe credibile, a Being of Believeableneſs.*

I now proceed then to demonſtrate that our firſt real believing the Mercies in God do give a Subſiſtence unto Forgiveneſs in the Promiſes.

The Subſiſtence that any Divine Object hath, is from a real and true Knowledg of God himſelf made ſubſiſtent, firſt to the Soul, and then explicitely or implicitely it concurreth to every true Act of Faith of any other particular Object. Our Saviour therefore inſtructing them in particular Acts of Faith, *Mark* 11. 23, 24. firſt propoſeth this general Rule to them requiſite to all true Faith; *ver.* 22. *Have Faith in God,* or, have the Faith of God, becauſe into that Faith of him, or ſomething in him, (as his Power or Truth, *&c.*) is the Subſiſtence of every particular thing promiſed, reſolved. *He that comes to God muſt believe that he is,* &c. *Heb.* 11. 6. This is general to all true Faith, but more particularly that Attribute or Relation in God which is the moſt proper and direct Cauſe of the thing promiſed, *in eſſe rei,* in the Being thereof; that very ſame Attribute being viewed by Faith, together with the Promiſe, is of all other fitted moſt properly to give this Subſiſtence to our Faith. Thus when *Abraham* found that his *Body was dead,* and *Sarah*'s Womb dead *as to Procreation, Rom.* 4. 19. and that yet God had promiſed him a Son; that Attribute in God, on which this thing promiſed did moſt directly and proximately depend, that Attribute accordingly was with the Promiſe preſented to *Abraham*'s Faith, and *he was perſwaded* that *what he had promiſed, he was able to perform, and ſo became ſtrong in Faith, giving Glory to God,* Rom. 4. 20, 21. Where we ſee *that Perſwaſion* the Apoſtle ſpeaks of, the moſt proper *Ratio credendi,* or ultimate ground of Believing, and perſwaſive of his Faith in that very particular thing, was that ſpecial Attribute that in God was the moſt proper Cauſe of the thing promiſed; and the ſame was it which gave the Subſiſtence to the thing, and to his Faith.

Now therefore, to come home to the thing in hand: It is hence to be obſerved by this general Rule or Maxim, that whenſoever the Heart of a Sinner ſhall attempt to believe the Forgiveneſs of Sin, there is nothing can be ſuppoſed to be in God, or concerning God, revealed, that ſhould give a greater *Reality,* and *Subſiſtence,* and *Certainty* of the Promiſes in and to the Heart of a Believer, than the Conſideration of thoſe Mercies in God, which are the moſt eminent Cauſe of that Forgiveneſs, which is the thing promiſed. When the Soul conſiders, that he who is ſo great a God, and ſo greatly merciful and gracious, is the ſame God who hath promiſed it, and hath means in him to make it good; what other thing (I ſay) can be ſo great a Perſwaſive to believe as the Light hereof? And the greater the Light thereof is, which is brought down into ſuch a Promiſe, and with the Promiſe ſhines into the Heart, the more, and in the greateſt degree, doth the Light of the true Subſiſtence of Forgiveneſs ſhine with it, and becomes realized to the Soul, and appears clothed with ſuch an Evidence and Subſiſtence as will efficaciouſly ſtrike, move, and draw out real Faith, that being the Principle which is properly and ſpecially ſuted to that Object. And ſeeing it is the Light of God himſelf ſhining in ſome Attribute or other, either habitually or actually, implicitely or explicitely, immediately or remotely, that muſt be the Bottom of Faith, and accompany Faith always, and in every Promiſe give that *Subſiſtence* ſpoken of unto Faith, (whether it be his *Truth, Faithfulneſs, Goodneſs,* or the like;) then certainly that which of all other muſt needs be moſt effectual and genuine, in this caſe of Forgiveneſs, is this Light and Faith into God's Mercies; for they are thoſe which move God moſt to forgive, and therefore move us moſt to believe in God for it.

And the Reaſon of this further is, that although all Benefits whatever are the Effects of Mercy, and ſo ſtiled, (as the Call of the *Gentiles* is, *Rom.* 15. 9. and the *Gentiles* glorify God for his Mercy, and the Splendor of the whole of their Salvation from Converſion downwards, as *a People that had not obtained Mercy, but now have obtained Mercy,* 1 Pet. 2. 10.) yet Forgiveneſs of Sins doth of all other moſt purely, immediately, and directly, depend upon Mercies. Forgiveneſs is a pure Act of and from *Grace*; as old *Zachary* ſpeaks in his Song; *Luke* 1. 77, 78. *To give the Knowledg of Salvation by the Remiſſion of Sins, through the tender Mercies* (or Bowels) *of our God.* To give other things, or to do for us in another kind, may require the calling in the Help of ſome other Attribute immediately to effect it; as the *Reſurrection of our Bodies,* and glorifying of us, which (though it be a Work of infinite Mercy) requires the Aid of Power to effect it, even that Power whereby *he is able to ſubdue all things to himſelf,* Phil. 3. 21. But Forgiveneſs and Pardon of Sin peculiarly and immediately hold of Mercy, and own and adore Mercy for their immediate Founder and Benefactor. Pardon and Forgiveneſs are a pure Emanation from Grace, and iſſue in the Glory thereof, above all other in God; *Epheſ.* 1. 7. In Chriſt we have the Forgiveneſs of Sins according to the Riches of his Grace; *Exod.* 34. 7. *The Lord God, gracious and merciful*; and then, *pardoning Iniquity, Tranſgreſſion and Sin.* This is a Stream that ſprings and flows out immediately from that Fountain; *Pſal.* 86. 5. *The Lord is good, and ready to forgive; plenteous in Mercy.* His being ready to forgive, flows guſhing forth from his Goodneſs, and his being plenteous in Mercy. *God is the Father of Mercies,* all Mercies beſtowed being the moſt natural and immediate Children of Mercy in himſelf; and he thereout giving Exiſtence and Being to them, as a Father doth to his Children. And from hence the Heart of an humble Sinner, when it is to ſeek any Mercies at the hand of God, or hath received any, may and will readily know and acknowledg mere Mercy, infinite Mercy, to be the Father of them. But above all other, Pardon (when either we come to ſeek it, or to be thankful for it, this Forgiveneſs of Sins being the firſt-born of Benefits in our Calling) will own and know its Father, the Father of Mercies, and cauſe the Heart to fall upon its Knees, and ask Bleſſing for it.

The Truth of that general Maxim holds in any other Attribute, as touching that particular Dependency which its proper Effects have upon it; as when God is ſtiled *the Father of Lights,* in relation unto Wiſdom to be asked and given; and when he is called *the Lord of Hope,* when Joy and Peace in believing are ſpoken of; and the God of all Comforts, and *Father of Glory,* when Comfort and Glory are to be beſtowed. But there is a farther *Reaſon* why this or that Attribute in God, that gives the Subſiſtence to the Performance, ſhould above all other moſt properly conduce to give the Subſiſtence to the Faith of a Believer, (although the Subſiſtence of the Performance is differing from the Subſiſtence given to Faith in the mean time) becauſe that hereby Faith doth ſee all along (even until the Performance of the promiſed Bleſſings) the Exiſtence of them in what are their native Roots and direct immediate Cauſes. Thus it is ſaid, *Heb.* 11. 13. *They ſaw the Promiſes afar off, and were perſwaded.* That Phraſe *AFAR OFF,* refers not wholly or altogether to an importing the diſtance of time to come e're performed, (tho take that in alſo) but alſo to the Words that went before, *they ſaw them afar off:* that is, tho the Mercies were at a diſtance as to their individual Exiſtence, which was afar off, and remote out of ſight; yet however this Act of their Faith was a Sight, for they *ſaw them* really ſubſiſting, or elſe their Faith had not been worthy the Name of *Sight.* So then they were preſented as if really ſubſiſting afar of. Now wherein or whereby ſhould it be that they ſaw them thus ſubſiſting afore-hand, when the things had not any actual Exiſtence? There certainly was a ſeeing them in God, and in God by viewing thoſe Attributes eſpecially that were to be the moſt direct and native Cauſes of them. The Knowledg of Philoſophy holds ſome Reſemblance, or like kind of Exiſtence with this. Philoſophy inſtructs us, that tho Roſes in Winter have no Exiſtence, and tho Tulips have no Flower nor Stalks above Ground for the greateſt part of the Year, and ſo they have not an actual Exiſtence for ſo long time, yet that in a true Senſe they may be ſaid to have a real Being and Exiſtence in Nature, the Mother and Womb of all things. If vulgar Apprehenſions might be Judges of this, they will ſay, where is it? they are not, for we ſee no ſuch things extant. But a Philoſopher, or a wiſe Gardener, will tell you, that they have a Being in their Roots; yea, and that each and every kind of thoſe Flowers have a ſeveral Being in their ſeveral Roots proper to their kind; in which, as in their Cauſes, they have a latent hidden Exiſtence and *Being,* which *Reaſon* aſſures them to be true. And therefore a Gardener doth (before Summer comes) put a high Value upon ſuch Roots, as thoſe that will bring forth ſuch Flowers. He ſees them afar off in thoſe Roots, as their Cauſes, many Months before, and expects their growing up in their Seaſons: Even thus, and more ſatisfyingly doth Faith ſee in God a Subſiſtence of the Promiſes, whilſt it views them in thoſe Attributes which are the proper Originals of them, according to their kind.

I ſhall now conſider the ſecond Act of *Faith*, which is, *Embrace the Promiſe*; and I ſhall demonſtrate, that an enlarged Conſideration of the *Mercies* of God's Nature do wonderfully *perſwade* the Heart to embrace the Promiſes of *Forgiveneſs*. The Promiſes do thus perſwade by Mercy's ſuperadding a real Taſte of tranſcendent Goodneſs and Sweetneſs, an overcoming Sweetneſs, unto this grand Benefit of *Forgiveneſs*, and the Promiſes thereof, by which the Will and Affections are demulced, and effectually drawn to embrace them. That theſe *Benefits of Salvation* are in themſelves good, and muſt needs be moſt *welcome*, or (as the Apoſtle expreſſeth it, 1 *Tim.* 1. 15.) *worthy of all Acceptation* by a Sinner ſenſible of its own ſinful Miſery, we may very well and readily conceive, for they are ſuted unto all Self-love in ſuch a Soul. But farther, that unto a truly broken humbled Sinner, the Mercies that *are in God* (out of which he pardons) ſhould have (as needs they muſt) infinitely more of Goodneſs and Sweetneſs in them than *Pardon*, or all things elſe that are in the Promiſes, or apprehended with them, is that which a Soul, that hath taſted how *good the Lord is*, will inſtantly acknowledg. A Promiſe of Life to a condemned Man is ſweet; for Life *is ſweet*, (as we ſay) but thy *Loving-kindneſs* (ſaid *David*, who had taſted how good the Lord is) *is better than Life*, and infinitely ſweeter, *Pſal.* 63. 3. And again, ſays *David*, *Becauſe thy Mercy is good, deliver thou me*, *Pſal.* 109. 21. Deliverance was good; yea, but the Mercy in God apprehended therewith, was infinitely more good to him, which was the greateſt Inducement to him to ſeek Deliverance. And indeed God's Mercy doth eminently bear the Stile of *Goodneſs*. Thus God himſelf ſays to *Moſes*, (*Exod.* 33. 18, 30. compared) *I will make all my Goodneſs paſs before thee: I will be gracious to whom I will be gracious.* And *David* in this Pſalm firſt laid hold on the *Goodneſs* that is in the Mercy of God, and then prays and pleads, *Deliver me.* The ſame again you have, *Pſal.* 69. 16. *Hear me, for thy Loving-kindneſs is good:* that is, it is ſweet, 'tis pleaſant. And when the thing ſought for comes to be granted and obtained, a Believer rejoiceth more in the Mercy and Loving-kindneſs he finds to be in God's Heart towards him, than in the Benefit vouchſafed, and that is it which takes his Heart; *Pſal.* 31. 7. *I will be glad and rejoice in thy Mercy: for thou haſt conſidered my Trouble, thou haſt known my Soul in Adverſities.* That God's Mercy and Kindneſs ſhould own his Soul at ſuch a time, was more than the Deliverance. And as the Mercy of God ſtirs up the Soul thus to a rejoicing at the Performance, ſo it pleaſantly allures and obligeth the Soul to truſt on the Promiſe in hope of Performance; as thoſe Words (1 *Pet.* 2. 3.) imply, *If ſo be you have taſted that the Lord is gracious.* As we find them in the Apoſtle they do refer unto the Pſalmiſt's Speech, (Pſal. 34. 8. *O taſte and ſee that the Lord is good!*) for his Grace and Mercy are his Goodneſs; for ſo the Apoſtle renders it, *If you have taſted that the Lord is gracious.* The Vulgar Tranſlation, whenever the Pſalmiſt ſays *God is good*, do ſtill render it *ſuavis eſt Dominus, the Lord is ſweet*; and his Mercies indeed are the *primum dulce*, the original Sweetneſs of all other which diffuſe Deliciouſneſs both into the Promiſes and the Benefits vouchſafed, and make them to be as *Honey* to the *Taſte*; and it is that Taſte of his Graciouſneſs which cauſeth us joyfully to receive and embrace them, and then to truſt in him, (which is the next Act) for it follows in the next Words of that Verſe of that Pſalm, *Bleſſed is the Man that truſteth in him.* The Apoſtle in that Place mentioned inſtanceth in thoſe that were and are but new-born Babes in Chriſtianity; of whom yet he ſays, if ſo be *you have taſted that the Lord is gracious.* What is it eſpecially that Chriſtians, whilſt Babes, do from the firſt of their Faith ſeek out in the firſt and chief Place for? It is the *Forgiveneſs of their Sins*, and that Benefit it is which God firſt vouchſafes them as to their Senſe: And therefore moſt ſutably to that State of theirs the Apoſtle ſpeaks thus to them, with difference from others grown up; *I write unto you Babes, becauſe your Sins are forgiven you*, 1 John 2. 12. He writes it as the moſt welcome News to them, and as that which whilſt Babes they are in the moſt eager purſuance of, and thence they ſeek out in the Word for Promiſes that ſpeak Forgiveneſs, and thoſe they ſuck and lie tugging at, even as Infants uſe to do the Breaſt for the Milk that is in it, and this from the firſt of their

Piſcator in locum.

Birth next after Crying. And if they could come at Variety of Breaſts, they would and do affect the ſweeteſt Milk: and hereto they are led by a Taſte of that Sweetneſs. And the Apoſtle's Alluſion is unto this, whilſt *he exhorts us as new-born Babes, to deſire the ſincere Milk of the Word*; and ſubjoins, *if ſo be you have taſted that the Lord is gracious*, namely, in his having forgiven you all your Treſpaſſes which ſo earneſtly you then ſought. And he joins theſe two together; for whilſt we are ſeeking or ſucking of Forgiveneſs out of particular Promiſes of Forgiveneſs, we find God come at laſt, and his *Mercy* and *Grace* that forgive we meet with therein, and feel them to flow in with the Promiſe, for they are the Fountain of Forgiveneſs, and of the Promiſes alſo. It is God you ſee who is ſaid to be *taſted*, and the Sweetneſs of his Mercies. It is not ſaid ſo much that the Sweetneſs of Pardon, or that Salvation, or the Promiſe, are taſted: but over and above all it is God's Grace that is taſted in and with them all, and that is it which makes us ſo greedy and deſirous to ſuck Comfort out of thoſe Breaſts of *Conſolation*. For that Deſire the Apoſtle ſays flows from Taſte, and this our ſucking and taſting are thorow Faith, and in the Exerciſe of that we taſte the Grace that is in God's and Chriſt's Heart towards us, whereof that Grace in God's Nature is the Spring or Ocean rather, and we find that to be the moſt delicious of all other. My Advice therefore to thoſe that ſeek to believe, is to put in all of this Sugar they can gather and graſp out of the original Cane it ſelf, as in the Scriptures they find it ſprouting up, and therewith to ſweeten all the Promiſes they do or would lay hold on, as that which will moſt overcomingly perſwade their Wills to embrace them.

We will now conſider the third Act of Faith, which is *Truſt in God*, and will prove that the View and Intuition of the Mercies in God doth mightily ſtrengthen the Heart to truſt and *ſtay* it ſelf upon God for *Forgiveneſs*. And I ſhall ſhew how this is done, by perſwading the Heart even of the very *Truth* and *Faithfulneſs* of God in the Promiſes, and of the aſſured Performance of them: and how they give the moſt real Evidence; 1*ſt*. Of God's real *Intention*: And, 2*dly*. Of *Ability* in the Event to fulfil them. Which two are the main Cauſes of *Truſt* on the Truth of any Promiſe. And God's Mercies do ſufficiently alone aſſure us of all theſe, tho we had no other Evidence thereof.

It is needleſs to inſiſt, that *Truſt* is an Act of Faith, and an eminent Act thereof, and how a Saint is characterized to be one that *hopes in God's Mercy*, Pſal. 33. 18. *Pſal.* 147. 11. and one that *truſteth in his Mercy*, Pſal. 13. 5. and *Pſal.* 52. 8. *I truſt in the Mercy of God for ever and ever.* That which is eſpecially incumbent on me is to give *Demonſtration* that the ample Meditation of God's Mercies will prove moſt *effective* to cauſe (as *David*'s Word is, *Pſal.* 119. 49.) the Heart *to truſt in God* over and above the Conſideration of the Promiſes alone.

It may be thought, that God having once given forth Promiſes of Forgiveneſs in his Word, we ſhould need the Conſideration of his Mercies no more; for out of Mercy it is that the Promiſes are given, and of Mercy it is they ſpeak, and carry it in the Mouth of them. Of what Uſe then can it be to have a diſtinct View of theſe Mercies, (whereof we treat) in order to draw forth Truſt on them, ſince the Ground of that is the Truth of God? If therefore our Faith needed an Eſtabliſhment in thoſe Promiſes, it may have Recourſe rather unto the Truth of God, or unto the Aſſurance that God is true in his Word, and faithful in his Promiſes; and as for Mercy, that is ſufficiently ſuppoſed in his Promiſes themſelves.

I acknowledg that theſe other Attributes of Truth and Faithfulneſs have their ſhare, and a great ſhare too, in influencing the Support of our Faith. We cannot want the Knowledg of any of his Attributes, but our Faith will be the weaker for it. We cannot be without the knowledg of Truth eſpecially, which is therefore ſo frequently mentioned with *Mercy*. But yet ſtill our Hearts being too *ſlow to believe*, (as Chriſt hath told us) when deeply humbled once, do foment and harbour ſo many *Jealouſies* of God, and are as full of dark Cells of Fears, Doubts, Suſpicions of God, as full of Unbelief, carnal Reaſonings againſt it ſelf, as the Earth is of Damps, ſtifling Vapours contain'd in vaſt Caverns within the Womb of it: Our Hearts (I ſay) do therefore ſtand in need of the moſt ſpiritual Cordials, (as thoſe that dig in Mines, and work in the Earth's *Caverns*, are wont ever and anon to take) which Cordials, the moſt Sovereign to ſuch a fainting Soul apt to Sinkings, are the rich Mercies in the Heart of God, which like to a Box of the moſt coſtly Ointment, do,

Part I.

when opened, fill the whole Houſe (the Heart) with the Savour thereof; a Savour (if any) of *Life unto Life*, as the Apoſtle ſpeaks, 2 *Cor*. 2. 16. But over and above what Spirit of Life and Conſolation God's Mercies in themſelves immediately afford, my Undertaking farther is to ſhew, that an ample View of theſe infinite Mercies entertained by us doth by Inference or Conſequence wonderfully conduce to our very Belief of the *Truth*, and *Faithfulneſs*, and *Willingneſs* of God manifeſted in thoſe Promiſes to forgive and pardon us, upon that Account. And I ſhall alſo ſtill continue the proſecution of my began-Exhortation, to preſs and urge this Practice and Courſe upon the Spirits of Believers, or Souls *endeavouring to believe*, viz. to fill and poſſeſs their Souls with the moſt comprehenſive Apprehenſions of the Mercies of God, as to the drawing forth of Truſt or Affiance on the Promiſes of Forgiveneſs, to be the moſt behoveful of all other. It is certain that in all Truſt and Confidence upon another, whether in humane Matters on Man, or divine on God, the Knowledg of the Perſon whom *we truſt*, and the inward Qualifications, and Diſpoſitions, and Habilities that are in that Perſon, are a greater *Baſis* and Ground for Truſt than all or any ſorts of Declarations of that Perſon, or any Obligations by *Promiſes*, *Oaths*, &c. can be ſuppoſed to be; 2 *Tim*. 1. 12. *I know whom I have believed*, or *truſted*, as it is varied in the Margin. His perfect Knowledg of the Perſon, *viz*. of *God*, did weigh above all with him, unto which fully accordeth that of the Pſalmiſt, *Pſal*. 9. 10. *They that know thy Name, will truſt in thee*. And tho Promiſes are the Means by which we believe, yet it is the Promiſer that is the Baſis or the Foundation on whom our Hearts ultimately and quietly reſt for the Performance. All our Confidence is therefore reſolved into the *Perſon*, and what *he is*. Indeed the Greatneſs of the Sum or Thing promiſed, and the Security given (whether it be by Bond or the like) do greatly conduce to chear the Heart of one that truſts; but ſtill all theſe are in the Virtue of what we apprehend the Promiſer to be in his inward and innate Diſpoſition and Habilities.

There are two things eſpecially that give the real Truth to any *Promiſe* made, and chiefly beget the Adherence thereto in the Soul of any that confide thereon.

1. The *Honeſty* of the Promiſer in reſpect of a real Intention in him, when he made the Promiſe, and ſtill continuing in him to perform it.

2. That in the Event it will aſſuredly *de facto* be performed.

The Reaſon why I add the latter to the firſt, and join both together, is, that the *Truth* of a Promiſe notes a Reſpect and Relation unto an actual Performance, as that without which the Promiſe cannot be ſaid to be, or at leaſt will not prove true in the Reality of the thing, though it ſhould be never ſo faithfully intended by him that promiſed. Hence then he that doth believe the Truth of the Promiſes of *Forgiveneſs*, muſt neceſſarily be aſſured of the latter as well as the firſt; and indeed of both thoſe two things forementioned.

I ſhall ſpeak to each particularly, and ſhew *how much our Faith on theſe two is confirmed, even by our Belief of this, that ſo great and infinite Mercies are in the Heart and Nature of God.*

1. As to the *Truth* and Faithfulneſs of God's *Intention* in theſe *Promiſes*, that (ſay I) is as abundantly, if not more confirmed to us by our firm Belief of the Mercies in God, than by any other Arguments whatſoever; for it was Mercy in God that wholly made *thoſe Promiſes*, and was the Founder of them, and God had no other *Motive* to make them than his Mercies, and could have no other or greater Deſign in the making, but firmly to reſolve to perform them to the glorifying of his Mercy, which is the *Alpha* and *Omega*, the beginning and ending of all therein. And therefore the Belief of his Mercies muſt needs have as great an Influence into our Belief of the Truth of the Promiſes, as any other thing whatever.

1ſt. *Mercy*, pure *Mercy*, Tenderneſs of Mercy, made the Promiſes, and cauſed him firſt thus to declare of himſelf, *I will be merciful*, as *Rom*. 9. *Exod*. 33. Yea, and his Mercy was utterly free in his doing this. The *Grace* we are ſaved by is the *freeſt Principle* in God's Nature. He might have choſen whether ever or no he would have let fall'n a Word of Mercy to any of Mankind, and yet to chooſe he did it. And it was Mercy, pure Mercy, that was the Head of, and Leader on of all the reſt of the Attributes to concur in this Deſign.

Nor, *2dly*. Had he any other End to attain upon the Sons of Men, which he ſhould have aimed at, or would obtain by his giving and uttering thoſe Promiſes, but that truly and really he ſhould *forgive*, muſt be all and the whole of his Intent, and utmoſt of the *Deſign.* Forgiveneſs of our Sins is wholly aſcribed unto Mercy, as being from the Riches of his Grace, *Epheſ.* 1. 7.

Nor indeed, *3dly.* Could he have any other Deſign but this, it could not be to gain or bring us unto himſelf under the Pretenſions of Offers of Mercy, and the Overtures thereof; for himſelf knew and foreknew that we all were and would be ſuch wretched rechleſs Creatures in our ſelves, that all the Promulgations and Offers that ſhould or could be made, would not ſtir or move our Hearts a jot unto the leaſt Attempt of nearer Acceſs unto God, unleſs himſelf firſt moved us thereunto. *Mercy it ſelf* muſt work with the Promiſes, or we ſhould ſit ſtill and move not; Epheſ. 2. 4, 5. *But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved) and hath raiſed us up together,* &c. And Faith it is *the Gift of God, and not of our ſelves,* as there it follows. And therefore it had been in vain to have made Pretenſions of Promiſes in hopes or expectation of our being willing, or of our coming in, if God himſelf were not really reſolved; no, the Apoſtle hath reſolved us, it muſt be *God himſelf* muſt ſhew us that *Mercy* to cauſe us to *will and run,* Rom. 9. 16. Therefore as Mercy was the firſt and ſole Mover, ſo it muſt it ſelf be the Performer, or all is in vain.

4thly. Beſides this, let us weigh that our great God did long before he put forth thoſe Promiſes, both know and perfectly conſider with himſelf what Riches of Grace and Mercy lay by him, whereby he found his own Sufficiency over and over-abundantly to perform ſuch Promiſes, (which to perform is more eaſy for him than for us to think or ſpeak a word; *I ſay unto thee,* (ſays Chriſt, ὁ λόγος, *the Word*) *thy Sins are forgiven thee,* Mat. 9. 5. 'twas but a Word of *his Mouth.*) The All-ſufficiency of his own Heart told him how merciful he could for ever find in his Heart to be, (as our Phraſe is of our ſelves) and he firſt reckoned with himſelf, and told over *what his Riches in Mercy* were, and to what an infinite Sum they aroſe, and found by the Largeneſs of his Heart therein, that he could never be diſenabled or impoveriſhed in the Expence of them, nor his Heart grow narrower or ſcantier in proceſs of time afterwards, when Men ſhould have acted and perpetrated their Sins, than now it was when he made the Promiſe before they had ſinned. *I know my Thoughts towards you, Thoughts of Peace,*&c. *Jer.* 29. 11. And thereupon and withal there declares how in the End and Event (as I have phraſed it) the thing will aſſuredly be fulfilled which he had promiſed: ſo it follows, *to give you an expected End:* For *I know my Thoughts towards you,* (ſays he) I have ſumm'd and caſt up all. I know what I have reſolved, I am able to do, and therefore wait you, and expect the Iſſue: And likewiſe he found in himſelf, that he had for ever the abſolute and full Power of his *own Will.* And upon this and ſuch Fore-thoughts within himſelf, it was that he both took up thoſe Purpoſes of Forgiveneſs, and iſſued out from thence thoſe Promiſes adequate thereunto. When the Covenant of Grace and Mercy, *the ſure Mercies,* were given forth to *David* under the Type of him and his Houſe, but ſignifying his Seed Chriſt, and thoſe that were to be of him; *David, in totum,* and in the whole, reſolveth all thoſe Promiſes into God's own *Greatneſs* and All-ſufficiency within himſelf, as that from which alone, together with the Conſideration of his Chriſt, he was moved to make thoſe Promiſes; 2 *Sam.* 7. 21. *For thy Word's ſake* (which I would interpret of Chriſt, ὁ λόγος, the Word) *and according to thine own Heart haſt thou done all theſe great things.* And the great things he ſpeaks of done by God were his uttering thoſe Promiſes by *Nathan,* ver. 11, 12, 13, 14, 15, 16. which *David* indigitates, *v.* 19. *But thou haſt ſpoken,* &c. all which was in the Reality intended of Chriſt, and thoſe *Children* whom God gives him, (as the Apoſtle calls them) ſo *Pſal.* 89. 38, 39. *Iſa.* 55. And the Conſideration that God made theſe Promiſes ſo freely, and out of *his own Heart,* was that great Foundation which confirmed *David*'s Heart in the Faith of thoſe Promiſes, and may abundantly ſtrengthen ours. Yea, the Promiſes themſelves that were made being ſo high and illuſtriouſly great, this became an invincible Argument to *David*'s Faith, that God that made them was the true God, and he alone: So *ver.* 22. *Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beſides thee:* For he conſidered with himſelf, that it could not enter into the Hearts of Men, or of any mere Creature, to make ſuch Promiſes, of ſo large and ample Extent, of ſuch

Compare with it Pſal. 89. 28, 29. Jer. 55.

Compare Dan. 9. 17. *For the Lord's ſake,* that is, *for Chriſt's,* & ver. 19. *for thine own ſake.*

Part I.

and ſo great Mercies and Forgiveneſs; *Is this the manner of Men, O Lord God? ver.* 19. And therefore if there were no other Evidence, this alone ſufficiently teſtified to him the Greatneſs of God; *Thou art God alone:* And his Heart being thus filled and enlarged with the Mercies of God, and the Greatneſs of God in them, he thereupon readily gave up his Faith to the Belief of the Truth of them. And no wonder if we find in that firſt Proclamation, *Exod.* 34. 7. *The Lord God gracious, merciful, abundant in Goodneſs* or *Kindneſs*, ſet firſt, and then to follow *abundant in Truth* alſo: For the Abundancy and Overflowing of that *Kindneſs* and *Mercy* that God in thoſe Declarations profeſſeth to be in himſelf, is that which aſſures us of the Truth and Reality of God's Heart in the whole of it, as alſo of thoſe Promiſes which next do follow, of *pardoning Iniquity, Tranſgreſſion and Sin.* His Truth in his Promiſes doth ſpring, and hath its Riſe from that Fountain, his Super-abundancy of Mercy. And as the Promiſes are ſaid to be *true in Chriſt*, 1 Cor. 1. 18, 20. becauſe he purchaſed them; ſo upon the like Ground they may alſo be ſaid to be true in God, becauſe Mercy is the Founder and Maintainer of them. And from hence it follows, that as God's own knowing his own Heart, and Riches, and All-ſufficiency, to perform what he ſhould promiſe, cauſed him to engage his Truth at firſt in making theſe Promiſes; ſo anſwerably it is operative in the Soul of a Believer, the more it comes to believe the Truth of thoſe Promiſes, as there is a good Reaſon it ſhould do ſo. For this is a ſure and undeniable Rule, that what moſt moves God's Heart to do a thing, that when declared and revealed by God, muſt needs be moſt efficacious to cauſe the Heart of a Sinner to believe that he will do it.

The 2*d* thing I propoſed, as that which goes to make up the Truth of a Promiſe, is the aſſured Reality of the Performance of it in the Event, or as the Prophet ſpeaks, that *tho it tarry, wait for it, becauſe it will ſurely come, it will not tarry,* Hab. 2. 3. that is, that it will certainly, in the Iſſue, be fulfilled, for otherwiſe the Promiſe is not *re ipſa* true, as to the thing it ſelf, and ſo not ſuch as he that is to confide in it, may build upon it. And the Reaſon of this is not only that the Subſtantialneſs and Eſſentiality of a Promiſe relates to the actual Execution of it, but farther likewiſe, becauſe often it falls out that the Perſon promiſing may have honeſtly and faithfully intended it, and promiſed it, and yet in the Iſſue prove unable to perform, as we ſee amongſt Men it often falls out; and then in that caſe and reſpect the Promiſe doth in Reality fall ſhort of its eventual Truth. Hence therefore to conſtitute a Promiſe true, there muſt be added unto the Sincerity of the Intention of the Promiſer, the Reality of making the Promiſe good; and that as neceſſarily doth farther depend upon a full and ſufficient *Ability* in the Promiſer to perform it, as it doth upon the Honeſty of his Intention. Hence therefore in like manner it muſt be acknowledged, that in and to the full Confidence of Faith of him that depends upon the Promiſe of another, there muſt neceſſarily alſo be a Perſwaſion of *the full and perfect* Ability of the Promiſer in the Iſſue certainly to perform it; ſo that on his part it ſhall not, nor can any way be hindred. And this Belief of the Ability of the Promiſer to accompliſh, is as great an Ingredient into Truſt as any. This we may ſee in the Apoſtle's Faith; 2 *Tim.* 1. 12. *I know whom I have truſted, that he is able,* &c. Thus that wherein God's greateſt Sufficiency and Ability *de facto* or actually to forgive our Sins doth lie, the Apprehenſion and Belief thereof muſt needs be judged the ſtrongeſt Inducer of us to truſt on God for the Forgiveneſs. Now it is evident that his All-ſufficiency and Ability to forgive, doth properly and peculiarly conſiſt in his being merciful. Not to cite many Scriptures, this 34*th* of *Exodus* may ſuffice, *The Lord ſtrong, merciful and gracious, pardoning Iniquity, Tranſgreſſion and Sin.* Likewiſe *Pſal.* 86. 5. (which is an Extract from this) *For thou Lord, art good, and ready to forgive, and plenteous in Mercy, unto all them that call upon thee.* You ſee here that his Readineſs to forgive, flows from his Goodneſs and his *being plenteous in Mercy.* And in analogous Reaſon this may be ſeen in its Shadow, the Mercy that is in Man. What is it that enables a Man to forgive? merely the Goodneſs and Mercy that is in him, ſo as a weak Woman, or the pooreſt, and otherwiſe moſt impotent Man (if they abound in Bowels of Mercy, and be of tender Hearts and Natures) are able to forgive an Injury, when yet they are utterly unable to do any other good thing, eſpecially not any great thing for the Party whom they forgive: But the Mercy that is in them alone ſufficiently impowreth them unto *Forgiveneſs*, when to nothing elſe. So then if a firm Belief of the Ability of the Perſon be the ſtrongeſt Perſwaſive unto Truſt and Confidence, joined with that of his honeſt Intention, further to confirm us of the certain real Performance it ſelf; then altho from other Topicks we may come to believe that God is true in thoſe his Promiſes of Forgiveneſs, yet more abundantly (as the Apoſtle ſays in a like caſe) this Belief ſprings from the Intuition of the Abundancy of the Mercies that are in God, than from any other whatſoever; and the firm Belief of the Ability to perform, is that which moſt of all cauſeth Truſt. Thus it was in the Faith of *Abraham*, that he ſtaggered not at the Truth of the Promiſe, as to the real Performance, becauſe he chiefly believed God's All-ſufficiency to make it good; *Rom.* 4. 20, 21. *He ſtaggered not at the Promiſe of God thorow Unbelief, but was ſtrong in Faith, giving Glory to God, and being fully perſwaded that what he had promiſed he was able to perform:* And ſo was aſſured thereby that the Event would be accordingly. If a great Perſon that had promiſed to give ſuch or ſo vaſt a Sum of Money as is neceſſary to furniſh a private Man's Houſe with Houſhold-ſtuff and Utenſils, Wares and Proviſions of all kinds, and to ſtock the Man's Ground, and had given his Word and Truth for the Performance of all theſe; but together therewith had led that poor indigent Perſon into all his Treaſures, and ſhewn him his Riches, and where it was that all thoſe kinds of ſuch Furniture do lie; and then had carried him into his Fields, Barns and Warehouſes, where he ſhould alſo ſee ſtock for Cattel, Corn, and Wares of all ſorts lie piled up; how would this hearten that Man, or any of you, to believe that great Perſon, the Promiſer in his Word and Promiſe given! ſo 'tis here. Now conſider thoſe great Riches of God which the Scriptures predicate ſo much, and out of which he pardons, they properly conſiſt in his *Mercies*; theſe are they that are his Subſtance, and give him Ability to forgive: He is *plenteous in Mercy, and ready to forgive*, Pſal. 86. 5. It is *Mercy* that is even the principal Obligee in the Promiſe or Bond, and *Truth* and other Attributes come in but ſecondarily, (as to this Buſineſs of Forgiveneſs) and rather but as Witneſſes to confirm what Mercy had declared and ſigned before them.

CHAP. XIV.

The Uſes of the Doctrine. That the Thoughts of the Mercies in God's Nature ſhould encourage us to come to him for Salvation and Life. That the Conſideration of them ſhould cauſe any Soul to hope that God will pardon him in particular.

Uſe 1. LET the Thoughts of theſe Treaſures of Mercies (which have been deſcribed and demonſtrated to be in God's Nature) encourage us to come to him. Let us conſider that there is no other Uſe of all theſe Riches of Mercy in God, but to be given all forth unto Sinners for his Glory: Whereas all his other Attributes are to himſelf, and for himſelf. Thus his Wiſdom is the Perfection of his own Being: his Love is that whereby he loves himſelf: his All-ſufficience is that which makes himſelf bleſſed: but his Mercies redound not in this manner unto or upon himſelf, (for he is not merciful unto himſelf, or for himſelf) but the ſole Improvement and Glory of them conſiſts in extending them to others, ſo as otherwiſe they would lie uſeleſs by him. Now then as a Man's having a great Eſtate lying by him, is the greateſt Provocation that can be to him to make him willing to lay it forth unto an Improvement; ſo theſe vaſt Treaſures of Mercies which God poſſeſſeth, are a Motive unto him to expend them upon Sinners. Full Breaſts love to be ſuck'd and drawn, their Fulneſs otherwiſe becomes a Pain. It is the greateſt Vanity to have Riches, and not to know on whom to beſtow them. Do but poſſeſs thy Heart then with the Thoughts, that there is this Fulneſs of Grace, theſe great Riches of Mercy in God, and it will make thy Soul eaſy of Belief, that there is a Willingneſs in God to beſtow them, and that he is reſolved to give them out to thee whenever thou comeſt to him, eſpecially ſince himſelf hath ſet them forth, and proclaim'd them on purpoſe to us; as we find in the Scriptures, that where God doth ſet himſelf to perſwade Sinners to come to him, he thinks it ſufficient to give Promiſes of Mercy and Pardon.

When convinced Sinners come to have the Proſpect of their Hearts, and of their Lives paſt, and of their Sins therein, in the great Aggravations of them, ſet in order before them, when the Account of their ten thouſand Talents comes in; then, unleſs the ſuperabounding Mercies in God which ſhould pardon them, ariſe up to their Faith, and are *in ſolido* told out before their Eyes, and their Faith prevails to aſſure them in good earneſt that there are ſuch infinite Mercies in God, they cannot entertain a thought of Hope or Comfort. Till they ſee how the Mercies of God are ſuperaboundingly able to forgive all theſe there hainous and aggravated Sins, and to remove thoſe heaps upon heaps of them, they will not be brought to believe: But as *Jacob*'s Heart fainted, and he believed not till he ſaw the Waggons which *Joſeph* had ſent to carry him, and then his Spirit reviv'd, *Gen.* 45. 26, 27. So neither will theſe Sinners believe till they ſee the Mercies which God hath ſent forth to carry them to Heaven. Till then they are apt to cry out (as *Cain* did, *Gen.* 4. 13.) *My Sin is greater than I can bear*: or as thoſe in *Jer.* 18. who, when God had invited them to turn from their evil Ways, ſay at the 12*th* Verſe, *There is no hope*, or our Caſe is deſperate: And ſo they forſook their own Mercies, (as *Jonah* expreſſeth it) and left the everlaſting and never-failing Spring thereof, *ver.* 14. and forgot the Lord, *ver.* 15. and betook themſelves to lying Vanities to give them Comfort and Eaſe. And other Souls who are preſerv'd from Deſpair, yet think within themſelves, and ſay, O! where are the Mercies to be found that ſhould pardon all thoſe Sins? Is it poſſible, that God ſhould find in his Heart to do it? Is it poſſible that God ſhould find in his Heart Mercy and Grace enough to pardon ſuch, and ſo great a ſum of Sins committed againſt Grace it ſelf? And in this lies the Stop and Obſtruction of Faith, as it did in like manner with them in the Wilderneſs, who ſaid, *Can God furniſh a Table in the Wilderneſs?* Pſal. 78. 19. Their doubt (when Matters came to a ſtreſs) was more of his Power and Ability, than of his Will. The Queſtion is, Can God? They do not ſay God will not. And truly there is as much Unbelief in Mens Hearts about his Mercy, when it comes to a pinch, as about his Power; tho Men ordinarily ſay that they queſtion neither, and indeed till they are put to a Diſtreſs, they queſtion neither, but take them in an overly way for granted. But ſtill there is the ſame reaſon of Mens queſtioning the All-ſufficiency of God's Mercy, as there was in thoſe Jews (and is in us upon any the like occaſion) of queſtioning his Power. Accordingly we find theſe two in like manner expreſly join'd as parallel, and as Points of like difficulty to be believ'd, *Pſal.* 62. 8, 11, 12. and indeed in doubting one we queſtion the other, eſpecially when we hear that God's Ability to forgive lieth in his Mercy; for then to limit his Power is as to this Particular all one as to limit his Mercy. And when Mens Conſciences are throughly awakened to ſee their Sins, then Unbelief on the other hand awakens Thoughts in them to limit God's Mercies, which is another Phraſe uſed *Pſal.* 78. 41. For Mens narrow Spirits, if not enlarged by Faith, do much meaſure God's Heart by their own, and ſo think God to be like themſelves, *Pſal.* 50. 21. They cannot imagine how a Perſon ſo high, ſo great, and ſo grievouſly provok'd, ſhould be able to forgive, and therefore apprehend that he cannot be willing; and hence a thouſand Jealouſies of God do ariſe in Mens Souls, which are as full of dark Cells of Unbelief as the Earth is of vaſt Caverns within the Womb of it. We may judg that the Diſeaſe lies here by the Remedy and Application the Scriptures make, which, to ſatisfy Mens Souls in theſe very Scruples, do ſet forth God in the Greatneſs and prerogative Power of his Mercies as the Mercies of ſo great a God, and proportionable to his Greatneſs. As Mens Hearts riſe not up to glorify God as God, *Rom.* 1. 21. ſo nor to believe Mercies to be in him *as a God ſo great* and infinite, proportionable to his Greatneſs. God hath therefore in the Scriptures taken ſeveral ways, and at ſundry times hath ſet forth his Mercies to perſwade Men: Sometimes they are ſet out by way of Admiration and Wonderment, *Mic.* 7. 18, 19. *Who is a God like our God, pardoning Iniquity, and paſſing by the Tranſgreſſion of the Remnant of his Inheritance, and that delighteth in Mercy?* Sometimes they are diſplayed by comparing his Thoughts and Heart in pardoning, with what may be ſuppoſed to be in the Thoughts of the largeſt and moſt tender-hearted Parent, Father or Mother, and with the Bowels which all Men put together may be ſuppos'd to have in them: and God's Heart is declar'd to exceed them all in Mercies and Thoughts of Forgiveneſs, as much as the Heaven exceeds the Earth; *Iſa.* 55. 7. *Let the Wicked forſake his way, and the unrighteous Man his Thoughts; and return unto* *the Lord, and he will abundantly pardon.* Yea, but the Sinner will ſay, my *thoughts* of ſinning have for time paſt already been infinite, *only evil* and *continually*, *evil from my Infancy*, and *my Ways* have been continually *perverſe* and *froward*, ungracious and oppoſite to God and his Mercies that ſhould pardon me. Humbled Sinners Thoughts will go on ſo far in a Belief that God may pardon them, tho they have gone out ſo far in ſinning, as to think that if they had only at ſuch a time of their Lives ſinned ſo and ſo againſt him, and been falſe to him, and not continued to ſin out of the Preſumption of that Grace that now ſhould pardon them, then they might have hope of Mercy. But they think that becauſe they have ſo long provok'd him, that now he may have ſworn againſt them in his Wrath, and that he cannot find in his Heart to forgive ſuch a Wretch, tho he may otherwiſe pardon as much as all Men and Angels putting their ſtock of Mercies together, and making up one great Purſe of Mercy, as would be ſufficient to extend to forgive and diſcharge great Debts. O but, ſays God, meaſure not my Thoughts in pardoning, either by the Evil in your Thoughts, or by your ways in ſinning; nor yet meaſure them by what the Thoughts and Ways of your ſelves, Men or Angels, have or can have to forgive withal! *For my Thoughts are not your Thoughts, neither are my Ways your Ways, ſaith the Lord. As the Heavens be higher than the Earth, ſo are my Ways higher than your Ways.* My Ways of Mercy are both above your Ways of ſinning, and they alſo exceed all the thoughts of Mercy which the beſt natur'd of you can have in pardoning others. My Ways and Deſigns that I have upon you, and Dealings I purpoſe towards you, tranſcend them all in oppoſite Goodneſs, Graciouſneſs and Forgiveneſs, as much as the Heavens do the Earth. And alſo (ſays God) *my Thoughts* are not *as your Thoughts*, he ſpeaks all this of his exceeding them all in pardoning. Nay further, it riſes higher to this, meaning that the Mercies of God do not only exceed Mens Thoughts in what any, or all of them could find in their Hearts in their proportion to pardon, but that alſo if you extend the Compaſſes of your Thoughts, that you or any Believers have had of what Mercies of God, and what Thoughts of Grace have been exerciſed in pardoning themſelves or other Sinners; yet the merciful Thoughts of God in reality do exceed, and are above all ſuch Apprehenſions that you or any can take up, as much as the Heavens are above the Earth, and are ſtill higher alſo, ſince his Mercies are *above the Heavens:* For lo! *theſe are but parts of his Ways, but how little a Portion is heard of him*, or apprehended by us Men, or that can be ſpoken by himſelf, unto what is in himſelf? *Job* 26. 14.

I have enlarged upon theſe *Reaſons* not ſo much for Conviction (which in ſo plain a Point needed not) as to ſtir up Believers to the frequent Exerciſe of this ſo uſeful an Experiment, wherein when Faith is verſed it will find an abundant entrance into every Promiſe that belongeth unto Mercy in any kind, as well as in the Point of Forgiveneſs; and yet this Practice is neglected by Chriſtians, for the want of which their Faith continues weak and narrow, and their Joy and Comfort in believing kept low and ſmall, and God himſelf bereft of much of the Glory would ariſe unto his Mercy, if together with the Promiſes laid hold on, they would have recourſe unto the Spring and Fountain, the Mercies of God. But the narrowneſs of their Spirits in believing cauſeth them to content themſelves with a ſingle and bare view of the things promiſed, and of the Promiſes of them under the Notion of being the Word of God, but they enlarge not in conſidering the rich Mercies of God that moved him to make thoſe Promiſes. They have the Conſideration of the Truth of God in them to perform, but expatiate not to the Mercies that both gave the Promiſes, and is the Cauſe of all the Cauſes of the Performance.

My Advice to Believers is, to meditate much upon, and to ſtudy the infinite Riches of God's Mercies, as the Scriptures ſo frequently (and therefore call for the like frequency of thoughts upon them in our Hearts) have ſet them forth unto us. Let us ſtill join them all together upon any great and ſolemn occaſion of exerciſing Faith on Promiſes; and as in the Point of Thankſgiving after Mercies received, we have many Precedents *of Saints recounting the Loving-kindneſs of the Lord according to all he hath beſtowed on them, according to his Mercies, and according to the multitude of his Loving-kindneſſes*, Iſa. 63. 7. ſo in like manner our Faith ſhould in its purſuit to obtain Mercies, collect and make the like Catalogue, as we have been even now abundantly inſtructed: For hereby we ſhall greatly honour God, and ſtrengthen our own Hearts.

1. We ſhall honour God greatly, (to give Glory unto whom in the moſt ample manner, is the moſt proper uſe of Faith, *Rom.* 4. 20.) for thereby we acknowledge and do Homage to his Mercies as the univerſal Cauſe of all: for this is an undoubted Maxim, that what is firſt in any kind, is the univerſal Cauſe of all that kind. Conſider then in God all that is Mercy in any kind, and he being originally and only merciful as well as only good, all elſe of Mercy muſt hold its Tenour of that Mercy that is in him. This I underſtand to be the full of that Title given him by the Apoſtle, 2 *Cor.* 1. 3. *The Father of Mercies*, i. e. he being a Fulneſs of Mercy in himſelf firſt, he became *the Father of all Mercies*, of what kind ſoever. He is the firſt in that kind; Mercy it ſelf is his Nature, and all Mercies purpoſed, promiſed, performed, held forth, or applied to Faith, are all his immediate Children, and not one of them have any Exiſtence but from him, and that conſidered as he is merciful Jam. 1. 17. too. Thus in another reſpect he is ſtiled *the Father of Lights*, in reſpect of Heavenly Gifts from above, they holding in chief of him as ſuch in that kind of Effects; like as the Sun (to which the Alluſion manifeſtly there is) may be called *the Father*, or firſt Original of all Heavenly Light that comes down upon the World from it ſelf, or from Stars that have their Light from it.

2. And alſo this courſe of meditating on the Riches of God's Mercies will prove moſt comfortable to us, for 2 *Cor.* 1. 3. now cited, where he propounds him to our Faith as the Father of Mercies, he adds this other immediately, *the God of all Comforts*: for in exerciſing our Faith on him *as a Father of Mercies*, we ſhall find him to be a God of Comfort to us, whilſt we are but Expectants and Waiters on him by Faith all along until the Performance.

3. And by virtue of his Mercies being the univerſal, ſupream and ſoveraign Cauſe of all Mercies, Promiſes, *&c.* it holds good that our Faith may have a free, ample and immediate Recourſe unto them in all Caſes, or Occaſions whatſoever. For the Law or Privilege that accompanies his being the firſt Cauſe in other kind of Effects, doth by Analogy hold in this. Take him as he is *primus Motor*, the firſt and univerſal Cauſe of all Being and Motion, and it is a Maxim univerſally conſented to by all Divines, That altho there be a Chain of Second Cauſes ſubordinate one to another, that have a Power each to bring forth their proper Effects, (as the Sun brings forth Light, and that Light Heat and Warmth, and that Warmth quickens and enlivens the Seeds and Roots in the Earth, and they bring forth Herbs, which Herbs and Flowers have divers Colours and Qualities they are adorned withal) yet God, who is the firſt and univerſal Cauſe, hath an immediate *Influence* and *Concurrence* into all and each, (as immediately into the very laſt as into the firſt) and *that a far greater* than they have all or ſeverally into their Effects; ſo as God not only works *by them*, but with them, and he as immediately cauſeth the Light to quicken Plants, as to ſend out Light, and as immediately he cauſeth the Plants to bring forth Flowers, yea and that laſt Effect too, thoſe Orient Colours with which the Lilies (that are our Tulips) are array'd above *Solomon* in all his Royalty; yet theſe Particulars are immediately attributed unto God more than unto their Second Cauſes, *If God* (ſays our Saviour) *ſo clothe the Graſs of the Field*, Mat. 6. 28, 30. Luke 12. 17, 28. and indeed *he works all in all*, 1 Cor. 12. 6. I need not inſiſt on it further, being it is but for Illuſtration; be you only exhorted to hold this Golden Chain and Deſcent of Mercies let down to your Faith to lay hold upon: See his Thoughts and Purpoſes to have Mercy immediately flowing from the eſſential Mercies of his Nature, and then regard his Promiſes of beſtowing ſuch, and Mercies, as another Link let down from his Purpoſes. And tho the Faith of a Believer lays hold on theſe Promiſes as on what are next it, yet thoſe firſt and eſſential Mercies (ſo celebrated in his Word) do immediately touch, influence and reach unto all and each of theſe, unto the laſt as well as the firſt, to give Subſiſtence to them, and to make all good to the Faith of a Sinner. And hence the Faith of Believers, whilſt it claſps it ſelf into the Promiſe of Forgiveneſs, or any other Promiſe in the Word, may not only remotely depend on God's Mercies, (as a Man that hangs his whole Weight upon the loweſt Link of a Chain, may be ſaid to hang alſo upon the uppermoſt, to which all are in Subordination faſtened) but he may in and with the Promiſe have an immediate recourſe to the top and ſupream Mercies themſelves, for they are ready and preſent with the Declaration of his Word, to make them good and real to the Faith of a Sinner, for whoſe ſake and comfort they are and were written. He may bring

down the Conſideration of all theſe Mercies into every ſuch Promiſe, *&c.* to ſtrengthen his Heart in believing, and in treating with God for Forgiveneſs, for they are the original Cauſe of thoſe Promiſes, and all Promiſes of Mercy are immediately conjunct unto, and dependent on the Mercies in God's Nature; even as all particular Rivers depend upon the univerſal Ocean from which they all come, and into which they run, as *Solomon* tells us, *Eccleſ.* 1. 7. and each of them have the whole Sea to maintain and feed them: And as they flow alſo into the Sea, and every Veſſel ſmall or great that floats in any of thoſe particular Rivers hath an open Paſſage into the Main, keeping to the courſe of that River; ſo is it here between the Mercies of God, the Ocean, and the Current of Promiſes of Salvation, and the Faith of a Believer. And in this caſe there is that Privilege which often falls not out in ſuch as we have alluded to, *viz.* that the ſmalleſt Rivolet of Salvation running in the Promiſes may bear up a Veſſel of *Mercy*, and may be for his Supply, if he thinks or finds he wants Water, and ſticks in the deeps of Mire and Quickſand. The Believer's Faith hath the freedom and liberty to ſuck and draw in the Ocean of God's Mercies, to draw (if it were poſſible) the whole of the Sea it ſelf to make a full Stream for its Support, and to help it off a ground, and to help its being born aloft above all Mire of Temptations. Nor are there any Stints ſet how much or how little it may let in; and to confirm this, why ſhould not Faith as well have this immediate recourſe (in and with the Promiſes whilſt yet unperformed) unto theſe eſſential Mercies afore-hand, to beſtow and give forth the things promiſed, as well as after in thankſgiving (when we have received the Mercies as performed unto us) we bleſs God for them, and we celebrate all thoſe eſſential Mercies in God as the original and immediate Cauſes of them? Thus *Nehemiah* did, *Neh.* 9. 17, 18, 19, 20, *&c.* The great return which the *Gentiles*, and all the Nations in the World are ſaid to bring into God (when converted by the Goſpel) as the richeſt Preſent of Thankfulneſs, is ſet out by this, *to glorify God for his Mercy*, Rom. 15. 9. Now there is the ſame reaſon for one as for the other, and we ſhall find that in the Exerciſe hereof, and treating with God thereby, there will flow in upon our Souls an abundance of Strength and Conſolation, even Spring-Tides of them, to fill the Channels of the Promiſes, and alſo of our Hearts that give themſelves up to them.

Uſe 2. I ſhall yet farther, by way of Uſe and Application, enlarge this Head, by adding, that this Comprehenſion or Intuition of the Mercies in God's Nature, will alſo prove a great Perſwaſive and Encouragement to a bringing on *an Hope* in Mens Souls, an Hope of God's Willingneſs to pardon themſelves in particular. And this is a matter of great moment, it being found in ordinary and common Experience, that whilſt humbled Souls are helped ſo far on in their way of believing, as to acknowledg the truth of God's Intentions in the Promiſes of Forgiveneſs, and the reality of the Performance to ſome or other, yet ſtill they ſtick or waver, whether *God be willing to pardon them in particular.* Now whatever other Encouragements unto ſuch a Soul others will alledg, whereof there may be many, yet I ſhall inſiſt on this one, and that alone, it lying in my way, and being ſutable to the Deſign of my Diſcourſe; That if God but poſſeſſes and fill thy Soul with an ample and enlarged Apprehenſion of the Mercies that are in himſelf, this will create withal an Encouragement to thee, that he intends good to thy Soul in particular. As the Flood when it roſe higher and higher, did lift up together with it ſelf the Ark; ſo an inuring thy Soul to thoſe Comprehenſions will inſenſibly elevate and raiſe up thy Soul to a Confidence, that God doth intend all Good to thee. Look as if one that is timorous and unuſed to travel in great Waters, ſhould be ſet in never ſo ſafe a Veſſel in the midſt of the Sea, or great Over-flow, where he ſaw himſelf environed about with nothing but Waves, he would fear his being drowned and caſt away; ſo on the contrary, if you ſet the moſt weak and fearful Soul in the full view and proſpect of God's Mercies, and the vaſt Ocean thereof, that he ſees neither Shore nor Bottom, this poor, but otherwiſe tumbled Soul, will ſoon take Heart and Courage to it ſelf. For,

1. The full and clear Revelation of any Divine Truth in a way of Subſiſtence to a Man's Soul, doth leave ſome Application of it ſelf to a Man's Soul. And if a Diſcovery be made of good things, the Manifeſtation thereof doth uſually leave an Encouragement in the Heart, that they belong and appertain unto ones ſelf. The very Manifeſtation that God makes of them (when God makes it) carries ſo much

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Part I.

engraven in it. As this is found true in Experience, ſo that Definition of Faith, *Heb.* 11. 1, 2, confirms it, even that the main of Faith lies in a Conviction of the Subſtance of the things themſelves, which when it is made in the abundancy of the Object revealed, the very ſight and preſence thereof is that which mainly draws in the Heart to apply it, and cleave and adhere unto it for its eaſe in particular. The truth of this might be abundantly made out, and it holds good in the particular Point before me in a more eſpecial manner, by how much the infinite Sweetneſs of God's Mercy hath a Magnetick or a Loadſtone-Virtue in it, by alluring (as *Hoſea's* Phraſe is, *Hoſ.* 2.14.) to attract and draw in the Heart unto them, and cauſe Men to think that they may come to have a part and portion in them. Whilſt they deeply conſider that there is ſuch an height and depth of Mercy, a bottomleſs Gulf in God's Heart, it induceth the Soul to caſt Anchor within the Vail, as Mariners do their Anchors in the bottom of the Sea blindfold: Which Anchor is an hope of Mercy for a Man's ſelf upon what he clearly as yet ſees not to belong unto him.

2. For the Confirmation hereof (beſides this general Ground) I obſerve, that when God himſelf doth ſet himſelf to draw Men unto him, to turn to him, and ſo to believe and lay hold on his Mercy, and would perſwade them thereunto, the moſt efficacious courſe he takes is, in the moſt ample manner that may be in the firſt and chief place, to poſſeſs the Hearts of thoſe he addreſſeth his Invitations unto of thoſe infinite Riches of Grace that are in his Heart and Nature, only in a general Declaration of them only, whilſt yet in applying of them and of the Promiſes to the Perſons, he is pleaſed to give but imperfect Intimations and ſuſpenſive Diſcourſes of what he will do for them in particular. That one Inſtance in *Joel* 2. 13, 14. may ſufficiently ſerve for many others; for the thing he there inſtantly exhorts unto is this, *Therefore alſo now, ſaith the Lord, turn unto me with all your Heart,* &c. But what are the Encouragements or Invitations by which he would induce them to it? What Grounds doth he propoſe unto their Faith? They are two. The firſt and great one is, the Royal Declaration of the Mercies that are in the Nature of God barely propoſed, and it is the ſame in the very words with that of his old and firſt Proclamation ſo often repeated throughout all Ages (which he will for ever abide by) *Exod.* 34. for ſo he begins, *For he is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil.* 2. There are and uſe to be in the Word more particular Promiſes, wherein he far more utters what his Will and Reſolution is for ſhewing Mercy unto thoſe whom he ſpeaks to. Now indeed you will find that ſome Promiſes are alſo annexed hereunto in this his Exhortation, and both intended to provoke them to believe and turn to God; but I beſeech you to obſerve the vaſt and ſtrange difference, that is, the manner of his declaring the firſt and the latter.

The firſt, *viz.* magnifick Deſcription of his Nature, he utters in the fulleſt and moſt enlarged, abſolute, aſſertory way that poſſibly might be. He proclaims that with open Mouth, and ſpeaks plainly without Reſervation or Heſitation: That Magnifick Deſcription of himſelf he utters with open Mouth in the fulleſt and ampleſt manner that poſſible might be: But the ſecond, *viz.* the Promiſe made to the Perſons, and the Things promiſed, he is pleaſed but to mutter, (as I may ſo ſpeak) and concerning this he ſays no more but, *Who knows if God will repent and leave a Bleſſing behind him?* He is ſparing and reſerved (you ſee) in this way of the Declaration of his Will: yea, and elſewhere, the hope he gives as to this part is yet more ſlender; for but to an *It may be, Amos* 5. 15. *Zeph.* 2. 3. yea, but to an *If there may be hope,* Lament. 3. 29. To ſay that *there is hope,* gives us a ſight but a far off: but to ſay, *If there may be hope,* gives a far more uncertain Sound; yet this is what God doth in this ſort of Declaration concerning what his Will in Promiſes to theſe Perſons lets fall to them.

By all which we may clearly ſee, that it is the certain and clear Conviction and Evidence of the Grace in God, tho joined but with ſuch Promiſes that ſpeak but indefinitely, and contain but imperfect obſcure Hints and Intimations, and that give but a ſlender hope (as one would give of good-will to a Man in his particular) that it is this Conviction which hath the Strength and attractive Influence in it, and is ſufficient with thoſe Promiſes to draw in the Soul to caſt it ſelf upon God, and to hope in his Mercy. And this Inference from that fore-mentioned Paſſage in *Joel* is ſtrong and clear, for it muſt not be denied, that God in thoſe Treaties and Propoſals to Men, did apply himſelf to work Faith in them, and accordingly gave forth what was moſt effective, at leaſt ſufficient, to beget Faith in Mens Hearts, and to bring them in to him. And further, it muſt be own'd, that the great God (the Propoſer here) knowing our Frame, and what it is wherein the Unbelief in Mens Hearts doth moſtly lie, did therefore apply himſelf, and frame his Exhortations up of ſuch things as would be moſt effective of Faith in us, and beſt able to remove the contrary Obſtruction of Unbelief. Now we plainly ſee, that in theſe Paſſages he ſpreads the Plaiſter thickeſt and deepeſt with that Medicinal Salve, *viz.* of the Diſplay of the Mercies of God's Nature, and but thinly with that other of ſuſpenſive Intimations of his good Will to the Perſons in the Promiſes annexed. And therefore that which is the moſt hardned Core of Unbelief in us, muſt be underſtood to conſiſt chiefly in the doubting of the Plenteouſneſs and Fulneſs of Mercies that are in him to pardon us. This is the great and deep *Sore* of *Mens Hearts*, if Men would but know it in themſelves, as *Solomon* ſpeaks; and the Virtue and Influence of this ſovereign Plaiſter mentioned, is it which doth diſſolve that Core and Work of the Devil; and in our believing of theſe things of our God it is that the main ſtreſs of Faith doth lie, (though Men diſcover it not) and in that Point their Faith needs moſt to be ſtrengthned and relieved, rather than in the other. And this one thing apprehended once, tho but with ſlender half Promiſes of that Mercy to us, which are but Intimations rather than Promiſes, will yet be abundantly effective to perſwade the Heart, and beget in it a good Hope through Grace, of Mercy for it ſelf, and thereupon to come in and turn unto God, who thereupon will reveal himſelf in other Promiſes more fully to his Soul. 1 Kings 8.

CHAP. XV.

That God, conſider'd as juſtifying the Ungodly, is the Object of Faith. How we may be ſaid to be juſtified from Eternity. In what Senſe it is to be underſtood that we were juſtify'd upon the Reſurrection of Chriſt. How we are ſaid to be juſtified when we believe.

ROM. viii. 33.

Who ſhall lay any thing to the Charge of God's Elect? It is God that juſtifieth.

IN ſeeking Juſtification our Faith muſt have Recourſe to God, as juſtifying alſo. Thus in the Words of the Text it is expreſs'd; *It is God that juſtifies.* And upon this the Apoſtle builds his Confidence, as well as upon *that*, that Chriſt died. Therefore we find, that as Chriſt dying, ſo God as juſtifying is made the Object of Faith: *Rom.* 4. 5. *That believeth on him that juſtifieth the Ungodly*: *i. e.* who believeth on God the Father, imputing Chriſt's Righteouſneſs to Perſons ungodly. And therefore you ſhall find that the Righteouſneſs we are juſtified by, is called as often *the Righteouſneſs of God*, as of Chriſt. Thus *Rom.* 1. 17. *The Righteouſneſs of God is revealed from Faith to Faith.* For as Faith looks at this Righteouſneſs as purchaſed by Chriſt, ſo appointed by God, and beſtowed by him, and imputed by him; 2 *Cor.* 5. 21. *For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in him.* We ſee Chriſt there to be the meritorious Cauſe of that Righteouſneſs, for his Soul paid for it: but his Father was the original Cauſe of all, for he made him Sin for us, and he makes his Righteouſneſs ours: It is call'd *the Righteouſneſs of Chriſt*, as he is the Worker of it, but the Righteouſneſs of God as he is the Appointer and Imputer of it. So *Rom.* 3. 25, 26. it is called *the Righteouſneſs of God*, for a double Reaſon; becauſe God ſent forth and appointed Chriſt, *ver.* 25. and becauſe he is the Juſtifier by it, *ver.* 26. It is called *the Righteouſneſs of Faith*, as the Apprehender of it; *Rom.* 4. 13. It is call'd *Man's Righteouſneſs*, (Job 13. 26. *He will render to Man his Righteouſneſs*) becauſe it was extended to him, and paid for him. Yea, let me add this farther, that God juſtifying is the main and ultimate Object of your Faith. Chriſt, though he is the firſt and next to you, yet God is the ultimate, in whom Faith reſts. Therefore Believers (1 *Pet.* 1. 21.) are ſaid *by him to believe in God*, that their Faith and Hope might be in God. Thus as the Promiſe brings you to Chriſt, ſo Chriſt brings you to God.

The Reaſon of this is, becauſe God hath as great a hand in juſtifying you as Chriſt; yea he is the principal in it; 2 *Cor.* 5. 18. *And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the Miniſtry of Reconciliation.* Therefore in the Matter of Juſtification (*Iſa.* 53. 11.) God calls him his Servant; *My Servant ſhall juſtify many.* It was God againſt whom principally our Sins are committed, and unto whom the Satisfaction of Chriſt was paid, and by whom it was ordained, and by virtue of whoſe Decree it hath Power to juſtify. As the Value of it to juſtify us depends on the Worth that is in Chriſt, ſo the Acceptation of it for us depends upon God's Will. *By which Will ye are ſanctified through the offering of the Body of Jeſus,* Heb. 10. 10. It is the Will of God ſpoken of before, which Chriſt came to accompliſh. It was God that appointed the Perſons for whom Chriſt died, and Chriſt as Mediator put not in a Man but whom his Father gave him; and then the great Bleſſing of Pardon comes to be beſtowed; God guides and directs, and orders the beſtowing of it, and ſets his Hand to the Act of Grace, e're Pardon comes down. Chriſt's Merits have their Efficacy to juſtify us *ex compacto,* from Agreement between the Father and the Son. For tho the Merits are in themſelves ſuperabundant, ὑπερεπλεόνασε, 1 *Tim.* 1. 14. the Apoſtle therefore ſhewing how the Righteouſneſs of Chriſt is more to us than *Adam*'s Sin, tells us alſo, that Free Grace muſt put in before it can be accepted for us, *Rom.* 5. 17.

There are two things in Juſtification.

1. The Righteouſneſs imputed, and that is Chriſt's, and to him we go for it.
2. The Act of Imputation; the accounting it mine or thine, and that is the Act of God primarily.

Juſtification is attributed as much to free Grace as to Chriſt's Righteouſneſs; for both are joined; *Rom.* 3. 24, 25. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a Propitiation, through Faith in his Blood, to declare his Righteouſneſs for the remiſſion of Sins that are paſt, through the Forbearance of God.* Therefore Faith looks as much to free Grace ordaining and imputing, as to Chriſt performing. In a word, God's free Grace is the Original; Chriſt's Righteouſneſs is inſtrumental to the Manifeſtation of Free Grace; and Faith is the Inſtrument of apprehending all, and yet God ſtill is in all, 2 *Cor.* 5. 18. and Chriſt is all in all, *Col.* 3. 11. And Faith as it is our Act, is nothing at all in our Juſtification but only as it apprehends all.

Now for a Direction concerning God juſtifying as the Object of your Faith, you are to conſider all the Acts and Ways of God juſtifying, and to direct you to a right conceiving of God as juſtifying, you muſt know that there are *tria momenta,* or *three Stages of Motion* in this way: I do not ſay that there are three Parts of Juſtification it ſelf; which, as it is applied to us, is *actus individuus,* an individual Act; but three ſeveral Steps, three Paces and Progreſſes of God, (as I may call them) tho in reſpect of the Materials which Juſtification conſiſteth of, it is *actus totalis,* an entire Act, a compleat Diſcharge from all Sin, and a perfect Inveſtiture with the whole Righteouſneſs of Chriſt. God pardons not the Debt by halves, nor beſtows Chriſt's Righteouſneſs by parcels, but entitles us to the whole in every of thoſe Moments of Juſtification: yet in regard of our Inveſtiture into this, there are ſeveral Pauſes, or ſeveral Iterations of this Act; as in paſſing over an Eſtate in Land when the Deeds are drawn, written and ſealed, there is a Title or Intereſt given in to the whole Eſtate; and then again when Poſſeſſion is further given, it is not an Intereſt into any new Parcel, but both convey the whole Eſtate, yet they may be called ſeveral Acts of Conveyance, and of Title and Admiſſion into it; and ſuch ſeveral Acts of Inveſtiture of us into this whole Grace of Juſtification, were performed towards us by God, which go to the Accompliſhment of it. This alſo anſwers to the diſtinct Works of the three Perſons, who as they have a diſtinct Hand in the whole Work of Redemption, ſo alſo in this main Point of our Juſtification.

1. The firſt Progreſs or Step was at the firſt Covenant-making and ſtriking of the Bargain from all Eternity. We may ſay of all ſpiritual Bleſſings in *Chriſt,* what is ſaid of *Chriſt,* that *their Goings forth are from everlaſting.* Juſtified then we were when firſt elected, though not in our own Perſons, yet in our Head, as he had our Perſons then given him, and we came to have a Being and Intereſt in him. *You are in Chriſt,* (ſaith the Apoſtle) and ſo we had the Promiſe made of all ſpiritual

Bleſſings in him, and he took all the Deeds of all in our Name; ſo that in Chriſt we were bleſſed *with all ſpiritual Bleſſings*, Epheſ. 1. 3. as we are bleſſed with all other, ſo with this alſo, that we were juſtified then in Chriſt. To this purpoſe is that Place, *Rom.* 8. 30. where he ſpeaks of all thoſe Bleſſings which are applied to us after Redemption, as Calling, Juſtification, Glorification, as of things already paſt and done, even then when he did predeſtinate us; *Whom he hath predeſtinated, them he hath called, them he hath juſtified, them he hath glorified.* He ſpeaks it as in the time paſt; neither ſpeaks he thus of theſe Bleſſings, as paſt ſimply in regard of that Preſence, in which all things ſtand before him from Eternity, all things both paſt, preſent and to come, being to him as preſent. Nor doth he ſpeak it only in regard of a Reſolution or Purpoſe taken up to call and juſtify, he *calling things that are not as if they were*, Rom. 4. 17. For thus it may be ſaid of all his other Works towards the Creatures in common, that he hath created and preſerved them from everlaſting; but in a more ſpecial Relation are theſe Bleſſings decreed ſaid to have been beſtowed, becauſe tho they exiſted not in themſelves, yet they exiſted really in a Head that repreſented them and us, who was by, to anſwer for them, and to undertake for them, which other Creatures could not do; and there was an actual Donation and receiving of all theſe for us, (as truly as a Feoffee in Truſt may take Lands for one unborn) by virtue of a Covenant made with Chriſt, whereby Chriſt had all our Sins imputed unto him, and ſo taken off from us, Chriſt having then covenanted to take all our Sins upon him, when he took our Perſons to be his; and God having covenanted not to impute Sin unto us, but to look at him for the Paiment of all, and at us as diſcharged. Of this ſeems that Place, 1 *Cor.* 5. 19. evidently to ſpeak, as importing that everlaſting Tranſaction, (as I have ſhewn) *God was in Chriſt reconciling the World unto himſelf, not imputing their Treſpaſſes unto them: i. e.* not imputing them then when he was reconciling us unto himſelf in Chriſt. So as then God told Chriſt as it were, (for it was a real Covenant) that he would look for his Debt and Satisfaction of him, and that he did let the Sinners go free; and ſo they are in this reſpect juſtified from all Eternity. And indeed if the Promiſe of Life was then given us, (as the Apoſtle *Paul* ſpeaks, *Tit.* 1. 2.) then alſo Juſtification of Life, without which we could not come to Life. Yet this is but the Inchoation, tho it be an eſtating us into the whole Tenure of Life.

In his Diſcourſe of Chriſt the Mediator, Book 1. chap. 1. in Vol. 3. *of his Works.*

2. There is a farther Act of juſtifying us, which paſſeth from God towards us in Chriſt, upon the Paiment and Performance by Chriſt at his Reſurrection: for Jeſus Chriſt, (who as he was one with us by Stipulation before, ſo then by Repreſentation) at the time, the Fulneſs of the time of Paiment appointed, (which the Apoſtle therefore calls the *due* time, Rom. 5. 6.) came into the World as our Surety, and as repreſenting our Perſons, as *Adam* once did; and at ſeveral Paiments for three and thirty Years and upwards, at laſt finiſhed all at his Death, and laid down the laſt Paiment when he laid down his Life and his Body in the Grave, Sin and the Curſe all the while holding him in Bands as a Debtor: but at that Inſtant when he aroſe, God then performed a farther Act of Juſtification towards *him*, and *us in him*, admitting him as our Advocate, into the *actual Poſſeſſion of Juſtification of Life*, acquitting him from all thoſe Sins which he had charged upon him. Therefore we read, that as Chriſt was made Sin in his Life and Death, ſo that he was juſtified alſo, 1 *Tim.* 3. 6. After he had ſaid, that *he was manifeſted in the Fleſh, i. e.* the Likeneſs of ſinful Fleſh, he ſays, he was *juſtified in the Spirit*, when by the Power of that eternal Spirit he was quickned, and ſo declared to be that righteous one with Power; at which time as he vindicated himſelf before Men, of all thoſe Imputations laid on him by Men, as being an Impoſtor, (which when he was under the Curſe, he lay under, but now was juſtified to all the World) ſo alſo before and by his Father he was diſcharged, and juſtified alſo from all thoſe Debts he had before charged him with, as now having fully paid the utmoſt Farthing, and ſo received him up into Glory, as it follows in that Text. I ſay then, in the ſame Senſe that God made him Sin, in the ſame Senſe he is ſaid to have juſtified him; and therefore *Heb.* 9. 28. it is ſaid, he ſhall at the latter day appear without Sin; implying, that when he appeared here, he appeared with Sin: therefore there was a time when theſe Sins were taken off, and the firſt Moment of it was when he roſe from under that State of *Humiliation*, (whereof the laſt Part was his lying in the Grave) and when he began to enter upon a glorified State, which was at his Reſurrection. And

that he ſhould be thus juſtified, is not ſpoken of him abſtractly conſidered in himſelf, but as he hath us conjoined in him, and as he connotates us; this new Title to Life, and of being righteous, he entred not upon for himſelf alone, but he was an Attorney, took Poſſeſſion, and was admitted for us, and we by him as our Advocate: which I take to be the Meaning of that Place, *Rom.* 4. 25. *He died for our Sins, and roſe again for our Juſtification.* When he died then he paid our Debts, and God received from him the Price, and therefore the Matter of *Juſtification* is indeed the Merit of his Obedience and Death; but at his Riſing then the formal Act and Deed of Diſcharge was delivered to him by God, and that for our Juſtification: *He roſe for our Juſtification.* And our Juſtification is attributed to his Reſurrection, not only becauſe he roſe again to apply it, but principally in this reſpect, becauſe at his riſing he received it for us, for he being juſtified then, we were juſtified in him: and therefore as Juſtification in reſpect of the Matter imputed is attributed to his Death and Blood, (we were juſtified by his Blood) ſo the formal Imputation of it to us may be aſcribed to his Reſurrection, when the Diſcharge of all was reckoned to Chriſt. And in this reſpect, when the Apoſtle would ſhew them the Benefit and Neceſſity of Chriſt's Reſurrection in reſpect of themſelves, he ſays, 1 *Cor.* 15. 17. *If Chriſt be not riſen, your Faith is in vain, ye are yet in your Sins: i. e.* that altho Chriſt died for your Sins, and you had Faith in that his Death to be juſtified from your Sins, yet this Faith would be in vain, and neither it nor Chriſt's Death would juſtify you; and your Title to Juſtification were nothing worth, if Chriſt be not riſen: for tho you did believe, and could ſay the Money was paid for you, if Chriſt had not riſen to take Delivery and Seiſin of the Eſtate in your Names, your Plea would have been made void, the Formality of *Juſtification* being wanting. Now all this argues that our Juſtification hath a farther Dependance upon his Reſurrection than merely as to working Faith, and that he roſe not only to give us Faith, but that ſuppoſing we could have Faith in his Death, yet without his Reſurrection it had been in vain. For indeed this preſent State of our Juſtification by Faith depends upon that fore-paſſed Juſtification of his in our ſtead then: and as when he aſcended we aſcended with him, (and therefore we are ſaid now *to ſit together with him in heavenly Places,* Eph. 2. 6.) ſo when he was juſtified we were juſtified alſo in him; and as it may be ſaid, *Adam* condemned us all, and corrupted us all, when he fell, ſo did Chriſt then perfect us all, and God juſtified us all, when he died and roſe again.

But theſe two Acts of *Juſtification* are wholly out of us, immanent Acts in God; and tho they concern us, and are *towards us,* yet are not Acts of God *upon us,* they being performed towards us, not as actually exiſting in our ſelves, but only as exiſting in our Head, who covenanted for us, and repreſented us: So as tho by theſe Acts we are eſtated into a right Title to *Juſtification,* yet the Benefit and the Poſſeſſion of that Eſtate we have not without a farther Act to be paſſed upon us, whereby we have not as exiſting in our Head only (as a Feoffee in Truſt for us, as Children under Age) this excellent Grace given us, but are to be in our own Perſons, tho ſtill through Chriſt, poſſeſſed of it, and to have all the Deeds and Evidences committed to the Cuſtody and Apprehenſion of our Faith. We are in our own Perſons made true Owners and Enjoyers of it, which is then done at that Inſtant when we firſt believe; which Act is the Completion and Accompliſhment of the former, and is that great and famous *Juſtification* by Faith which the Scripture ſo much inculcates, and almoſt only mentioneth; yea, and ſo ſpeaks of it, as if we were not juſtified at all till then: So 1 *Cor.* 6. 9. *Such were ſome of you, but now ye are ſanctified, now ye are juſtified:* which before they were not; and therefore the Apoſtle ſpeaks of a *now* of *Juſtification,* being *now juſtified,* Rom. 5. 9. that is, *now we believe,* ver. 1. and ſo *ver.* 11. *By whom we have now received the Atonement,* becauſe tho it was given in Chriſt afore for us, yet then only we receive it; and therefore before Faith the Scripture pronounceth the very Elect, even thoſe whom Chriſt died for, *Children of Wrath as well as others,* till they believe, *Epheſ.* 2. 3. So as when we are ſaid to be *juſtified by Faith,* it is not only becauſe then Faith apprehends that *Juſtification* which was in God's Breaſt before, and that then we are juſtified merely *foro conſcientiæ,* tho before we were ſo in *foro Dei,* as much as ever (as ſome expreſs it); but further it muſt be ſaid, that even in *foro Dei,* in God's Court, and according to the Judgment of that open Court which God hath ſet up in his Word, and according to the Proceedings of his Word, (which is the Rule he profeſſeth to judg Men by, and therein he keeps to the Rules of his Word, as Chriſt ſays, *I judg no Man, but the Word I ſpeak ſhall judg you,* John 12. 47, 48.) God doth judg, and pronounceth his Elect ungodly and unjuſtified, till they believe; yea and by the Spirit of Bondage he teſtifies to their Conſciences, that before Faith they are ungodly, unjuſtified, and Children of Wrath. If it were not a real Truth, the Spirit of Truth would not evidence this to them: ſo therefore when we are ſaid to be *juſtified by Faith,* it implies more than a *Juſtification* in our Conſciences, and cauſing us to apprehend our *Juſtification,* for upon believing there is an Act paſſeth from God which makes a real Change in our Eſtates, from a State of Ungodlineſs to an Eſtate of *Juſtification*; which is a real moral Change, as truly and as really as Sanctification is a phyſical Change, and that not only in our Apprehenſion and judging of our ſelves, but in the Courſe of God's Proceedings of Judgment upon us; that whereas before he by the Rules of his Word which he keeps to, would and muſt have proceeded with us as Perſons ungodly, out of *Chriſt,* now according to thoſe Rules he doth pronounce us juſt, and we come actually to have a real Claim, Title and Intereſt, according to Courſe of Law, (as we ſay) in *Juſtification,* which till now we were debarred of.

But the Queſtion may be put, How could they be ſaid to be juſtified afore, both from Eternity, and in Chriſt, if they may be truly ſaid even in God's Judgment to be juſtified but *now,* and that they were till *now* unjuſtified?

The Anſwer is, That theſe ſeeming Contradictions, in diverſe reſpects, are both true.

1. That before God, according to the Rules of his Word, (which are the Rules of his Proceedings before Men, being God's revealed Will) they are as yet unjuſtified; but according to thoſe ſecret Paſſages of his ſecret Will tranſacted *with Chriſt,* and to which he is privy, they are juſtified Perſons before him.

2. Tho the Perſon abſtractly conſidered is always juſtified before God, yet the Perſon concretely taken, as inveſted with, and remaining in an Eſtate of Unbelief, is in relation to that Eſtate, according to the Rules of his Word, unjuſtified: So as the Change is firſt, and primarily in regard of the State of the Perſon from Unbelief to Faith, and then it looks towards the Perſon himſelf.

3. Their Juſtification before Faith, *coram Deo, in the ſight of God,* is of them not as actually exiſting in themſelves, but only as they were repreſented in their Head; for their Perſons, as conſidered as repreſented in Chriſt, did in him, as their Head, receive *Juſtification,* and all Bleſſings elſe, but not in themſelves do they receive them actually as exiſting until Faith; as we are ſaid then to be condemned and corrupted in the firſt *Adam,* when he ſinned, as repreſenting us, but we are in our own Perſons not actually corrupted till we exiſt and are born from him. So as to conclude this, they are ſaid before Faith to be juſtified in Chriſt by Repreſentation only, and not as in themſelves: They are ſaid to be in themſelves actually juſtified through Chriſt after Faith, but they cannot be ſaid to be juſtified of themſelves without Chriſt neither, before nor after Faith. As the Cloſure of theſe three Advancements and Paſſings forth of our Juſtification, take theſe two Obſervations concerning them all.

Obſ. 1. That each of theſe being in and through *Jeſus Chriſt,* who is our *Righteouſneſs,* and ſo they all depend upon him, therefore theſe three Progreſſes of God going on to juſtify us, depend upon three ſeveral Acts of Jeſus Chriſt, which as he puts forth, ſo doth God alſo anſwerably put forth a new Step in this Work.

1. When Chriſt did but undertake for us, and took by Covenant our Sins off from us, and indented with and entred into Bond to God for our Debts, God then diſcharged us in his ſecret Purpoſe; and knowing Chriſt able and faithful, expected all from him.

2. When in the Fulneſs of Time he had performed what he undertook, as Chriſt did a new Act, ſo did God alſo therein juſtify both him and us.

3. When Chriſt by his Spirit knits us to him, and works Faith in us, to look towards that Satisfaction and Juſtification wrought for us, then doth God put forth another Act, (and it is the laſt Act, and the Accompliſhment of all) and pronounceth us righteous in our ſelves through him.

Part I.

Obſ. 2. All theſe Acts of *Juſtification*, as they depend upon Chriſt, ſo upon our being one with Chriſt; and look what kind of Union there is, anſwerable is the Act of Juſtification paſt forthwith. From all Eternity we were one with Chriſt by Stipulation, he by a ſecret Covenant undertaking for us, and anſwerably that Act of God's juſtifying us was but as we were conſidered in his Undertaking. When Chriſt died and roſe again, we were in him by Repreſentation, as performing it for us, and no otherwiſe; but as ſo conſidered we were juſtified. But now when we come in our Perſons, by our own Conſent, to be made one with him actually, then we come in our Perſons through him to be perſonally and in our ſelves juſtified, and receive the Atonement by Faith.

OF THE
OBJECT and ACTS
OF
Juſtifying Faith.

PART I.
Of the Object of Faith.

BOOK II.

The Second Object of Faith, Jeſus Chriſt. Of our being drawn to him by the Father, and our treating with him for an Intereſt in his Perſon and Salvation by him. That Chriſt as God-man in one Perſon, is the Object of our Faith. That as a ſpiritual Meſſiah and Saviour he is propounded to our Faith. That not only Chriſt in his Perſon, but in all that he hath done and ſuffer'd for our Salvation, and now doth for us in Heaven, is the Object of our Faith.

CHAP. I.

That the Mercies in God's Nature are not the Object of our Faith, but as they are conſidered together with Chriſt. That God's Mercies, and Jeſus Chriſt, are accordingly propounded jointly to our Faith.

THERE are two grand Objects our Faith doth act upon; God the Father, and Jeſus Chriſt; the Holy Spirit being the Perſon who anoints us, generally teaching us all things. Our Saviour Chriſt therefore, *John* 17. 3. having ſpoken of giving eternal Life to them that believe, ſuperadds, *This is eternal Life, to know thee* (the Father) *the only true God, and Jeſus Chriſt whom thou haſt ſent:* Thereby ſetting forth them two as the Objects which our Faith and Knowledg are carried out unto for eternal Life; which eternal Life is begun in this World, by the Knowledg of Faith, and perfected by the Knowledg of Sight, in the World to come.

That which in the Father our Faith doth eſpecially act upon, are the Riches of his Grace: And Free Grace is indeed, and in Reality, but the Love of God in Election, tho uttered in abſolute Promiſes and Declarations, yet expreſſed indefinitely as to Perſons. God indeed abſolutely declareth in the Promiſes and Covenant of Grace, what his Heart was, and is, unto an Elect Company, but conceals the Perſons, (which Promiſes I therefore term indefinite) thereby aſcertaining us, that there are ſome of Mankind he ſo loves reſolvedly and unchangeably, whom he intends

tends therein; which Promiſes ſhall infallibly take hold on them: And that Covenant, and thoſe Promiſes I call abſolute, becauſe they promiſe to give the very Conditions required to Salvation in that Covenant. The other Object of our Faith is Jeſus Chriſt, both in his Perſon, and his Suffering, Death, Reſurrection, Interceſſion; and likewiſe the Benefits that are the Fruits of all theſe. And our Faith is to aim at the having Fellowſhip with him in all theſe, as the Object of Faith, as well as the Free Grace of God the Father. In all which Benefits which our Faith ſeeks from theſe two, I might quote many Scriptures, wherein Chriſt and the Free Grace of the Father are ſtill joined, and go hand in hand. I Inſtance particularly in Juſtification for all the reſt; in which there is both the Grace of the Father, and the Righteouſneſs of the Son, that concur both thereunto; and our Faith is diſtinctly to exerciſe it ſelf upon both theſe, for obtaining Juſtification. This Conjunction you ſee in *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Chriſt Jeſus.* You have it alſo in *Rom.* 5. 15. *The Grace of God*, that is, of God the Father, and *the Gift by Grace*, (the Gift of Righteouſneſs and Juſtification thereby) *which is by one Man Jeſus Chriſt, hath abounded unto many.* And again he ſays at *ver.* 17. *They which receive abundance of Grace, and of the Gift of Righteouſneſs*, &c. *A Righteouſneſs by which we are made righteous*, ver. 19. There is both the Grace of God in the Heart of the Father; and there is the Gift of Righteouſneſs by Grace, *which is by one Man Jeſus Chriſt*, as by whoſe Righteouſneſs we are made righteous; and theſe concur to our *Juſtification of Life*, as it is termed in *ver.* 18. Now there being theſe two grand Objects of the Faith of all Believers for the firſt Benefit they are brought to ſeek at firſt, all Converts under the Goſpel are therefore brought to a diſtinct Communion and Fellowſhip, (through Faith) both with the Father, and alſo with the Son, to obtain both Grace and Righteouſneſs from both, and afterwards in the Courſe of their Lives they enjoy a diſtinct Fellowſhip with both Father and Son; *1 John* 1. 3. *Theſe things I write to you, that you may have Fellowſhip with us; and truly our Fellowſhip is with the Father, and with his Son Jeſus Chriſt:* With theſe two objectively is our Fellowſhip tranſacted. The Holy Ghoſt is he who (1 *John* 2. 20.) is ſtiled *the Anointing of us and our Eyes*, to converſe with theſe; and by whom we *know all things*; but our Fellowſhip is objectively with the Father, and with his Son. In the Old Covenant there were two grand Utenſils placed at the uppermoſt End of the Holy of Holies, (which the believing Jews had their Eyes upon, whilſt they *look'd towards the Holy Temple*) the *Ark*, and the *Mercy-Seat:* The *Ark* was the Type of Chriſt's Perſon; the *Mercy-Seat*, as the Apoſtle denominates it, *Heb.* 7. was the Type of God's Grace joined with Chriſt's Perſon, as atoned and made propitious by Jeſus Chriſt: for the word in the Hebrew ſignifies *Expiation*, which alone was made by Chriſt, but imports therewith *pardoning Mercy* through his Expiation; and ſo it reſpected at once both the Grace in God atoned, and alſo Chriſt; who is therefore, *Rom.* 3. 25. ſtiled *the Propitiation for our Sins.* And yet withal that *Propitiatory* hath the Name of *Mercy-Seat* given it by the Apoſtle himſelf, *Heb.* 9. 5. by which Name our Tranſlators have therefore, in *Exod.* 25. 17. rendred the Hebrew. Thus 'twas in the Type; and the thing ſignified thereby is that *Throne of Grace* whereat Chriſt officiates; as the ſame Apoſtle in Subſtance ſtiles it, *Heb.* 4. I cite it to ſhew, that theſe two, *Ark* and *Mercy-Seat*, were immediately and inſeparably conjoined together, and the one ſet upon the other; as if you ſhould ſet two plain Cheſts one on the top of the other immediately, and nothing between. The *Mercy-Seat* was uppermoſt on the top of *the Ark*, as you read *Exod.* 25. 21. this being imported thereby, that all the Grace in God's Heart flowing to us is through Chriſt, and as ſupported by Chriſt, and his Mediation and Expiation, ſo as it is God's Grace and Mercy as in Chriſt. And unto theſe two the Eyes of the believing Jews were caſt, and had their Expectation fixed for Grace and Mercy, as appears by the Inſtance of that humbled Publican, *Lord be merciful to me a Sinner:* Whoſe Coming to the Temple to worſhip, as it doth ſhew him to be a Jew or Jewiſh Proſelyte, ſo the word wherein Chriſt forms that his Petition is Old Teſtament-Language; as of one who looking towards the *Propitiatory*, or Mercy-Seat, prays to God to this effect; *Lord, be mercifully propitious to me, from thy Mercy-Seat*; which in Goſpel-Language is *from thy Throne of Grace.* And furthermore obſerve, that theſe two were both of a like Size and Proportion, *as long, as broad, as deep*, the one as t'other, (*Exod.* 25. 10, 17. compared) to ſhew that however the eſſential Grace and Mercy in God's Nature is eſſentially infinite; yet his diſpenſatory Mercy, and Grace laid up for us, and intended towards us Sinners of the Sons of Men, are of the ſame Extent and Commenſuration with Chriſt, and *his Merits and Righteouſneſs*, &c. becauſe all that Grace which God hath intended to beſtow upon us, for the Matter, Manner, or Meaſure, is but commenſurable, and of like Extent with all that Chriſt purchaſed and procured, and is no more nor no leſs: As alſo becauſe that theſe two muſt never be ſeparated; for God hath conjoined them thus cloſely and immediately one to the other, only God's Grace is uppermoſt, and the Fountain of us, and Chriſt, and all; and the Glory of it is the ſupreme End of all, *Epheſ.* 1. 5, 6. Some Converts indeed more diſtinctly, and withal amply and abundantly, have their Hearts run out ſometimes to God the Father, and purſue after the Attainment of his Love and Grace; and have their Hearts drawn and ſet more largely to treat with the Father, and his Grace, and to ſeek the obtaining more frequently the Manifeſtations of his Grace, and have their Hearts more intent upon what his Work for their Salvation in his Heart is. They conſider that it was he who firſt decreed Chriſt, and our Salvation through him, and called Chriſt to die for us, and gave us to Chriſt, *&c.* and with a peremptory and unchangeable Love ordained the Salvation of ſome through Faith and Holineſs: And accordingly they deſire to have the Manifeſtations of his Grace made forth upon their Souls. But others have the Lord Jeſus Chriſt in their Eye, and treat with him through his Death, Redemption, and the Works which he performed towards it, in a more large and abundant manner. But tho his Heart goes out thus more amply to Jeſus Chriſt, and hath Communion with him and his Righteouſneſs, yet he believeth alſo on God the Father, that ordained and ſent his Son out of his Grace, and believes on him as the Pardoner of his Sin, *& è contra.* He that hath Communion with God the Father in ſeeking his Love, he doth it in Chriſt impliedly, as through whoſe Mediation he hath Acceſs unto the Father. But ſtill the Eyes of either may be more ſetly and wiſtly ſet, and fixed upon one of them, as on Chriſt, or the Father more explicitly, than on the other. It is what the Apoſtle intimates, 1 *John* 2. 13. (I cite it to this very purpoſe, to ſhew that ſometimes the Heart of one Chriſtian runs out more to the Father, and at other times more to the Son) *I write unto you Fathers, becauſe you have known him that is from the Beginning.* (Who is that? Jeſus Chriſt; *cap.* 1. 1. *That which was from the Beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life:* that is apparently Jeſus Chriſt.) Then again ſays he, *I write unto you little Children, becauſe ye have known the Father.* Here the Spirits of the one run out at differing Seaſons, ſometimes more to God the Father, ſometimes more to Jeſus Chriſt. I will not ſtand to explain whom he means by *Fathers*, and whom by *Babes*, (nor need I do it as to my purpoſe) it's enough for the preſent that it is aſcribed to the ſame ſort of Perſons at different times, that when they were Babes, they knew the Father; when Fathers, they knew Chriſt more intently. The Reaſon of which different Intentions of our Spirits is, that our Souls are narrow Veſſels, and uſe not to be intent on two ſo eminent Objects at once, which therefore take their turns in our Hearts, that we take in ſometimes the one, and ſometimes the other.

There muſt alſo be allowed a great Variety of God's Method herein. The Apoſtles, tho living under Chriſt's Miniſtry, yet their Faith had acted a long while *on God*, far more than unto *Chriſt*, of whom then they had but the Old Teſtament-Notion and Conceptions, tho they believed he was *he*, *the Meſſiah* already come; John 14. 1. *Ye believe on God, believe alſo on me.* And ſo it is now with many Chriſtians, who at firſt have Recourſe to Old Teſtament-Promiſes, which ſpeak of Grace and Mercy in God for Pardon of Sin, through a promiſed *Meſſiah*, and ſo treat with God for their Salvation: and tho they do it with an intermingled Knowledg of Chriſt, yet not ſo much applying themſelves to him. And the Reaſon is, becauſe it is *God* in whoſe Name the Arraignment for the Guilt of all our Sins is in Scripture drawn: And therefore the Nature of the thing when we are convinc'd of Sin, calls for it, that we apply our ſelves to him, whoſe Grace and Mercy is to forgive us: And Repentance being that Grace, which in a ſpecial manner is called for towards God, *Acts* 20. 21. hence therefore (tho with imperfect Actings of Faith, and Hopes of Mercy from God) it is taken for granted, that it is in and through Chriſt, in whom God alone is merciful. Tho according unto *John* the Baptiſt's Miniſtry, (who directed to believe on Chriſt, in the Cloſe and Iſſue of it) we come to Chriſt at laſt, yet at firſt we attend far more unto Repentance towards God; but God leaving us unto a Failure of Comfort from the Evidences thereof, (as to our diſcerning them) the Father ſets our Hearts a going unto Jeſus Chriſt amain, as ſenſible how much we had neglected him, and his Intereſt in our Salvation: and he ſets us a work to ſeek and look for Juſtification from him with might and main; and then to come to God himſelf again for Mercy. But there are others who at firſt daſh do believe, and faſten on Chriſt, at the Work of Humiliation; as the Jailor (in *Acts* 16. 31. where his firſt Converſion is recorded) comes to *Paul* trembling, being ſtruck with a Sight of, and Terror for Sin, and cries out, *What ſhall I do to be ſaved?* The Apoſtle puts him upon Jeſus Chriſt at very firſt: *Believe* (ſays he) *on the Lord Jeſus, and thou ſhalt be ſaved.* The Apoſtle took the ſhorteſt Courſe with him; and thereupon his Heart entertained the Lord Jeſus. But then read on the Story at *ver.* 34. and you will find that his believing on Chriſt brought him to God; for 'tis ſaid, *He rejoiced, believing in God, with all his Houſe:* whereby was anſwerably fulfilled that of 1 *Pet.* 1. 21. *Who by him* (namely Chriſt) *do believe in God, who raiſed him up from the dead, and gave him Glory, that your Faith and Hope might be in God.* And *Rom.* 5. ſhewing the Fruits of Faith, how that *being juſtified by Faith, we have Peace with God, thorow our Lord Jeſus Chriſt,* ver. 1. And going on to other Effects of Faith, the laſt Fruit he mentions is in *ver.* 11. *Not only ſo* (ſays he) *but we alſo joy in God, thorow our Lord Jeſus Chriſt.*

CHAP. II.

That when we come to Chriſt, and believe on him, there is a Concurrence and Conſent of all the three Perſons in the Godhead unto that great Work.

JOHN vi. 44 & 65 Verſes compared.

No Man can come to me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt day.

And he ſaid, Therefore ſaid I unto you, that no Man can come unto me, except it were given unto him of my Father.

I Deſign to prove from theſe Words, that as Chriſt is the Object of Faith, ſo when any Soul is converted, and drawn to believe on him, there is the Concurrence of all the three Perſons in the Trinity to that Work, and that they all put forth conjointly a renewed Act of Agreement in it. I confeſs in this Text there is mention only of the Father, and his Conſent in it, (for indeed it is hard for me to take a Text that will hold forth all three Perſons together) but in this Chapter you have all three. You have the Father's Conſent here in theſe Words; *No Man can come to me, except the Father which hath ſent me draw him.* You have the Son's Conſent; ver. 37. *Him that cometh to me, I will in no wiſe caſt out.* And you have (as ſome interpret it) the Holy Ghoſt's alſo at the 33*d* Verſe; *It is the Spirit that quickneth, the Fleſh profiteth nothing; the Words that I ſpeak unto you they are Spirit, and they are Life.* Tho I think by Spirit is there rather meant the Godhead quickning the humane Nature of Chriſt. This is a Subject of great and weighty Moment, and will be of uſe to you many ways, to quicken your Hearts: I will firſt open and prove it to you, and then make uſe of it.

When God doth convert and draw our Souls on to believe, we uſe to look upon the Work it ſelf as a great Work wrought in our ſelves; and it is true (as I ſhall after ſhew) but there is more done for us in Heaven, than is done in our Hearts at that time. At that great Union which is made between Chriſt and the Soul, and the drawing on of the Heart to cloſe with Chriſt, there is a ſpecial Council called; there is a Concurrence, a Conſent, a joint Meeting of all three Perſons to this great Work, and that in a ſpecial manner. Tho they concur in all Works, yet where a

Council of them all is profeſſedly call'd, there is a plain Note and Character of a more ſpecial and remarkable Concurrence. Thus at the making of Man eſpecially they are all nam'd, as you read in *Gen.* 1. 26. that when God made Man, he called a Council; *Let us make Man*, (ſaith he) and all the three Perſons did concur and join in that great Work. Now at the making of the New Man there is the like Council held, there is the Father, Son, and Holy Ghoſt. The Father draweth, the Son accepteth, and the Holy Ghoſt is the Inſtrument of both, and quickneth and enliveneth the Heart. Such a great Conjunction is a Matter of infinite Wonder; if you look into the Heavens you ſhall not ſee great Conjunctions of Planets every day. There hath been but ſeven ſince the Creation it ſelf, and the Creation it ſelf began with one of them. But here is a greater Conjunction in the Heaven of Heavens, when there is an Influence of all the three Perſons into a Soul at its firſt turning to God.

There are four great Conjunctions (as I may ſo ſpeak) of theſe three Perſons.

1. The one was from everlaſting, at our Election, in which both Father, Son, and Holy Ghoſt had a hand.

2. The other was at our Redemption, when Jeſus Chriſt himſelf was ſealed up to be the Son of God; and at his Baptiſm the Father from Heaven appears and owns him, and the Holy Ghoſt deſcendeth like a Dove, and lighteth upon him. And there was the Son of God, the ſecond Perſon, dwelling in the humane Nature. Thus did all theſe three meet together at that time. And upon the Croſs likewiſe they did the like, for the Father's Hand bruiſed him; therefore he cries out to him, *My God, my God*, &c. but all that while the Holy Ghoſt ſupported and upheld him, and he was filled with the Spirit beyond meaſure for Strength to ſtand under the Weight of the Father's Wrath, for no created Strength could have done it. And he himſelf alſo, through the eternal Spirit, the Godhead dwelling in him, offered up himſelf as a Sacrifice to his Father, *Heb.* 9. 14.

3. The third Conjunction of them is, when Faith is wrought, when the Sinner is called to Chriſt, which I am now to ſpeak of.

4. The laſt Conjunction is in Heaven, when God and all the three Perſons ſhall be all in all for evermore; which is the great Conjunction indeed, and to which all the reſt tend, and where they all center.

I remember, in *Acts* 14. 2. Faith is called *the Door of Faith.* Truly there are three Keys to open this Door, and they are ſeverally in the Hands of thoſe three Perſons of the Trinity, and they all concur and bring their Keys with them when the Heart is opened, and the Soul is drawn to Chriſt.

Tho I dare not ſay that Faith on our Parts is always explicitely a Marriage-Act, or that the Soul did at firſt take Chriſt under the Nature and Conſideration of a Husband explicitely ſo conſidered; yet the thing in it ſelf, in the Nature of it, is a Marriage, and it is the Solemnization of the greateſt Marriage that ever was but one, and that was when the humane Nature and the Son of God were married together, whereby that Man Chriſt Jeſus became the natural Son of God. Now at this Marriage all the Trinity are preſent; and altho Chriſt is offered to the Soul at other times in the preaching of the Word, yet now he is actually given and beſtowed. The Souls of all Believers were given to Jeſus Chriſt from everlaſting, *John* 17. 6. and Jeſus Chriſt was given for thee upon the Croſs; but when thou comeſt to believe, and God cometh to reveal Chriſt in thee and for thee, then he is actually given to thee even by the Father.

That I may expreſs it to you, and tell you what great things are done in Heaven for you when your Hearts are drawn to believe, and then make it out when I have done:

1. Let me tell you, that when your Souls are firſt turned to God, and when you believe, tho perhaps you know neither the time nor the thing I now ſpeak of, yet notwithſtanding even at that time, firſt God the Father riſeth up in Heaven, (as I may ſo expreſs it;) and as Jeſus Chriſt ſaid to his Mother when he hung upon the Croſs, *Woman, behold thy Son*; ſo ſaith God the Father, Son, yonder is a Soul which I gave thee from everlaſting, which thou diedſt for upon the Croſs, and now is the Fulneſs of time come for to have Mercy upon that Soul, go take him, and own him for thine, and actually now poſſeſs him. This you have here in *John* 6. 37. *All that the Father gives me, ſhall come to me.* Here is, you ſee, a Giving before our Coming,

and it is a giving *de præſenti, at preſent*, to diſtinguiſh it from that of everlaſting; a Deed of Gift made, and that by the Father; an actual Delivery and Seizin, whereby the Soul is put into the Hands of Jeſus Chriſt. And the Father likewiſe he whiſpers to the Heart of the Sinner, wooes the Soul to come to Chriſt; and therefore the 43*d* Verſe ſaith here, that *they ſhall be all taught of God*, that is, *the Father:* and that *no Man can come unto Chriſt, except the Father draw him*, ver. 44. It may be thou art at Church, or in the Aſſembly of the Saints, and there thou heareſt the Word preached, and perhaps ſtandeſt in the Crowd mingled among many others; or it may be thou art at home, and there art weeping and bewailing thy loſt Condition: ſaith God the Father unto Jeſus Chriſt, Son, behold thy Spouſe, behold yonder Soul that ſtands in ſuch a Place, I'll marry you two before ſuch time as this Soul ſtirs out of the Place. It is as if a King, when his Son comes into an Aſſembly, ſhould riſe up from his Royal Throne, having ſpied out a Beggar all in Rags, ſtanding in the midſt of the Crowd, and ſhould ſay, Son, yonder is your Wiſe, go and take her and marry her here preſently before me. So it is here, for there is none comes to Chriſt but thoſe to whom he is thus given. And then Jeſus Chriſt is glad that the Hour is come, This is the joyful Day (ſaith he) that I have long expected; and ſo he goes and embraces that Soul, tho perhaps the Soul knows not this.

2. Our Lord and Saviour Chriſt knows all his by Name, *John* 10. 14, 15. which Place indeed is very emphatical; for he ſaith, that look as the Father knows him, and as he knows the Father, ſo he knows his Sheep, and is known of them, (for known of them he ſhall be in the end) and he knows them all by Name. And when the Father hath thus commended and actually given a Soul unto him, Jeſus Chriſt looks upon that Soul, and thinketh with himſelf, yonder Soul I ſhould know, that is the Soul that my Father preſented unto me in all that Beauty from everlaſting, which I now am to be the Author of, and muſt beſtow upon it. Ay, but doth Chriſt know the Soul in all her Sins? Yes, and by a good Token (ſaith he) I ſhould know that Soul tho in her Sins, for I remember ſhe was brought to me in all her Sins, when I hung upon the Croſs to die for her; and together with her was the Catalogue of theſe very Sins preſented to me, when I was in the Garden, and when I hung upon the Tree. And what doth Chriſt now do? He apprehends this Soul, (as the Apoſtle ſaith, *Phil.* 3. 12.) takes it, and takes it as commended unto him actually by the Father: *That I may apprehend* (ſaith *Paul* there) *that for which alſo I am apprehended of Chriſt Jeſus.* He had ſpoken before of a Race which he was to run; now ſaith he, Jeſus Chriſt took me by the Hand when I entred into this Race. It may have an Alluſion to that, or it may allude to the Mother's apprehending the Child in the Womb, which ſhe doth, tho the Child apprehends not her. However this is certain, that he ſpeaks of Converſion and Entrance into the Race of Chriſtianity; and that before we apprehend Jeſus Chriſt he apprehends us, and takes us upon the Gift of his Father, as his: even as we love God, becauſe he loved us firſt; ſo we apprehend Chriſt, becauſe he apprehends us firſt. And Jeſus Chriſt doth this with the greateſt Gladneſs that can be: for as he longed to die for all our Souls, *(now is my Soul troubled*, ſaith he, *John* 12. 27. and *for this Cauſe came I unto this Hour)* ſo when the Fulneſs of Time is come that the Father hath appointed for him to receive a Soul, how glad is he of *that Hour!* If he ſits in Heaven, expecting when his Enemies ſhall be made his Footſtool, much more doth he expect when a Soul which he hath loved and paid ſo dear for, ſhall be brought unto him.

3. And then when the Son hath thus owned and acknowledged this Soul anew, the Holy Ghoſt, who is the third Perſon, and who is privy to God's Election, and to the Heart of Jeſus Chriſt when he died, and knows for whom he died, and had a Hand in all, he is ſent down from Heaven by Jeſus Chriſt; *Gal.* 4. 6. *Becauſe you are Sons* (Sons by Election) *God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And as there was a Fulneſs of Time, and when that Fulneſs of Time was come, (as it is Verſe the 4*th*) *God ſent forth his Son made of a Woman, made under the Law:* And as the Holy Ghoſt did come and overſhadow the Virgin *Mary*, (as you have it in *Luke*) and did unite that Man, that Beginning of an Infant, (how ſhall I expreſs it? for Jeſus Chriſt was in the Womb as we are, as ſmall and as little as we) as there was a Fulneſs of Time in which that Nature was formed

by the Holy Ghoſt, and was united to the Son of God; ſo there is a Fulneſs of Time whenas the Holy Ghoſt thus ſent by Jeſus Chriſt having taken and apprehended the Soul, cometh down into the Heart. In *Iſa.* 53. 11. the Holy Ghoſt is called *the Arm of the Lord:* and why is he called ſo? but becauſe he is the Arm of the Son of God by whom he takes hold of the Soul. Now this Spirit, when he comes down thus into the Heart, works Eyes, and Feet, and Hands, and all, for to look upon Chriſt, and to come to Chriſt, and to lay hold upon Chriſt; for Faith is expreſſed by all theſe, by ſeeing of him, and coming to him, and receiving him, and laying hold of him: And Faith is Eyes, and Hands, and Feet, yea and Mouth, and Stomach, and all; for we eat his Fleſh, and drink his Blood by Faith. It is compared to all the Members, for the New Man is originally nothing but Faith. Thus now as Jeſus Chriſt takes hold of us, ſo by the Work of the Holy Ghoſt we come to take hold of him, and *we embrace him,* as the Phraſe is in *Heb.* 11. and *we embrace him gladly,* as it is in *Acts* 2. 41.

And all three Perſons having thus ſeverally and apart agreed together in it between themſelves, the Father beginning the Buſineſs in commending us to the Son, and the Son ſending his Spirit into the Soul, and the Holy Ghoſt working Grace in us, he leads us from one Perſon to the other back again. And therefore in our Coming unto God you have all the three Perſons mention'd together; *Eph.* 2. 18. *Thorow him we have Acceſs by one Spirit unto the Father:* Here is Chriſt, Father, Spirit. The word there which we tranſlate *Acceſs,* in the Original it is a Conduct, a Leading us by the hand, προσαγωγὴν: for as Jeſus Chriſt took us, and took us by the hand as it were, and led us into that Race, and took hold of us by his Spirit, ſo what doth the Spirit do? He leads us by Chriſt to the Father, for we come to God by and through Chriſt, being led in the Hand of the Spirit. Thus the Soul comes to have Communion with all the three Perſons, Fellowſhip with the Father, and with the Son, and with the Holy Ghoſt, till this Fellowſhip is perfected in Heaven. And tho you ſee not theſe things, tho you ſee not what the bleſſed Trinity do for you then at that time when you believe, as that the Father thus gives you to Chriſt, and that Chriſt himſelf apprehends you, and that the Holy Ghoſt is ſent down into your Hearts, and takes you by the hand thus, and carries you back again through Chriſt to the Father; yet all theſe things are done, and they are done for you; and when God cauſeth your Souls to cloſe with the Lord Jeſus, they are thus tranſacted in Heaven for you.

I will give you ſome Inſtances of this in the Converſions of Men in the New Teſtament, and I'll take *Paul*'s firſt: and altho his Story has this extraordinary in it, (which indeed is all the Privilege he had in this above us) that Jeſus Chriſt appeared viſibly from Heaven unto him, and the Holy Ghoſt likewiſe in a viſible manner fell down upon him; and the Story tells us diſtinctly, that Chriſt and the Holy Ghoſt did thus and thus appear in it, and in that I ſay the Story is extraordinary; yet notwithſtanding whatſoever was done at his Converſion by God the Father, and by Jeſus Chriſt, and by the Holy Ghoſt viſibly, the like is done by the three Perſons between themſelves inviſibly at the Converſion of every Soul that is drawn to believe in Chriſt. For in matter of Redemption, and of Salvation, and of Converſion, and of Faith, and the like, the Apoſtles themſelves had no Privilege which we have not. Now ſee how all three Perſons met at his Converſion. Firſt, in *Gal.* 1. 15. you have the Father; he had appointed a Time when he meant to give *Paul* to Chriſt, and to reveal Chriſt unto *Paul.* Mark the Phraſe, *WHEN it pleaſed God,* (that is, when the Time was come) *who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me.* When it pleaſed God, (ſaith he) *i. e.* God the Father, (for he ſaith, it pleaſed God to reveal his Son in him) ſo that it was he who appointed the Time, and who at that Time began anew to act for him. And tho God had *Paul* in his Eye from his Mother's Womb, yet there was a Time appointed to call *Paul* in, and *until then* (ſaith he in the Verſes before) *I lived as other Jews:* but then when it pleaſed God, namely God the Father, to reveal his Son in me, then it was thus and thus with me: Here now is God the Father. You ſhall ſee likewiſe the ſecond Perſon, Jeſus Chriſt, coming in. When *Paul* was journying towards *Damaſcus,* (*Acts* 9. 6.) Chriſt from Heaven appears to him, and thus ſpeaks to him, *I am Jeſus whom thou perſecuteſt, ariſe and go into the City, and it ſhall be told thee what thou muſt do.* And as Jeſus Chriſt himſelf ſpeaks to *Paul,* ſo likewiſe Chriſt goes and ſpeaks to *Ananias*, ver. 11. *The LORD ſaid unto him in a Viſion*, Ananias, *Ariſe, and go into the Street which is called ſtraight, and enquire for one called* Saul *of* Tarſus. You ſee both that Chriſt knew *Paul* fully, and took notice of him, and knew him by Name, and ſo he doth every Soul that is turned to him. And he names the Houſe too, he vouchſafeth to do ſo; *Go* (ſaith he) *and enquire in the Houſe of* Judas. This was to ſhew what notice he takes of all Circumſtances when a Soul is converted to him. And he tells *Ananias* likewiſe what *Paul* is doing, *Behold* (ſaith he) *he prayeth*, he is mourning and bewailing his Condition. And he takes notice too of his Election, and under that Notion ſends *Ananias* to him; *He is* (ſaith he, *ver.* 15.) *a choſen Veſſel unto me:* You ſee how withal he orders every Circumſtance. Thus now you have firſt the Father appointing the time, and at that time putting forth his Act, *(when it pleaſed the Father to reveal his Son in me)* and you have the Son likewiſe appearing from Heaven to *Paul*, telling him, that he would ſend *Ananias* to him; (ſo *ver.* 12.) and appearing to *Ananias* likewiſe, and telling him that he muſt go to *Paul*. Now at the 17*th* Verſe you have the Holy Ghoſt, the third Perſon, for he in a viſible manner falls upon *Paul* when *Ananias* came to him, and had laid his Hands on him. Here then in this Inſtance of *Paul*'s you have all three Perſons concurring in this great Work. Now that which was thus acted in this extraordinary and viſible manner towards *Paul* in his Converſion, (I mean viſibly by the Son, and by the Holy Ghoſt) the like is done inviſibly, that is, undiſcernably to thee. *Paul*'s Converſion had a Pattern in it, and it is a Pattern of the extraordinary Converſion of the Jews his Countrymen, who 'tis thought ſhall be called after the ſame manner, and it is moſt likely they ſhall be ſo. But yet notwithſtanding, if you take that in this Converſion of *Paul*'s, which is the Privilege of all Believers, namely, to have then the joint Conſent of Father, Son, and Holy Ghoſt, ſo far his Converſion is a Pattern of all Converſions, and of the Work of Faith in all God's People to the end of the World. And do but mark it, that which was done here viſibly, in the Converſion of *Paul*, and by expreſs Direction from Heaven, is in effect oftentimes done as plainly in ordinary Converſions here below. You ſhall find a Soul guided by a ſecret Providence to go to ſuch a Church to hear ſuch a Man: Tho it's true indeed he is not directed by an extraordinary Revelation, as *Paul* was to *Ananias*, yet moved and guided he is to go to ſuch a Place, and there he goes, he knows not why; and when he is there, God directs the Miniſter to ſpeak that to the Soul which ſhall moſt nearly concern it, even as in a Viſion he directed *Ananias* to ſpeak to *Paul* what concerned him. Now when he hath brought the Heart and the Word thus together by his Providence, (for what he did then viſibly, he doth now by his Providence) the Holy Ghoſt falls upon the Heart, and draws it to Jeſus Chriſt. You ſhall find the like in the Story of *Cornelius*, Acts 10. which likewiſe is an Inſtance of the ſame thing, while *Peter* was ſpeaking thoſe Words, (namely, preaching of Chriſt to him, for ſaith he, ver. 43. *To him give all the Prophets witneſs, that through his Name whoſoever believeth in him, ſhall receive Remiſſion of Sins*) while *Peter* yet ſpake theſe Words, (ſaith the Text) *the Holy Ghoſt fell on all them which heard the Word.* And you have the ſame Story repeated again by *Peter* himſelf, *Acts* 11. 15. *As I began to ſpeak,* (ſaith he) *the Holy Ghoſt fell on them.* And as the Spirit fell on them thus in their hearing the Word, ſo Chriſt himſelf bad *Peter* go, for he had a Viſion from Heaven, and *the Lord* ſpake to him to that purpoſe. Here now is both the Son and the Holy Ghoſt viſibly concurring in the working of Faith, yea of that diſtinct degree of Faith which *Cornelius* had to believe evangelically, tho he had a Faith before in the Meſſias to come. Now look what extraordinarily the three Perſons did thus in Heaven, and from Heaven by Revelation then, the ſame thing, tho in an ordinary and in a ſecret inviſible way doth the Holy Ghoſt, and the Son, and God the Father, now do for all Souls that are turned to Chriſt. They do by a ſecret Providence guide thee, and caſt thee to live in ſuch a Family, and there thou receiveſt this and that Inſtruction; or they guide thee to ſuch a Miniſtry, or to ſuch a Paſſage of Scripture, and then the Holy Ghoſt falls on thee. Jeſus Chriſt hath as much hand in this, and the Holy Ghoſt as ſtrong a hand, and it is as great and ſtrong a Fruit of the eternal Decree of God, as it was to *Paul* and to *Ananias*. Tho many do not know the time of their Converſion, yet by the Story of it you ſhall have as ſtrange and as extraordinary Providences of God, in bringing them to the Means of Comfort, and the Means of Comfort to them, and in bringing them to the Means of Faith, and ſetting it on upon their Hearts; and you ſhall herein have as ſtrong a Providence as this was of ſpeaking viſibly from Heaven to *Paul* and *Ananias*. And the Reaſon of it is plain; for what is our Calling and Believing? It is but the acting, or rather fulfilling of Election; and accordingly it hath the Name of Election given to it oftentimes in the Scripture. Now what the three Perſons did at thy Election, the ſame is done when thy Soul is called and believeth; tho perhaps thou haſt not the Knowledg of the time when, much leſs of the thing, yet all this is done for thee, and that in Heaven, when God doth draw thy Heart firſt to believe.

CHAP. III.

The Uſes of the Doctrine. We ſhould conſider Faith on the Lord Jeſus, as a Matter of the greateſt Importance, ſince all the Perſons of the Godhead concern themſelves in it. We ſhould not neglect this great Buſineſs of Believing. We ſhould glorify all the three Perſons for the great things which they do for us at the time of our believing.

THE Doctrine which I have explain'd and prov'd in the former Chapter, affords us theſe great and uſeful Inferences.

1. You ſee that Salvation is no ſlight thing, and that believing and turning to God is no ſlight Matter, when all the three Perſons do thus concur in it. The converting and drawing of a Soul to believe, is a Buſineſs of infinite Moment, and why? Becauſe all Heaven, and all Hell, and oftentimes Earth, or much on Earth, are ſtirred about it, even as they uſe to be at great Tranſactions. What a ſtir there is in the Spirits of Men, when a great Tranſaction falls out in State-Affairs? There is much more in this. All in Heaven are ſtirr'd; for you have ſeen that the three Perſons move in it; and Chriſt tells us, there is Joy in Heaven even amongſt the Angels, when a Soul is turned to God. And all in Hell are ſtirr'd about it too, for all the Devils rage and come forth, and are all in Arms. The ſtrong Man when he is bound and caſt out, is in a Rage, and therefore pours forth all the Floods of Perſecutions, and Diſgraces, and Temptations, and Violence upon the Soul. And Earth is ſtirred about it too, for you ſhall have carnal Friends and Companions, and this World, ſtand amazed at it, and think it ſtrange, as the Apoſtle ſaith. Herein the Soul is conformed to the Image of Chriſt himſelf. When Chriſt was born, they were all ſtirr'd at it. Heaven was ſtirred at it, for the Father ſent the Holy Ghoſt down; and the Angels came and ſung the News of it, and the Shepherds come and bring the News of it; and *Herod was troubled, and all* Jeruſalem *with him*, Mat. 2. 3. *Luke* 2. It is a great Buſineſs, and God gives Evidence of it, that it is a great Buſineſs; for all Heaven, (I ſay) and Earth, and Hell, are ſtirred when God doth thus bring a Soul home to Chriſt.

2. We therefore ſhould not neglect the great Buſineſs of Salvation, nor the time of God's ſtirring of us. Tho God offers Chriſt at all times in the Miniſtry of the Word, yet you never come actually to believe till all three Perſons thus concur in it, and till they join in a ſpecial Concurrence together for your Turning and Converſion. Conſider with your ſelves, you that think you can believe and repent when you will, can you call this great Council together in Heaven? Can you appoint God the time when it ſhall be done? No. *It pleaſed the Father* (ſaith the Apoſtle) *to reveal his Son in me*. It is the Father draweth, and it is the Son that muſt take hold of you, and it is the Holy Ghoſt that muſt come down into your Hearts: And it is not in Man's Power to call this great Aſſembly together, thus to join Votes together. Is it in the Power of Subjects to call the three Eſtates, of King, and both the other Eſtates when they pleaſe? No. So neither is it in the Power of any Creature to call together this great Council of Heaven; you may as well order the Conjunction of the Stars, and call the Planets together when you will, which is impoſſible, *Job* 38. 31. He ſpeaks under the very Alluſion that I now mention it for; *Canſt thou bring forth* Mazaroth *in his Seaſon? or canſt thou guide* Arcturus *with*

his Sons? He meaneth Stars which have theſe ſeveral Names given them. *Knoweſt thou the Ordinances of Heaven? Canſt thou ſet the Dominion thereof in the Earth?* that is, Canſt thou appoint when the Stars ſhall meet, and by their Conjunction have great Influences upon Men? Can you go and ſet that Clock? No, ſaith he, you muſt wait upon God at his time to do it. When therefore the Spirit of God moves you, then think, now I will follow, and now it may be is the time that God will reveal his Son to me; and becauſe thou knoweſt not the time, therefore I ſay wait upon God at all times. Tho God in the Miniſtry of the Word offers at all times, and ſtands ready to beſtow (if thou couldſt come) Faith upon thee, and to draw thy Heart, and actually to beſtow Chriſt upon thee, yet for this there is a Fulneſs of time, a ſpecial time which thou muſt wait for, even as the World waited for the Fulneſs of time when God ſhould ſend his Son in the Fleſh. This Conjunction is not towards the Elect at all times, it is but then when the Fulneſs of time comes in which God means to turn them. And this is the Reaſon why the Elect, tho they are moved often before-hand, and have many Motions in their Hearts, yet there is not an effectual Faith wrought till ſuch a time appointed by the Father. And this ſhould make no Man neglect, but ſtir him up rather, becauſe Salvation is ſo great a Buſineſs, and the time is not in our own hands. Canſt thou move God to give his Son to thee actually, when thou wilt? Or canſt thou move Jeſus Chriſt to come and take Poſſeſſion of thee when thou wilt? Or canſt thou move the Spirit of God to come and give thee Faith when thou wilt? No, all theſe are in the Gift of the three Perſons, and no Man receiveth any thing except it be given him from above, *John* 3. 27. Therefore you ſhould wait upon the Lord, and obſerve his time, and that with Fear and Trembling, (if I may ſo expreſs it by the contrary.) They that ſerve the Devil, as Conjurers and Witches, wait for the falling of Fern-Seed, as they call it, Night after Night, when it is told them it is in the Poſſeſſion of ſuch and ſuch Angels; which when they have got, they think they can do great Wonders by it. Are they in this Dependance upon their Head, Satan, that damneth and undoeth them? How ſhould we then wait upon God for the Droppings and Influences of Heaven, and for the ſending of the Holy Ghoſt into us to work Faith in us?

3. Thou that art a Believer, do but look back upon the Work of thy Converſion and turning to God; tho perhaps thou canſt not tell the time when it was done, yet it may be thou canſt tell when it was not done. Do but think with thy ſelf (I ſay) what great Matters were done for thee in Heaven when thou waſt firſt brought to Jeſus Chriſt, which it may be thou never takeſt notice of. Perhaps thou haſt been ſearching into the Work of God within thee, and thou haſt done well ſo to do: and it may be thou haſt ſeen and took notice of the great Difficulty of that Work, and what a great many Lifts were put to thy Heart, and a great many Knocks, before ſuch time as it was driven home to the Lord Jeſus. But haſt thou withal conſidered that there was as great things actually done for thee then in Heaven, as when thou waſt firſt choſen, or as when Jeſus Chriſt hung upon the Croſs? The Father, Son, and Holy Ghoſt, were all ſet on work to make up the Marriage between thy Soul and Chriſt, and they all ſet Providences on work to that purpoſe. If a Condemned Man were not to have a Pardon till three Kings met, and there were no more but three Kings in the World, and theſe muſt all concur together for the ſealing and ſigning of it, how would he value that Pardon? Thou lookeſt it may be on the Difficulty of the Work in thine own Heart only, and how thou wenteſt from one Ordinance to another, and what rubs there were in the way, and thou haſt Conſiderations what was done upon Earth in thy own Heart: but look up higher, and conſider what was done in Heaven as the Original of all, and let that be the thing for which thou praiſeſt and bleſſeſt God. Go home, and down upon thy Knees, and thank theſe three Perſons that have done all this for thee, tho thou ſaweſt it not when thy Heart was firſt drawn to Chriſt. For God doth give thee Aſſurance, that all the three Perſons concur, 1 *John* 5. 7, 8. there is the Father from Heaven, and the Son, and the Holy Ghoſt, and all theſe give a Teſtimony: and the truth is, a Teſtimony is to be had diſtinctly from all theſe apart; for the Apoſtle would never have mentioned them there, unleſs the Witneſs both of Father, Son, and Holy Ghoſt, was to be given apart: even as Water, and Spirit, and Blood, are diſtinct, tho they all concur, ſo are the Witneſs of all theſe three Perſons in giving Aſſurance.

I have known them who when they have been turned to God, have looked back upon the Greatneſs of the Work to be ſuch, as that for ten hundred thouſand Worlds they would not have it to be done again, Why? for fear it ſhould not be wrought. I would not have you to do ſo, for that God who did work it out of his eternal Love, he repents not, and therefore he would do it again if it were not done, or if it were to do again, ſo well he loveth you. Only in this imitate them, to ſet an high Price and Value on it, and conſider, that e're this Match was made, the Father ſaid *Amen* in Heaven, and the Son ſaid *Amen*, and the Holy Ghoſt ſaid *Amen*, before ever thy Heart ſaid *Amen:* And withal conſider, that all the three Perſons are likewiſe engaged, and will everlaſtingly carry on this Work.

4. You ſee the reaſon why, tho the Goſpel is preached, and ſets forth Chriſt the great Object of Faith, yet all do not believe: Our Saviour reſolves it even into this, that the three Perſons do not concur in the doing of it, as you may obſerve it here in *Joh.* 6. *v.* 36, 37. *I ſaid unto you* (ſaith he) *that ye alſo have ſeen me, and believe:* What is the reaſon? look the next words, *All that the Father giveth me, ſhall come unto me:* and the reaſon why you do not come is, becauſe my Father hath not beſtowed you upon me: And therefore he goes on in like manner, *ver.* 44. *No Man can come to me, except the Father draw him*; which he brings in to anſwer the murmuring of the Jews (for *ver.* 41. it is ſaid they murmured amongſt themſelves) and to ſhew the Reaſon why they did not believe; *No Man can come to me* (ſaith he) *except the Father draw him.* And ſo likewiſe afterward, *ver.* 64. he gives the reaſon why, when he had twelve Diſciples, yet one of them believed not; *For Jeſus knew from the beginning who they were that believed not, and he ſaid, Therefore ſaid I unto you, that no Man can come unto me, except it were given unto him of my Father.* You ſhall ſee it evident (ſaith he) among your ſelves, all among your ſelves do not believe; Why? becauſe thoſe only believe that are drawn by the Father, and are given to me by the Father, and to whom the Father doth give Power to believe.

5. Therefore by this alſo mangnify the free Grace of God in calling you, and in working Faith in your Hearts. Do not only conſider that you had the three Perſons thus concurring, but likewiſe that they have called you out, and not others; and that tho the ſame Goſpel is preached to others that is preached to you, who come and hear the ſame Sermons which you do, yea and it may be their Hearts are mightily moved by the Holy Ghoſt; yet thou haſt Faith wrought effectually in thee, which is not in them. What is the reaſon? becauſe that was done in Heaven for thee by all three Perſons which was not done for them; and they were not given to Jeſus Chriſt by the Father, and therefore he did not give his Spirit effectually to dwell in their Hearts. By this Conſideration alſo magnify the free Grace of God.

CHAP. IV.

Of a Believer's being drawn unto Chriſt by the Father. The Reaſons why it is the proper Work of the Father to draw the Soul unto Chriſt.

JOHN vi. 44.

No Man can come unto me, except the Father which hath ſent me draw him: and I will raiſe him up at the laſt Day.

THE Subject I have next afore me, is, a Believer's being *drawn to Chriſt*, and that by *the Father*, and the Soul's treating with Chriſt for its Salvation. My Aſſertion is, That Chriſtians are to make it one great Exerciſe of their Faith, diſtinctly to treat with the Perſon of Chriſt for their Salvation, as well as with God the Father through Chriſt: And this, as at their firſt Converſion to obtain Salvation, ſo afterwards all along in their Lives, to maintain Fellowſhip both with the Father and the Son. But I ſhall firſt diſcourſe how it is the *Father* who teacheth us to know Chriſt, and *draws* us to him; and alſo ſhall ſhew *how* the Father *teacheth*.

1. I ſpeak not of the working the *Principles* and *Habits of Faith*, the *hearing Ear*, and *the underſtanding Heart*; but of the *Actings* of Faith, which the Father draws out in the Soul towards Chriſt.

2. I limit it not unto the *Actings of Faith at firſt Converſion*, but I mean thoſe which are *continued all a Man's Life long*, which are all aſcribed to the Father, as well as thoſe at ones firſt Converſion, as in *Mat.*11.25,26,27. you find it, where *all that is revealed of the Son, is aſcribed unto the Father*. And indeed at our firſt Converſion, our treating with Chriſt is eminently for pardon of Sin, and Juſtification, which are the uſual Inducements of our firſt coming to him: But that's too narrow, for Chriſt in the whole Latitude of him, in his Perſon, and in whatever belongs to him, is that which the Father goeth on to teach us all our Lives long.

3. I yet limit it to the Attainments by *Faith* of *Recumbence*, (a ſort of Faith which is common to all Chriſtians) and my reaſon is, becauſe in the Text 'tis *that Faith* whereof he ſpeaks, which all ſhall be taught: And ſo in *Iſa.* 54.13. and in *Jer.* 31. 34. (which two are the *Prophets* which our Saviour here refers to, ſpeaking in the plural) the Promiſe runs, *They ſhall be all taught from the leaſt to the greateſt.* I ſhall not therefore ſpeak of that *Faith* which only ſome particular Chriſtians arrive to, as Faith of *Perſonal Aſſurance*, accompanied with *Joy unſpeakable and full of Glory*, for that's the Spirit's Work as he is the *Comforter:* But I ſhall diſcourſe of that Faith which is common to *all the Children*, as in *Iſa.*54.13. they are called; and as Salvation is called the *common Savation*, Jude 1. ſo that Act of Faith is the *Act* that is common to all Chriſtians in all States, whereby the Soul caſts it ſelf on Chriſt to be ſaved and juſtified; and ſuch is the Apoſtle's Faith ſaid at firſt to have been, *Gal.*2.16. It is a believing in Chriſt, that *we may be juſtified*; *we believed in Chriſt* (ſays he) *that we might be juſtified:* So they began thus to treat with Chriſt, to have Salvation from him. This is the Faith which I intend, whereby I come to Chriſt, (tho I know not I am the Perſon deſign'd by him in his dying) my Heart being drawn from its being taken with what it knows of *Chriſt* in order to its Salvation; all which I plead to move him to receive me; and to plead which my Heart is ſtrengthned, truſting on him to obtain it.

4. I animadvert here about this Faith of *Recumbency*, that there may be many Attainments in the courſe of this ſort of Faith, which every ſuch Believer arrives not at. So as my meaning is not, that unleſs *all* and every one hath experimented in themſelves all and every ſuch Actings, that they ſhould not have a true Faith of Recumbence; but my intent is to mention no other Acts than what ſuch a State and Elevation of believing is capable of, and ſo may be attained by all, tho their Faith for their Salvation riſes not up to Perſonal Aſſurance, which much tends to the Comfort of ſuch Believers, and ſerves to provoke them to ſeek thoſe Attainments.

5. I animadvert, that I aim not to ſet down in a method theſe Workings, and Actings of Faith on Chriſt in ſuch an Order as to ſay, this is firſt wrought, then follows that, and ſo a third: For God himſelf in his Workings doth not always uſe one and the ſame Method, but according to his good Pleaſure. God's ways of wooing us to his Son, and Chriſt's winning of our Hearts to himſelf, are as the way of a Man with a Maid (as *Solomon* ſpeaks of their Wooings) various; and as occaſions lead on to their Diſcovery, Temptations being divers, the Diſcoveries which anſwer them are various. So as what I for my Method's ſake may handle firſt, God may have wrought laſt in thy Soul; and what I ſhall mention laſt, or in the middle of this Diſcourſe, God may have wrought firſt in thee. But firſt and laſt ſuch Dealings of his as follow uſe to be tranſacted with us, and in us, in the way of believing.

6. When I limit it thus to Faith of *Recumbency* upon Chriſt, where may fall out many Experiments I ſhall mention, which every particular Perſon hath not yet attained to, who yet is a true Believer; for they are the Experiments of a Man's whole Life in this way of Treaty which I aim at; yet ſome or other of theſe Experiments will ſute the loweſt of all, in that lower Form. But however, tho a Man ſhould continue all his days but a Recumbent, he is yet capable of them at one time or another.

7. Into this drawing of our Souls to Chriſt by the Father, I ſhall not draw in the handling of the preparatory Works: As the work of Humiliation for Sin, Contrition, Self-emptineſs, Regeneration, and the like, which yet the Father in drawing us unto Chriſt maketh uſe of; but the Work it ſelf is properly the Spirit's, to

whom our firſt Regeneration is attributed; *That which is born of the Spirit is Spirit,* John 3. 6. This is alſo the Effect of *John Baptiſt's* Miniſtry, who baptized with the Spirit, as with Water, which Spirit did regenerate: *Luke* 1. 16. *Many of the Children of* Iſrael *ſhall he turn to the Lord their God.* And in *Iſa.* 40. (in which Chapter his Miniſtry is propheſied of) the Effects of it on Mens Hearts are expreſly attributed to the Spirit; *ver.* 7. *The Spirit of the Lord blows upon it*, blaſting through the ſight of Sin all the Excellencies that Men glory in. And this Miniſtry, as preparative to the Actings of Faith, muſt laſt to the end of the World: As Chriſt himſelf preached it, *Mark* 1. 15. *to repent*, in order to receiving the Goſpel; ſo when he ſent his Apoſtles out, he gave this Commiſſion, that *Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations,* Luke 24. 47. that is, Repentance in order to receiving Remiſſion of Sins by Faith. But the working the Acts of believing, and to teach and inſtruct Souls to come to Chriſt, this is the Work of God the Father, and is my Subject.

Obſ. *That to teach and inſtruct Souls to come to Chriſt, and to draw them to Chriſt, is the Father's Work; even as to make known the Father in his Love and Grace, ſo as to draw us to believe on him, is the Work of Chriſt the Son.* It is the Honour our Saviour Chriſt hath given his Father in this Text, *John* 6. 44. interpreting that great Promiſe made to the Church of the New Teſtament, (*Iſa.* 54. 13. that *they ſhall be all taught of God*) to mean, that it is God the Father who teacheth, and draweth Souls to come to Chriſt himſelf; And he repeats it again, *ver.* 65. of this Chapter, that *none do come, unleſs it be given them of the Father.* We all know that all three Perſons do concur in every outward Work; but yet ſo as ſome one Work is more eminently attributed to one Perſon, and another to another. And this of revealing Chriſt, and drawing to Chriſt, is more properly attributed to the Father; as to reveal the Father is attributed to the Son; and to reveal both Father and Son in the way of perſonal Aſſurance, is attributed to the Spirit, who is therefore called *the Comforter.* I ſhall give a Scripture or two to prove it; *Mat.* 11. 27. *All things are delivered unto me of my Father; and no Man knoweth the Son but the Father; neither knoweth any Man the Father, ſave the Son; and he to whomſoever the Son will reveal him.* And whereas you may object, that it is not there affirmed, *none knows the Son but the Father, and he to whom the Father ſhall reveal him*; and that this laſt Clauſe is not added in Chriſt's Speech: The Anſwer is, That there being that Addition concerning the Son's knowing the Father, *that none knows the Father but to whom the Son reveals him*, it doth by the Law of Parallels imply, that the like is alſo to be added to that of the Father's knowing the Son. But the ſecond Anſwer is, it is expreſly affirmed before, and was the Occaſion of this his Speech; for he had ſaid, *Father, I thank thee that thou haſt revealed theſe things to Babes.* And the things revealed were himſelf, and Faith to lay hold upon himſelf: for he doth upbraid the City, that they had not entertained his Miniſtry in his preaching the Goſpel; the Subſtance of which was his preaching himſelf; and to believe on him; which thoſe Babes had received. And the Apoſtle aſcribes it expreſly to the Father that had revealed it to him; *Gal.* 1. 15, 16. *When it pleaſed God who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen.* He ſpeaks eminently of God the Father's revealing his Son at his firſt Call; which alſo the Father continued to do, and went on further and further to do all his Life long: for it was to this end, that he might preach him among the Gentiles, which the Apoſtle went on to do, and accordingly grew in Knowledg, and in the Revelation of Chriſt all his Life long, that he might ſo preach him. You have the ſame, 1 *Cor.* 1. 9. where the calling of us to Fellowſhip with his Son is eminently attributed to the Father: *God is faithful, by whom we were called unto the Fellowſhip of his Son Jeſus Chriſt our Lord.* And his Calling there is not only by Commiſſion, as when a Man is called to an Office; but operatively; and it is unto the whole Fellowſhip of Chriſt, from firſt to laſt, that we enjoy. And it is the Father who is meant in both Places, for he calls Chriſt his Son.

There is a great Harmony in Theological Reaſon, why this working of Faith in the Soul to Chriſt, why this wooing Work ſhould belong to the Father.

1. The Father was he that choſe our Perſons for his Son; *Thine they were, and thou gaveſt them me*, ſays Chriſt, *John* 17. 6. It was the Father that commended

us to his Son at firſt, and preſented us to his Son in all the Glory of which Jeſus Chriſt, if he would but take us and own us to be his, ſhould be the Auther. He did it to allure him, he did ſpeak to his Heart to die for us, as you have it, *Pſal.* 40. 6, 7. 8. which is quoted in *Heb.* 10. 7. *Lo, I come to do thy Will, O God.* It is added in the Pſalm, *Thy Law is in my Heart.* It was God the Father commanded him; alſo it was he moved him to it, and drew him to it, (to ſpeak in the Words of the Text) and did write the very Law of it in his Heart, for the Law written in his Heart hath reference to his dying for us, and being Mediator for us. He wooed him, and told him, he would love him, if he would die for us; *John* 10 17. *Therefore doth my Father love me, becauſe I lay down my Life.* Now then who ſo fit a Perſon as the Father to woo us, when we are to be won, and our Hearts to be brought to Chriſt? and to whom is it more proper to woo for his Son than the ſame Father that commends his Son to us? And who is fitter alſo than the Father to move the Matter to us, to teach us and inſtruct us, and commend his Son to us, and to draw us to take him, and to write this Law in our Hearts, as the greateſt Obedience we can perform to him? I ſpeak not of the Miniſtry of Humiliation in that Work going before, but of the wooing Part, which is proper to God the Father.

2. Our believing is a receiving Chriſt, it is a giving our ſelves up to him as to our Lord and Husband, and it is proper for the Father to woo for him, becauſe all other Fathers have the Power of beſtowing their Sons or Daughters, and therefore God hath it much more. *Hagar*, tho but a Woman, yet had a Right, and exerciſed the Power of getting a Wife for her Son. To give in Marriage is oft ſpoken of in Scripture to be by Parents, and thus it is here in *Pſal.* 45. (where Chriſt is repreſented as the Husband, and the Church his Wife) Who is it that ſpeaks to the Church, to love her Husband, to worſhip her Husband, and to forſake all for him? It's God the Father, *ver.* 10. *Harken O Daughter, and conſider, and incline thine Ear*, &c. This is God the Father ſpeaking of Chriſt unto his Church. But you will ſay, this is not found amongſt other Fathers, that they ſhould condeſcend to woo the Wife for their Sons, but it is enough for them to give their Conſents, and leave it to their Sons to gain the Heart themſelves. Thus it is amongſt Men, and the Reaſons for it amongſt Men are plain, which will not hold as to God.

1*ſt.* Fathers are Strangers to the Perſon whom the Son is to woo, and ſo leave it to his liking, it is enough for him to give his Conſent and Leave to get the Perſon's Heart. But the Caſe here is otherwiſe, for every elect Soul is the Daughter of God, even in Election, before Converſion; and as he knows his Son, ſo he knows the Soul, he knows his Daughter too, not only as made his Daughter by Marriage to his Son, but as originally choſen by him. As *Eve* is ſaid to be the Daughter of God by Creation, as *Adam* was the Son of God by Creation, (*Luke* 3. 38.) ſo it is here. Therefore he leaves it not to his Son only to ſpeak for himſelf, and gain her, but he out of the ſame fatherly Intereſt which he hath in the Soul, as well as in his Son, (tho he hath Intereſt in her as his Daughter, which is a lower Intereſt than what he hath in his Son) wooes her.

2*dly.* Marriages amongſt Men ſtand upon equal Terms, and Perſons of a like Rank uſe to marry together; and the Father will not condeſcend in that caſe to woo for the Son; no, it were uncouth if he ſhould, and not proper. But the Church, and every poor Soul, is the unworthieſt Creature to be match'd ſo glorioufly to Chriſt that ever was. Nay, it was an Enemy before, an utter Enemy, utterly averſe; ſo that it becomes a Matter not only of Love, but of Grace and Mercy, for to have this Soul gained and brought in to Chriſt. And it is Fulneſs of Mercy and Grace to woo ſuch a Soul, and an infinite Condeſcenſion ſo to do, and none greater but that of God's giving his Son to die. And ſince it thus belongs to Grace, the Father will have the Honour of it as well as the Son, for you read of the Grace of the Lord Jeſus, and of the Father, and ſometimes both put together, 2 *Theſſ.* 1. 12. Is it a Matter of infinite Grace, the Perſon being ſo low and unworthy? In that caſe ſaith the Father, I'll be your Spokeſman, for it is Matter of Grace. It is not matter of pure Affection as a Husband hath to a Wife, but it is a matter of Grace which I have to ſuch a Soul; I will therefore ſhew it in this my wooing ſuch a Soul. O! this is infinite Condeſcenſion in the great God.

3*dly.* The Father doth ingage to woo us to come to Chriſt, becauſe he promiſed his Son when he wooed him to die for us, and gave us to him; and he promiſed that when we came to be converted, he would give us, and would draw us to his Son; *John* 6. 37. *All that the Father giveth me ſhall come to me*; *and him that cometh to me, I will in no wiſe caſt out.* Our Saviour Chriſt doth not ſpeak like a Wooer there, for all he ſaith is, I will not refuſe them if they come. He hath indeed an hand in drawing the Soul; *When I am lifted up* (ſays he) *I will draw all Men after me*, *John* 12. 32. but he doth it ſecretly, and thoſe thou haſt given. But what is the Meaning of thoſe Words, *John* 6. 37? It is reſolv'd into this, That his Father in giving them promiſed they ſhould come to him, and therefore the Father draws them; and it is therefore the Work of the Father. In *Pſal.* 110. the Father ſpeaks to Chriſt, and he promiſeth there, that they ſhall be a willing People to him, *ver.*1. *The Lord ſaid unto my Lord*, (*i. e.* God the Father ſaid to his Son, the great God *Jehovah* ſaid to his Son) *Sit thou at my right Hand until I make thine Enemies thy Footſtool*; and I will deſtroy thine Enemies for thee. And *ver.* 3. God the Father makes this Promiſe to him, *Thy People ſhall be willing in the day of thy Power.* It is the Father's Promiſe; I will bring the Will and Heart of thy People off to thee, and thy People ſhall be willing in the day of thy Power, when the Goſpel comes.

Uſe 1. Let us then encourage our ſelves in the Hope, that the Match is like to go on, if God the Father thus ſtrikes in, and God the Son alſo. Hath God begun with thy Soul to repreſent Chriſt to thee, to take thy Heart? Doſt thou ſet thy ſelf to ſeek him, to have him? thou haſt not only thy Husband Chriſt to draw thee, but thou haſt his Father to draw thee; and he is thy Father too; and that Match will thrive, and muſt go on.

Uſe 2. Wouldſt thou ſee and know who it is that is at work in thy Heart? (thou poor Soul that lay at God day and night to give thee Chriſt, and have thy Heart inflamed towards the Lord Jeſus) doſt thou know who it is that is at work in thy Heart all this while? who? It is the Father of our Lord Jeſus Chriſt. Perhaps we have had little Knowledg of this, to return the Thanks to our God, and Father of our Lord Jeſus Chriſt, whereas indeed it is he does it. Thou haſt not one degree of Fellowſhip with the Son, but God the Father draws thee to it. Not that any Man (ſaith Chriſt, *John* 6. 46.) hath ſeen the Father: None ſeeth the Father while he is doing of it, for he doth it ſecretly, and doth not tell you, I the Father am drawing of you. No, but ſtill he holds up Chriſt to you, and Chriſt will come and tell you of his Love afterwards. The Father does not come in to me here as an Object of Faith in his Work. When he works, he doth not ſay, I am he that works it: He doth not come with Authority and tell thee, I thy Father draw thee, but he is the Efficient that draws, tho he propoſe not himſelf objectively nor authoritatively. As Chriſt ſaid to *Peter* when he waſh'd his Feet, *What I do to thee, thou ſhalt know hereafter:* So God the Father comforts himſelf (if I may ſo ſpeak) with this, or reſerves this Glory to himſelf, that we ſhall know one day what he is doing. *In that day* (ſays Chriſt, *John* 16. 25.) *I will ſhew you plainly of the Father.* The Father had wrought all this while, but ſecretly, and had not diſcovered himſelf; and tho Jeſus Chriſt in his Doctrine had taught the Apoſtles, and inſtructed them about the Father, yet alas poor Creatures, they did not underſtand it! they did not take it in; it was but as a ſpeaking to them in Proverbs; *But in that day* (after his Aſcenſion) *I ſhall ſhew you* (ſays he) *plainly of the Father*, ver. 25. What do I quote this for? To ſhew that tho theſe poor Diſciples had heard ſay, It was the Father that drew them to believe, and they found the Work upon them to be powerful and effectual: Yet it was obſcure to them, that it was he that did it, but he tells them, that the Time cometh (which Time muſt be after his Aſcenſion) when he would tell them plainly, It was the Father did it. It was the Father (tho now unſeen, and ſpoken of in Parables and Proverbs) that drew thy Soul in Morning by Morning; and thou wilt give all the Glory to the Father one day. *O what manner of Love is it* (*viz.* of the Father) *that we ſhould be call'd the Sons of God!* 1 John 3. 1. O what manner of Love is it, that the Father ſhould woo us to be his Children, and to receive his Son, and ſo to be his Sons; for herein he *gives us Power to become the Sons of God*, John 1. 12. It is enough for other Fathers to give Conſent, and leave it to their Sons; but here in this caſe, as Jeſus Chriſt came down from Heaven to redeem and purchaſe his Church and Spouſe, ſo God the Father comes down into the Hearts of Men, and draws them, and does it immediately. I do not ſay he doth it by his Spirit, as if himſelf did it not. 'Tis true, the Spirit doth join in it,

and

Part I. and ſo doth the Son, but the Father does this himſelf immediately. Is it not a mighty thing that the Father ſhould teach us to woo his Son, and become a Tutor to us, and an Inſtructor of us. What Condeſcenſion would it be in Kings to tutor their Children. Poor Creatures! we are no more able to woo Jeſus Chriſt, than the meaneſt Country Creature, one that walks up and down the Streets in all Rags and Poverty, is able to woo a King. But the Father comes and teaches us to woo Jeſus Chriſt, and makes Repreſentations of Chriſt to us. He made the Match with *Adam* and *Eve*; and as *Adam* was his Son, and *Eve* his Daughter, he wooed her Heart for him. And he who created her Body and Soul, and made her a Woman, and gave *Adam* her Heart, gives the Heart of every Chriſtian to his Son. You then that know the Lord Jeſus, magnify the Father for ever, that hath called us to Fellowſhip with his Son.

CHAP. V.

That the Father teacheth us to know Chriſt as the great Object of our Faith. That he inſtructs us that eternal Life is to be found, and obtain'd only in Chriſt his Son. That he teacheth us to ſeek this Life only in him. That he teacheth us to look to the Perſon of Chriſt, and to ſeek and deſire an Intereſt in himſelf, as well as Salvation by him. How God the Father teacheth us to know Chriſt his Son, and what are the Effects which his Inſtructions have upon us.

I Come to the other Part of my Subject; as I told you it was the Father drew you to Chriſt, ſo the other Part of the Subject is this, That the Father teacheth us to know Chriſt as the Matter of his teaching, and inſtructs us in what concerns him that may woo us, and teach us to come to Chriſt. As he draws us, ſo he uſeth Variety of Cords, or Motives, or Perſwaſions, to draw.

I ſhall firſt ſhew what it is materially that the Father teacheth us, and then I ſhall ſhew you the Manner how he teacheth. It were infinite to run over all the Particulars concerning Chriſt that the Father teacheth. There is a great Variety herein, and ſomething takes hold on one Man's Heart, and ſomething on another, as they are ſcatter'd up and down. All the Doctrines which Chriſt delivered that we read of in the Goſpel of *John*, and which perſwade to come to himſelf, are all of them the Words of the Father. *The Word which you hear is not mine, but the Father's which ſent me*, John 14. 24. And thoſe Words doth the Father himſelf ſpeak inwardly to the Soul of a Man. It is a large Field to ſhew you what he teacheth concerning his Son Chriſt: I think it therefore the beſt way to give you what is ſaid in one Scripture, which expreſly ſets down what is the Father's Record, 1 *John* 5. 11, 12. *This is the Record that God hath given us eternal Life; and this Life is in his Son. He that hath the Son hath Life: and he that hath not the Son of God, hath not Life.* This is the great Record of God the Father concerning his Son: And he that believes not the Record God gives of his Son, makes God a Liar. Here is the great doctrinal Record ſumm'd up to you, and it is ſhort and brief. But you may ask me, Was this Record given to draw Men to believe? Is it ſo intended? I anſwer, that tho it intends Aſſurance, yet it intends alſo the Matter which God hath recorded to cauſe Faith, and to bring Men on to believe. This is plain from *v.* 13. *Theſe things have I written to you that believe on the Name of the Son of God, that ye may know that ye have eternal Life, and that ye may believe on the Name of the Son of God.* There is Aſſurance, but ſuppoſe you want Aſſurance, yet there is what may draw you to believe, *that you may believe on the Name of his Son.* It is to bring Men on to believe, and therefore in the Words before he ſaith, *He that believes not makes God a Liar, becauſe he believeth not the Record God gave of his Son.* That which cauſeth them that believe further to believe, cauſeth one that doth not believe to come in to believe. It is not deſign'd for them that have Aſſurance: How is that prov'd? Becauſe the Apoſtle ſaith, *He that hath not the Son, hath not Life:* and therefore what he ſpeaks is to draw Men on to believe. Let us ſee what things they are God hath recorded of his Son for to believe concerning him, that we who do believe may believe further.

1. The firſt Record is, that the Father hath given us eternal Life. By *US* here is not meant only *US* that believe already, but it is as well intended to induce others to believe. He hath given *US*, i. e. *US* Men: He hath given amongſt us (give me leave ſo to expreſs it) eternal Life. As if a Man goes to a College, they of the College tell him, ſuch a Founder hath given us ſuch a Fellowſhip or Exhibition, tho every one is not capable of that Fellowſhip or Exhibition, but yet it is given to the College, and they all can ſay, it is given to *US*, *i. e.* to that Body amongſt us for ſuch Uſes. Thus to give is taken plainly, *John* 6. 32. *My Father giveth you the true Bread from Heaven.* He ſpeaks to them that never did believe; Yet (ſaith he) my Father gives to you eternal Life; to you the Sons of Men, that Grace, that Mercy is given *before the World began*, 2 Tim. 1. 9. It is made known to all the Sons of Men to whom the Goſpel is preached, as that which is given amongſt them; and there are thoſe among them which hear this Grace of the Goſpel to whom it ſhall be given effectually, and therefore it may well be indefinitely expreſſed, that God intends eternal Life to the Sons of Men. This is a great thing in the Heart of God, which God the Father doth reveal to a poor Soul, that his whole Purpoſe, Intention, and Reſolution, which he will never be fruſtrated of, is to give eternal Life unto the Sons of Men. This is his Heart, his whole Heart, and thus much of his Heart he doth reveal of himſelf, that his Purpoſe is in and thorow Jeſus Chriſt to give eternal Life, *John* 3. 16. He hath given eternal Life with the moſt ſerious Purpoſes and unchangeable Reſolutions to the Sons of Men. Tho he doth not tell you the Names of the Perſons, and ſo declare who they are, yet he declares that he gives it to them that believe; therefore you that hear it, believe and come in.

2. He ſays, I have given eternal Life, but how muſt you have it? This Life is conveyed to Men in my Son, (ſaith God) and by my Son, and there is no means elſe whereby you may have eternal Life. Jeſus Chriſt is the common Receptacle of Life eternal, for God hath made Jeſus Chriſt his Son to be the Fountain of Life, to be the Bread of God that ſhould give Life to the World; *John* 6. 39. *I am the Bread of Life that came down from Heaven, and giveth Life unto the World.* This Life is only to be had in his Son; and if you will have Life, you muſt go to him, for it is in him. God the Father did never vocally preach the Goſpel in the New Teſtament but once or twice, and then he ſpake from Heaven himſelf, and not his Spirit: and what ſaid he? *Mat.* 17. 5. *This is my beloved Son, hear him*; *i. e.* take him, receive him, go to him. Well, tho God doth not ſpeak vocally now with an outward Voice, but ſecretly in the Souls of poor Sinners; yet he ſays, *This Life is in my Son, there I have laid it; you cannot have it from me, but him: He gives his Fleſh for the Life of the World, and there is not any thing elſe in Heaven or Earth will give you Life: Nay, I can give you Life no other way* (*i. e.* according to his own Appointment in the New Teſtament) *but by having my Son.* The Soul ſees its not having Grace, as Humiliation, Contrition, but it muſt have the Son if it have Life. I have ſometimes thought that if I had the Life of Grace in me, I had the Son; but it is contrary here, you muſt have the Son if you have Life. You muſt not go to God for the Righteouſneſs of Chriſt only, and not go to the Son himſelf. You muſt do more, you muſt go to Chriſt for Life; *This Life is in my Son*, ſays God. You muſt not go to God for Chriſt's ſake only, but you muſt go to Chriſt. I do not ſay that you have no Grace elſe, for you may have gone to him for his Son's Righteouſneſs, and for his Favour; but yet you muſt take his Perſon in too; *John* 6. 53. *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.* The Father cauſeth Souls to ſee a neceſſity of coming to his Son at laſt. If you could ſuppoſe you could give your Body to be burnt, and had all Faith, and knew all Myſteries, all would be in vain; if you have not the Son you have not Life: *Except you eat my Fleſh* (ſays Chriſt) *you have no Life in you.* The Father puts Souls upon a neceſſity of going to Chriſt.

3. I obſerve, that the Father doth allow in his Record, that a Man ſhould, out of Love to himſelf, ſeek Life in Chriſt, and Salvation in Chriſt. He allows thee to go to him to be ſaved, for it is what God bids thee do, and prompts thee to it. His Record doth declare it to thee; nay, it is the firſt thing he mentions: for before he tells you, *Life is in my Son*, he tells you, *eternal Life is given amongſt you*; and

bids you ſeek it. That Aim of going to Chriſt for Salvation, is an allowed Aim by God the Father in the Record concerning his Son: Nay he threatens you, that you ſhall not have Life if you do not go to him; *You will not come to me* (ſays Chriſt to the Phariſees) *that ye might have Life*; Joh. 5. 40. Every Soul that comes to Jeſus Chriſt, comes at firſt for Life; *We believed in Jeſus Chriſt* (ſays the Apoſtle, *Gal.* 2. 16.) *that we might be juſtified*: it was a ſelf-aim in them, *You will not come to me to be ſaved*; this the Father ſets on in a Conviction to the Heart, and he puts Men on a neceſſity to come to Chriſt, and allows ſelf-love in coming. The Argument is invincible, God in ordaining your Salvation did ordain it chiefly for his own Glory, and yet he had infinite Love to you: and doth this Love of God to you ſtand with God's Glory? then certainly your aiming out of Self-love at your own Salvation ſtands with the Glory of God in ſaving of you, and this is in order to believing. But withal he tells Men this, *This Life is in my Son.* If you aſk, where doth it lie? it lies in my Son (ſays God) and in having him you have Life, for Eternal Life lies not in any thing out of the Son of God; no, it lies in himſelf: Therefore there is no danger in any Man's ſeeking Jeſus Chriſt for his own Salvation, for he ſeeks it in Chriſt himſelf: For if thou ſeekeſt Happineſs in the Son of God, and Life in him, thou mayſt make Self-love thy Aim as much as thou wilt, he is your Life, *Col.* 3. 2, 3. and Chriſt lives in you, *Gal.* 2. 20. People deſire Heaven, do you know what Heaven is? it is to live in God and with God for ever, and you place in God glorified above your ſelves that Happineſs you ſeek.

4. He puts you upon ſeeking his Son, and puts you on coming for his Son as that which above all concerns your ſelves. How is that proved? *He that hath the Son*, (ſaith he) it is a powerful Phraſe, it is a Marriage Phraſe: To have him, to enjoy his Perſon, (ſays a poor Virgin that truly loves him) is more than all. I deſire to have him to ſave me, to have him that I may have Eternal Life, but I principally deſire to have himſelf. This is the Record which God the Father gives concerning his Son, to draw Men on to believe.

5. God the Father directs us to ſeek to have Chriſt as the Son of God, as well as a Saviour. *He that hath the Son* (ſaith he) *hath Life*; we muſt then come to him as the Son, and give up our ſelves to him as the Son, as well as regard him as the Author of Life and Means of Salvation to us: It is not having the Redeemer only, but it is having the Son; as he lives by the Father, ſo we live by him; and as Chriſt ſays, *My Father is mine, and I am his*: So the Soul comes to be Chriſt's, and Chriſt becomes its Salvation and Life. Obſerve what the Apoſtle ſays, *Gal.* 2. 20. the Life I lead in the Fleſh it is by Faith of two things, or of Chriſt conſidered in two Notions, *as Son of God*, and as *Redeemer*, *who loved me, and gave himſelf for me.* If you rightly examine the Story of the Diſciples believing in Chriſt, recorded in the 1*ſt*, 2*d* and 3*d* Chapters of *John*, you will find that ſometimes they ſay, they had found the Saviour of the World, ſometimes they would ſay they had found the Son of God, and ſometimes the Son and Saviour: You are therefore to have him as Son of God, and to believe in him, and to love him as God loves him. What doth God love him for? What, only becauſe he died for you? No, he loves him above all becauſe he is his Son. Now you are to have the Image of God's Heart in your Hearts, you muſt have an Heart after God's Heart toward the Lord Jeſus. You love him becauſe you come to him to be ſaved by him; but if you love him as God doth, you muſt come to him as the Son, and love him as the Son, the Glory of whoſe Perſon is infinite. This is the Record God gives of him, that you muſt not only look at Chriſt as an Ordinance to ſave you, but as the Son. I do not ſay all this is done for a poor Soul at firſt Converſion, but this is the Record God teaches you and will bring you to, *viz.* not only to ſeek his Redemption, but to have his Son, and to have your Hearts flaming in Love after his Son.

Secondly, I come now to ſhew how God doth teach theſe things concerning his Son. Will you know how the Father teacheth, and when it is his Teaching? His Teaching is not to teach you the Doctrinals of Salvation and of the Son, for he leaves that to Miniſters, and to the Bible, to teach you the Doctrinals only in a doctrinal way. But God the Father's Teaching,

1. Is to bring the Knowledg you have of Chriſt home to your Souls, to ſay to your Souls, *Pſal.* 35. 3. to ſpeak to your Hearts, *Hoſ.* 2. 14. They all heard Chriſt's Sermons, but *thoſe come to me* (ſays he) *that have heard and learned of the Father*,

Joh. *6.* 45. The Father doth not ſpeak to us of his Son vocally, as I told you he ſpake of his Son to *Adam*, (the giving of the Ten Commandments was by the Miniſtration of Angels) but he teacheth your Hearts. What is the meaning of that? Among all the Notions which you have of Chriſt as the Object of Faith, if there is but one Notion of Chriſt ſet home upon the Soul, (I call it an intuitive Beam of Light of the Knowledg of Chriſt) that is the Notion the Father teaches; and all the Knowledg thou haſt otherwiſe is not the teaching of the Father, nor will ſave thee: No, it is what he teaches thy Soul, what he opens thy Heart to receive, that is ſaving. If you would go to Chriſt with all the Knowledg that notionally you have, and ſpread it before him, and woo him, it would not take effect; but if thou feel ſuch a Light brought into thy Soul concerning Chriſt that comes to thy Heart, go to Jeſus Chriſt with that one Notion, and he knows his Father's Voice in thy Heart, and he accepts thee, and liſtens to thee. When a Man comes to die that hath a great deal of Knowledg, 'tis one little Promiſe, one Beam of Light that comforts him, and he hath that Inſtruction ſealed to him, *Iſa.* 50. 4. *He wakeneth Morning by Morning; he wakeneth my Ear to hear as the learned.* It is a Prophecy how God the Father taught Jeſus Chriſt, he did not know every thing at once, but Morning by Morning he knew ſomething ſtill of himſelf: Thus the Father comes and awakens thine Ear, and cauſeth thy Soul to be attentive, and brings home ſomething to thy Soul: Thou mayſt read the Bible all the day afterward, and not underſtand ſo much as to have it brought thus home, and thy Heart awakened.

2. A ſecond thing he teacheth; he doth take thy Heart with what he ſaith thus to thee, by an intuitive Beam. I compare this to the Beams of the Sun in a Burning-glaſs, as they burn the thing they fall upon, ſo this Beam from God takes and inflames the Heart. The poor Diſciples (*Luke* 24. 32.) talked with Chriſt, and knew not that it was Chriſt, till *he opened their Underſtandings*, v. 45. and then (ſay they) *Did not our Hearts burn within us?* &c. There is an Inflammation of the Spirit, a taking of the Heart that accompanieth ſuch Teachings as the Father teacheth. A Father's teaching imports Affection, which doth draw, 1 *Cor.* 8. 3. *If any Man love God, the ſame is known of him*; *i. e.* is made to know God, (ſo *Beza* and *Auſtin* read it) whom God hath made to know; ſo that ſtill when God teacheth, there goeth Affection with it. As there he ſpeaks of Love, I ſpeak of believing; when the Father comes and teacheth, and brings in the Light of Chriſt, then the Affections, the Will, the whole Heart follow, there is longing, thirſting, eager Deſires.

3. The manner of his teaching is expreſſed, *Eph.* 4. 20, 21. *If ſo be that ye have heard him, and have been taught by him, as the Truth is in Jeſus.* He ſpeaks of ſuch a teaching as all Chriſtians have, for he ſpeaks it of ſuch a teaching as makes them holy. It is ſpoken of Chriſt himſelf, of Chriſt properly, therefore he ſaith, *as the Truth is in Jeſus.* The words are a plain diſtinction of a double Knowledg: There is a Knowledg which is not as the Truth is in Jeſus; but if you have been taught the Truth as it is in Jeſus, *that* is the Father's teaching, and *that* is his Son's teaching. Truly, if the Goſpel of *John* had been written before *Paul* writ this Epiſtle, I would have ſaid *Paul* had alluded to thoſe words of *John*, for he hath all three words, *Heard, Read, Learned of the Father.*

But you will ſay, is it a falſe Knowledg which Carnal Men have of Chriſt, who are not taught of the Father? Truly, I ſay, it is not a true Knowledg, it is falſe in regard it is not as the Truth is in Jeſus: It is not a Fantaſtical Knowledg, but it is a Fantaſmatical Knowledg. Now what is it to be taught Chriſt as the Truth is in Jeſus? It is a real Knowledg, 1 *John* 5. 20. *He hath given us an Underſtanding to know him that is true:* He ſpeaks it of the Father, but it follows of Chriſt too, to know the true Chriſt: There is a Parelion of Chriſt, you call it a falſe Sun, but the true Sun always out-ſhines it, and the other is but a Shadow; but this is to know Jeſus Chriſt in the Subſtance of himſelf. If you ſee the Picture of a Man, it is a knowing the Man, but it is not a knowing the true Man indeed whoſe Perſon it repreſents. As God the Father did beget his own Son from Eternity, ſo he begets that real Idea of the Lord Jeſus Chriſt in a poor Believer that never entred into the Heart of any other Man: So that the Believer can ſay, I have been with Chriſt to day, as one ſaid, Jeſus Chriſt and I have been together this day, I ſaw him this Morning. He who ſees the Son and believes on him hath Life, *John* 6. 40. it is a real, ſolid, ſubſtantial Sight, ſo that we have an Underſtanding given anew to know the true Chriſt: It is not the *Phantaſma*, but it is ſomething let in from the Perſon himſelf, that begets that Idea that is taken from the Perſon himſelf. Tho it is hard to expreſs it, yet our ordinary Compariſon thus illuſtrates it. When a Man is aſleep, we call them Phantaſms which in a Dream repreſent Images of Fathers and Mothers, and Perſons that are dead; but if you ſee the Perſon himſelf, you ſay, Man, I am ſure that this is he, this is not a Dream, as the poor blind Man ſaid, *Behold, I ſee*; therefore this is put in by Chriſt and his Apoſtles themſelves, *We know aſſuredly thou art the Son of God*, and that thou cameſt from God. Thus the Father's teaching ſhews you the true Chriſt, whom the Apoſtles have ſeen, heard, and felt, 1 *John* 1. 1, 2. When Chriſt roſe again, ſaid he to his Diſciples, *Feel, here is Fleſh and Bones, a Spirit hath them not*; a *Spectrum* hath them not. When Chriſt is repreſented to the Soul by the Father, the Soul is not deceived, tho it hath not Aſſurance perſonal of its own Intereſt; his Preſence is real, and it is called the real Preſence of the Lord Jeſus; and this is to teach the Truth, as the Truth is in Jeſus.

2. It is ſo to teach you, as to perſwade you that all you know of him is for his Glory, that all tends to the glorifying of him. Look what Particulars the Father teacheth you concerning Chriſt, there goes along with and accompanies that Light, that which tends to glorify the Son; and if you cannot believe that he is yours, there will be ſecret Veins and Strains of holy Affections accompanying your glorifying him in your Hearts, 2 *Theſſ*. 1. 12. *That the Name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the Grace of our God, and the Lord Jeſus Chriſt.* Therefore if the Father teach you any thing about his Son, his Perſon, Sufferings, Juſtification, or the like, there is ſomething in the Heart doth riſe up to the glorifying this Jeſus, 2 *Cor*. 3. 18. *We behold the Glory of the Lord*, which is meant of Chriſt. Thus when *Thomas* would not believe, (*John* 20.) our Saviour, as a means to make him believe, ſhews him his Hands and Feet; his Heart falls down, tho his Knees did not, and he cries out, *My Lord, and my God.* You read in the Evangeliſts of many that receiv'd Cure from him, came to him and worſhipped him with their Bodies and Souls too, as 'tis commanded *Pſal*. 45. 11. *He is thy Lord, worſhip thou him*, ſays the Father to his Church. O when there comes in but a Beam of the Excellency of Chriſt's Perſon, that makes the Believer to glorify him: O how precious is this Lord Jeſus! and the Soul doth ſanctify him in his Heart, in his Will and Affections, and the Soul comes to him for his Blood, and the Father hath taught it ſo to do. O how precious is that Blood, ſaith the poor Soul, if I might have a part in it, that can make Sinners righteous, that can bring in Everlaſting Righteouſneſs, that Sin ſhall never undo me, that can juſtify me from all my Sins in a moment! Perhaps the Soul cannot ſay, I have a Portion in it, but yet it can ſay, I come to him to have it ſo. 1 *Pet*. 2. 7. No Cordial ſo precious as this Blood of Chriſt to juſtify the Soul; and tho the Soul cannot ſay, I have part in this Righteouſneſs, yet it doth ſay, if I had all the Righteouſneſs of Men and Angels, I would account it Dogs-meat, fling it away that I might have his Righteouſneſs. The Soul falls down agaſt at this Righteouſneſs in an Admiration, O how glorious is this Righteouſneſs! So that altho the Soul knows not its Intereſt in it, but remains in Doubts, yet it hath the higheſt Value of it, and ſtands adoring, as *John* did when he ſaid, *Behold the Lamb of God, that taketh away the Sins of the World!* Joh. 1. 29. In ſeeing this Jeſus that hath Sufficiency to take away Sin, the Soul ſtands agaſt, and worſhips him; and tho it doth not fall down on its Knees, yet adores him in its Heart. Theſe are the Teachings of the Father, which have ſuch Effects; and thus you have ſeen how he teacheth. He brings home the light of the Knowledg of God and Jeſus Chriſt to the Soul, he induceth a ſpecial Light, he wakens the Soul Morning by Morning, affects the Heart, takes the Soul, repreſents all in the Truth, in the Reality, as the Truth is in Jeſus, and teacheth the Soul ſo to know Chriſt, as to give Glory to him. For when Chriſt is repreſented as he is a Jeſus, there is a Glory that accompanies that Repreſentation, a Glory which ſo raiſeth the Soul above it ſelf, that it ſtands amaz'd at him, and falls down before him, and glorifies him.

CHAP. VI.

Chriſt our Saviour typified by Noah's *Ark. As* Noah *was inſtructed by God to enter into the Ark for his Safety, ſo God in the Covenant of Grace teacheth us to know Chriſt, and to come to him for Salvation. That our Faith looks both to the Free Grace of God bringing us to Chriſt, as well as to Chriſt. Without Chriſt the Grace of God doth not, nor can ſave us; and therefore it is neceſſary that we explicitely act Faith on him for Salvation.*

ISA. 54. 9, 10, 11, 12, 13.

For this is as the Waters of Noah *unto me: for as I have ſworn that the Waters of* Noah *ſhould no more go over the Earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.*

For the Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed, ſaith the Lord, that hath Mercy on thee.

O thou Afflicted, toſſed with Tempeſt, and not comforted: behold, I will lay thy Stones with fair Colours, and lay thy Foundations with Saphires.

And I will make thy Windows of Agates, and thy Gates of Carbuncles, and all thy Borders of pleaſant Stones.

And all thy Children ſhall be taught of the Lord, and great ſhall be the Peace of thy Children.

In Vol. 2. of his Works

I Have in a Diſcourſe on this Scripture ſhew'd the Parallel betwixt *Noah*'s Covenant about his Entrance into the Ark to be ſaved from the Flood, and the Covenant of Grace: I came to an Uſe, which hath been this, That the Example of *Noah* in his Entrance into the Ark, and making of the Ark, and the like, was a Figure of the Saving-work that God effects upon the Hearts of his People, in bringing them under the Covenant of Grace, and within the ſafe Bounds of it. I ſhall accordingly conſider the Work of Faith wrought in *Noah*, he being made Heir of the Righteouſneſs of Faith. *Noah* was inſtructed by God in two things as Objects of his Faith: The firſt was the Grace of God; *Thou haſt found Grace in my ſight.* The other was the neceſſity of his Entrance into the Ark, which was to him the Type of Chriſt: hence correſpondently to anſwer the Type we have what is ſaid in ver. 13. *They ſhall be all taught of God.* The Covenant of Grace did undertake, (*Jer.* 31. 34.) that God would teach them to know him, and that they ſhould not need any other to teach them. The Grace under the Covenant of the Goſpel teaches us to know two things. The firſt is, to know God in his Grace; *Jer.* 9. 24. *Let him that glorieth glory in this, that he underſtandeth and knoweth me*; As to what? It follows, *That I am the Lord that exerciſeth Loving-kindneſs, Judgment and Righteouſneſs in the Earth, for in theſe things do I delight.* To know God in his Loving-kindneſs, this is what God doth inſtruct his People in, and teacheth them to exerciſe Faith about it. The ſecond thing which the Covenant of Grace teaches us, is, to know Chriſt who is our Ark; *John* 6. 45. *It is written in the Prophets, And they ſhall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* So then theſe two things before me are naturally deduced from the Text and Example of *Noah.* God teaches his People to know him in his Free Grace, and he teaches them to know him in his Chriſt, and inſtructs them in the Nature of Faith in him. From God's inſtructing *Noah* to enter into the Ark, we may infer, that God doth alſo in the Covenant of Grace (which this is a Prophecy of) inſtruct us to know his Son Chriſt, and to come unto him. When the Ark was prepared, God invites *Noah* into the Ark; *Gen.* 7. 1. *And the Lord ſaid unto* Noah, *Come thou and all thy Houſe into the Ark.* Which Words I ſhall by and by tranſlate into pure Goſpel; and I will ſhew you that the very ſame Language is uſed concerning our believing in Chriſt only. I muſt firſt ſhew you this thing, that

that the Ark was the Type of Chriſt, for that is the firſt thing I muſt turn into Goſpel, the Ark into Chriſt. The antient Writers of the Church, the Fathers, (as they call them) ſay, that by Ark is meant the Church. Now it is true that one and the ſame Type often ſignifieth two or three things: As for example, the Temple ſignified the Body of Chriſt, (*deſtroy this Temple*, ſaith Chriſt) it ſignified the Church univerſal, the Body of Chriſt myſtical; it ſignified every particular Soul; *Ye are the Temple of the Holy Ghoſt*, 1 Cor. 6. 19. But this let me ſay, When you ſhall find a Parallel made between the thing, and the thing ſignified, and in particular applied to one thing, you muſt only underſtand it ſo, and there you muſt not underſtand it as a Type of the other. In 1 *Pet.* 1. 21. you have *Noah*'s Ark made a Type of Chriſt, as he is adminiſtred to us in Baptiſm. *The like Figure whereunto*, (having ſpoken of the Ark) *wherein few, that is, eight Perſons, were ſaved through Water*. The like Figure is Baptiſm, whereby we are ſaved: but here Baptiſm, ſignified by the Ark, bears not the Figure of the Church, and that plainly for this Reaſon, becauſe the Ark is the Figure of that wherein we are ſaved (*wherein few were ſaved, eight Perſons*). Now the eight were the Perſons ſaved, and ſaved in the Ark, and they bare the Reſemblance of the Church in being ſaved; but it is the Ark that bears the Reſemblance of that wherein we are ſaved, who is Jeſus Chriſt the Saviour of the World, ſignified and applied to us in Baptiſm. You will ſay it is Baptiſm that ſaves us; but how doth it ſo? Becauſe we are baptized into Chriſt, *Rom.* 6. 3. and it is ſaid to be therefore by the Reſurrection of Chriſt that it ſaves; altho he mentions the Reſurrection as ſignified in Baptiſm, he means his Death too, for he puts that Part, *the Reſurrection*, for the whole. Baptiſm unto the Perſon baptized under the Water, (whether by pouring it upon it, or dipping under it, it is all one, for Baptiſm is called Sprinkling) implies a covering under the Water, and riſing again. How doth Chriſt ſave? *He died for our Sins, and roſe again for our Juſtification*, Rom. 4. 25. And we are ſaid to be *baptized into his Death*, as well as into Chriſt and his Reſurrection, *Rom.* 6. 3. It is the moſt lively Example that ever was; we are baptized into Chriſt, and into his Death, and into his Reſurrection, as ye have it there expreſſed. This Baptiſm thus repreſenting Chriſt is ſaid to be figured out by the Ark. As for the Ark, *Ainſworth*, that holy Man, well obſerves concerning it; *Every Chriſtian* (ſaith he) *is baptized with Chriſt*; *and as* Noah *was in the Ark, ſo we were all in Chriſt repreſentatively, when he hung on the Croſs, and when he roſe*. And ſo we were in the Ark; when that was under Water, we were under Water; when the Ark got up, we roſe up upon the Water. It was impoſſible for the Ark to be overwhelmed, becauſe God took care of it: So it was with Chriſt, God upheld him; and Death, altho he was laid in his Grave, could not have Dominion over him. It was impoſſible for Death to hold him. The Ark too kept *Noah* and the Church, the Ark bare off all, (I need not ſtand to inlarge upon it) there is no Example or Figure (as I know) ſo lively. *Moſes*'s being baptized in the Cloud, and the Red Sea of Baptiſm, (becauſe it was the Figure of it) is nothing ſo lively as this. Now the Ark being thus prov'd to be a Type of Chriſt, wherein we are ſaved, we ſhall next conſider God's Invitation of *Noah* to come into the Ark; *Gen.* 7. 1. *Come thou, enter into the Ark*. I ſhall decipher this out into Goſpel-Language, and give you plain Words for every tittle of it. *Come thou and thy Houſe, and enter into the Ark*. Here is,

1. An Invitation to come into the Ark, like to Chriſt's inviting Sinners to come to him; *Mat.* 11. 28,29. *Come to me* (ſaith Chriſt) *all ye that are weary and heavy laden*. And *Rev.* 22. 17. *The Bride ſaith, Come*; *and the Spirit ſaith, Come, and take of the Water of Life freely*.

2. What is this Coming? It is that which is applied to Chriſt; *John* 6. 33. *He that comes to me ſhall never thirſt*. Coming is believing, for to believe is to come to Chriſt to be ſaved. *You will not come to me* (ſaith Chriſt) *that you may have Life*, *John* 5. 40.

3. The Words of God's Invitation to *Noah* are, *Come and enter*. The Expreſſion is anſwerable concerning Faith; *Heb.* 11. 3. *Through Faith we underſtand that the Worlds were framed by the Word of God, ſo that things which are ſeen were not made of things which do appear*. Thus it is likewiſe expreſs'd, *Mat.* 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you Reſt*. By coming to Chriſt, and believing in him, we enter both into him, and alſo into Reſt.

4. We are ſaid to enter into Chriſt only by coming and believing, whereas we were out of Chriſt before: *He was* (ſaith the Apoſtle, *Rom.* 16. 7.) *in Chriſt before me.* When he did believe, he entred into Chriſt, he came to be in Chriſt, as *Noah* was in the Ark, and ſo was ſaved. Sutable hereunto is alſo that Text in Rom. 8. 1. *There is no Condemnation to them that are in Chriſt*, no more than there was Deſtruction unto them that were in the Ark, for they were brought ſafe to Land. As we thus enter into Chriſt by Faith, ſo we dwell in Chriſt, and continue in Chriſt; 1 *John* 2. 23, 24.

5. Yet it falls well, as God invited *Noah* to come into the Ark, ſo he invited his Family too; *Come thou and thy Houſe.* The Goſpel-Invitation runs thus in theſe very Words, *Acts* 16. 11. when the poor Jailor came, and knows not what to do to be ſaved, *Believe thou on the Lord Jeſus* (ſays the Apoſtle): Do but come into the Ark, and *thou ſhalt be ſaved and thy Houſe.* Thus the Goſpel was preached, (as might apparently be ſhewed at large) ſo that I have demonſtrated unto you, that *Gen.* 7. 1. is plain Goſpel, and the word about believing anſwers it. Chriſt is your Ark, and Faith is your Coming, and by Faith you enter into Chriſt, and continue in him (anſwerably as *Noah* did in the Ark) till thou arriveſt ſafe to Land, *thou and thy Houſe.* Thus you ſee that ſtill the Parallel holds on about *Noah* in his Covenant, and the Work of Faith. I ſhall now proceed to ſhew in ſome proportion, that God teaches us to believe upon Chriſt, as he taught *Noah* to enter into the Ark.

1*ſt.* I ſhall firſt anſwer a Caſe or two: I told you, that Chriſt is the Object of your Faith, diſtinct from Free Grace, or that we are to believe on Chriſt, and treat with him as well as with God's Free Grace. Now the Caſe to be reſolv'd is this: Many Souls (ſome ſuch Souls I am ſure I have known) have been mightily carried out to treat with God the Father and his Free Grace, and they have found an open Door if they will go in at that Room. If they will go to the Father, they find all the Love in his Heart in giving Men to Chriſt, and commanding him to die for them; and they find all this Love to be free and unchangeable, and they find the Thoughts of it to be a Support of Faith; and altho they have not found Aſſurance, yet they are ſo much aſſured of the Will of God, as to know that he is reſolv'd to ſave Sinners, and they know that Salvation muſt flow from it, and that makes them ſeek God, and apply themſelves to Free Grace; and they can turn all other Conſiderations of Chriſt into Motives and Pleas, and ſo lay themſelves at the Feet of God: Yet while they do this, they take it for granted, that all God's Love is through Chriſt, and that he was God in Chriſt reconciling the World to himſelf, or that he had never done it elſe: and ſo tho Jeſus Chriſt is implicitely honoured by them apart and diſtinctly, yet they do not explicitely apply themſelves in a diſtinct manner to the Lord Jeſus. They do not make uſe of Chriſt ſo diſtinctly, altho they go to God through Chriſt. The Anſwer to this Caſe is uſeful and profitable.

1. I ſay, that here are two Objects of Faith, and they are equal Objects of Faith at leaſt, and equally neceſſary: But I ſay too, that where the Father is, there is the Son; *John* 14. 10, 11. *I am in the Father, and the Father in me, and I in you:* And you ſhall know this one day; *and my Father and I am one, and we agree in one*, John 10. 30. Their Hearts are not divided: So that if thou canſt find the Heart of God open to thee, and that there is a full Door open, and that thy Heart is ſtrengthned to go in at it, then for certain thou haſt alſo a Senſe of the Love of Chriſt, and thou takeſt it for granted, that all that thou haſt is through Chriſt, and is from the Heart of Chriſt; and ſo far thou giveſt him the Honour of it. Thou mayſt be ſure of it by this Token, that Chriſt himſelf hath to do with his Father in ſaving us more than with himſelf. He eyes his Will, and regards what he hath ſaid to him about our Salvation, and the undertaking of it, and the carrying of it through; *John* 6. 37. *I came down from above, not to do my own Will, but the Will of him that ſent me;* (thus ſaith Jeſus Chriſt himſelf) *and this is my Father's Will, that he hath ſent me, and that of all that he hath given me I ſhould loſe none.* Now canſt thou go unto the Heart of the Father, and regard him as the Fountain of all that Chriſt hath done; and look on him as giving to Chriſt them that he would have ſaved? Doſt thou ſee that Chriſt hath undertaken to him for thee, and that he hath ſuch and ſuch a Love in his Heart to ſave thee, and that thou haſt a Declaration of it, and the indefinite Promiſe of it in the Goſpel? and do theſe Thoughts take thy Heart, and doſt thou thus treat with the Father, and his Will, and Free Grace for Salvation? Thou herein

in honoureſt Chriſt, for it is no queſtion but Chriſt that came to do his Father's Will agrees to it, and hath it always in his View. He tells us, that he doth his Father's Will, as to the Perſons who are to be ſaved; *John* 6. 37. *All that the Father giveth me ſhall come to me; and him that cometh to me I will not caſt out, for I came not to do my Will, but the Will of him that ſent me, i. e.* to ſave the Perſons that God the Father gave me. Doſt thou go to God, altho he doth not tell thee immediately that he loves thee? This is the Will of the Father, and Chriſt came to do the Will of the Father unto Perſons, and therefore to thoſe Perſons whoſe Hearts are taken with his Grace: And this is a ſign Jeſus Chriſt hath ſatisfied for thee, and makes Application to the Father for thee, *Joh.* 5. 24. *Verily, verily I ſay unto you, he that heareth my Word, and believeth on him that ſent me, hath everlaſting Life, and ſhall not come into Condemnation; but is paſſed from Death to Life.* You muſt know this, that one great End of Chriſt's Preaching was to diſcover the Father, and to ſhew how much the Father's Heart was engag'd in ſaving Man by him, and in ſending him into the World. Now ſuppoſe that in his Preaching, a good Soul had been taken with this Love of God the Father that gave his Son, and that this Soul was drawn out upon that to apply it ſelf to the Father; it herein heard Chriſt, and applied it ſelf to him alſo. He that heareth my words (ſaith Chriſt while he is magnifying God the Father, *Joh.* 5. 24.) and underſtandeth, and believeth on him that ſent me (*i. e.* believes upon him as having ſent me) that Man (ſaith he) hath Everlaſting Life, altho eminently thus his Heart is carried unto the Father that ſent him.

2. The Soul of Man is apt to be intent upon one Object, and ſo to be more flat in another: this is undeniable matter of Experience. O! that I were humbled, ſays the Soul ſometimes, when the Heart goes out to be abaſed for Sin; at another time the Heart is as much drawn out for Chriſt and for his Grace; and while it is drawn out that way, a zealous Love for Holineſs comes in, and then it runs out to that. We cannot be intent upon many Objects with Intenſeneſs of Thought, through a Narrowneſs of Mind. Sometimes all about the Father and his free Grace takes up our Thoughts, and the Soul runs out that way; and ſometimes the Son and ſometimes the Spirit employ all our Thoughts, as indeed we muſt adore every Perſon in his Office: Sometimes we are carried to Communion with the Father, and ſometimes to enjoy it with the Son, and ſometimes to have it with the Holy Ghoſt. Now all this ariſeth from the Narrowneſs of our Minds, and therefore Father, Son and Holy Ghoſt are feign to take their turns, and to be entertain'd by Viciſſitudes.

3. Is the Father diſcovered to thee in his free Grace to draw thy Heart into Communion, while Chriſt is not ſo free to thee when thou attempteſt to go to him? Know this for a truth, that whatever is diſcovered of the Father's Heart, it is done by Chriſt; and whatever is diſcovered of the Son's Heart in dying and riſing, it is done by the Father: therefore thou mayſt be ſure that the Father is with thee when thy Heart is drawn to Chriſt, for that drawing is from the Father; and if thou haſt thy Heart drawn to the Father, it is effected by Chriſt, *Mat.* 11.27. How is it that thy Heart is drawn unto the Son, and thy Heart is all ſet upon Chriſt? it is the Father that doth it, and he doth it ſecretly in the Word he doth teach thee; yet no Man hath ſeen him, he doth it, and doth it ſecretly; and ſo likewiſe no Man cometh to the Father but by Chriſt; thou art no ſooner with Chriſt, and haſt put forth a few Acts of Faith, but he ſends thee to the Father, or thou couldſt not come to him, as thou couldſt not come to Chriſt but by the Father, and as the Father diſcovers him: And therefore be aſſured, that he who hath the Father hath the Son, and he that hath the Son hath him by the Father.

4. It is beſt to have the Heart both drawn out to the free Grace that is in the Father's Heart, and to have the Heart drawn out to Jeſus Chriſt and his Fulneſs. It is beſt for thee to have thy Heart from the beginning (as ſome have had) to know both the Father and the Son, and to continue thy Addreſſes to either. O that is beſt! I will give you a great many Scriptures for it: Thus it was with *Paul* from his firſt Converſion, 1 *Tim.* 1. 14. *The Grace of our Lord was abundant, with Faith, and Love, which is in Jeſus Chriſt.* By *our Lord* there is meant the Father, for he is made diſtinct from Jeſus Chriſt in the next words: *Paul* had an abundant entrance both to God the Father in his free Grace at his Converſion, and he had abundant entrance unto Jeſus Chriſt with Faith and Love drawn out unto him. To the ſame purpoſe is 1 *John* 2. 13. *I write unto you, Fathers, becauſe ye have known him that is*

from the beginning. I write unto you, young Men, becauſe you have overcome the wicked one. I write unto you, little Children, becauſe ye have known the Father. Let that therefore abide in you which you have heard from the beginning, let it remain in you, and you ſhall continue in the Son and in the Father. You knew the Father at firſt, and believ'd on him and Chriſt, and if you will cleave unto your firſt Works, to what you have heard and had from the beginning, to what you have known of God the Father, and of the Son, you will continue in both, and there lies your Comfort; and if you caſt it off, as thoſe Hereticks did, (who knew the Father, but not the Son) thou haſt not the Father nor the Son. Thy Caſe indeed may be ſuch, that tho thou knoweſt both, yet thy Heart is not ſo taken with the one as the other; but yet while thou goeſt unto Chriſt, it is becauſe the Father hath ſent him, and it's his Will that thou believe on him. If thou doſt go unto the Father, it is becauſe Jeſus Chriſt hath died, and they both agree in one: It is beſt to join both, *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.* It is beſt to join the Grace of God and Faith on the Blood of Chriſt, and to have our Hearts equally carried to the one and the other, altho the Father muſt have the Preheminence. This is the trueſt and righteſt Frame of a Chriſtian.

But you will ſay, is not the Knowledg of the Father and his Grace alone ſufficient, altho I have not the other? Is not the ſaving Knowledg of the Mercy and Grace of God ſufficient, altho I do not know Chriſt nor believe on him, and ſo on the contrary?

1. I anſwer, No; Grace alone would not ſave you without a Chriſt, for he is to ſatisfy the Juſtice of God, that ſo Grace may ſave thee, and that God might be juſt, and the Juſtifier of thoſe that believe. I will not enter into *that* Diſcourſe, that through the whole Old Teſtament there was a glimmering of Chriſt, that it began in *Adam* (that Chriſt ſhould deſtroy the Works of the Devil) and in *Enoch*'s Miniſtry, and in *Noah*'s Miniſtry, who as he was Heir of Righteouneſs by Faith, ſo he was the Preacher of it, and is ſaid to preach Jeſus Chriſt in his day. *Peter*, ſpeaking of the Jews how they were ſaved, ſaith, *Acts* 15. 11. *There was a Yoke that neither we nor our Fathers could bear: yet if we believe in the Lord Jeſus, we ſhall be ſaved, as they were*; and how? by the Grace of Chriſt, and by believing on him, and having an Eye to Chriſt. They knew not the way how Chriſt would ſave them, they did not dream it ſhould be by dying, but they had an Eye to him as ſhewed in the Type: There was the Temple, and they looked towards it, and the Mercy-ſeat, *&c.* The Ark was Chriſt, and the Mercy-ſeat was the Favour of God, and the Mercy-ſeat and the Ark were equal. Thus look what purpoſe of Grace he hath to ſave, the Ark which is Jeſus Chriſt, is as large: You have the Mercy-ſeat, the Favour of God; and the Purchaſe of Chriſt, who is the Ark, is equal to it.

2. The Neceſſity of coming to Chriſt was more clearly inſiſted on after the time of Chriſt's Aſcenſion, and the Publication of the Goſpel to all Nations. They are required to believe on Chriſt diſtinctly, and to treat with him diſtinctly, as well as with the Father; and ſooner or later the Elect ſhall do it, and have ſome Glances to Chriſt. Chriſt anſwerably prays, *Joh.* 17. *I pray not for theſe only, but for all that ſhall believe on me through their Word*; we all believe through their Word to this day. How doth Jeſus Chriſt characterize his Church that was to come? he doth it by this mark that they ſhould believe on him, and (ſaith he) *I pray not for the World.* Can you think then that any Man ſince ſhould have Knowledg to grow up to Salvation from a Principle of Nature without Jeſus Chriſt? No, they are left out in Jeſus Chriſt's Prayer. Thus likewiſe Chriſt ſaith, *John* 8. 21. *If you do not believe that I am he, if you do not come to me that ye may have Life, that ye may be ſaved, you will die in your Sins.* There muſt be an abſolute treating with Jeſus Chriſt, a flaſhy Faith is not ſufficient; nor is it enough that you have purpoſed ſuch an Act, but you muſt come to Chriſt, and treat with him, and continue to do ſo to the end. In *Noah*'s Covenant (for I follow the Figure, and I have ſhewed in another Diſcourſe how it was a Type of the Covenant of Grace unto the Church in the New Teſtament) it was neceſſary for *Noah* and his Family to come and enter into the Ark if he would be ſaved; and ſo it is as neceſſary for us to come and enter into Chriſt by Faith to be ſaved: as *Noah* entred into that Ark to be ſaved from the Waters, ſo we into this Ark to be ſaved from the Wrath of God. All that Grace which *Noah* found in God would not have ſaved him by way of his Ordination, but

Part I.

in and by the Ark. I have ſav'd you and you. Tho he was acknowledged by God to be a righteous Man, and tho he had been a Preacher of Righteouſneſs, yet all this Righteouſneſs, and all the good Sermons which he had made would not ſave him from theſe Waters, but he muſt have drowned with the reſt had he not entred into the Ark. Thus tho thou wert as righteous as *Noah*, yet if thou art ſaved, it muſt be by coming into the Ark. Say what you will of your ſelves, being puffed up with vain Hopes, you muſt be ſaved by Jeſus Chriſt alone. And therefore it is ſaid that *Noah* and his Houſe entred into the Ark. If you take the Church in general there is no Salvation out of the Church (ſo ſome have applied this Figure of the Ark): Ay but I ſay there is no other Name by which we can be ſaved, but that of Jeſus, and no other Benefit but Faith, *nulla ſalus extra Chriſtum, no Salvation out of Chriſt.* If thou art without God and without Chriſt, thou art in a deſperate caſe.

My Deſign is to ſhew the neceſſity of Faith on Chriſt, by going over the Story of the Progreſs of the Goſpel from the firſt and earlieſt beginning of it, when the Goſpel began. When *John* the *Baptiſt* began it before Chriſt preached, his Work was to point and direct Men to believe on Chriſt. You find that the Goſpel began with *John*, Luke 16. 16. *The Law and the Prophets were until* John: when he baptized Men, he ſaid to the People, I baptize you, but ſaith he, believe on Chriſt. *John* verily baptized Men with the Baptiſm of Repentance and Humiliation: tho he taught them Repentance, he yet enjoins them to believe on Chriſt, *Acts* 19. 4. he did join Faith with Repentance; he pointed Men to Chriſt, and told the Phariſees there was ſuch a one among them, whoſe Shoe-latchet he was not worthy to unlooſe; and ſets forth the Fame of Chriſt's Miniſtry. He baptized, to make Chriſt manifeſt unto the People of *Iſrael*, *Joh.* 1. 38, 39, 40, 41. and his Diſciples *Simon* and *Andrew* fell to Chriſt. It is alſo ſet down in the very beginning of the Goſpel, that Faith on Chriſt is the only way of Life, *Joh.* 3. 36. *He that believeth on the Son, hath everlaſting Life: and he that believeth not the Son,* *ſhall not ſee Life*; *but the Wrath of God abideth on him.* When the Goſpel began, this was ſtill put into it, that we muſt believe on Chriſt. It is evidenced alſo by the Care that our Lord and Saviour is at to make himſelf known to poor Souls, that they may believe on him, altho he preach the Father's Love too. The poor blind Man had his Eye-ſight given him, but he knew not who did it, yet there was ſomething within him that did defend Chriſt againſt the Phariſees, and Jeſus Chriſt takes occaſion to meet him again, and tho even then he did not know him, yet afterwards he did make himſelf manifeſt. There were ſome that did know him, as *Nathanael*, but they did not believe diſtinctly on him; but Chriſt takes care that this poor blind Man ſhould. There is a poor Woman alſo, *Joh.* 4. 26. to whom Chriſt reveals himſelf, *I am he, I am the Chriſt that ſpeaks to thee* (ſaith he); and then there were others too who did believe on him, as ye read there. He would go out of the Nation of the Jews, to a place where an elect Woman was, on purpoſe to reveal himſelf to her. When the time was come for the Canaanitiſh Woman to believe on him, he went out to the Coaſts of *Tyre* and *Sidon*: And ſo he never went out but once to the Coaſts of the *Gaderens*, and then he came to that poor Woman to diſcover himſelf to her: and yet how averſe was ſhe at firſt, but at laſt ſhe followed him, and found that he was the *Meſſiah*, and Chriſt did approve and own her Faith. The Eunuch (*Acts* 8. 37.) came to *Jeruſalem* to worſhip, and believed on Chriſt to come, but did not know that he was come; yet what Care doth Chriſt take that he ſhould know him? He was devoutly reading in the Scriptures in his Chariot, (he imploys his time well) and he reads that full Text of the Old Teſtament concerning Chriſt. Providence ſo orders it that *Philip* is going the ſame way, and is commanded to join himſelf to him to do that work of inſtructing him, and he preacheth Chriſt to him, and the Eunuch's Heart is taken, and ſtraitway he believeth. As Chriſt calls poor Fiſher-men, and they ſtraitway left their Nets and followed him; ſo this Man ſtraitway believed on Jeſus Chriſt, and goes home and rejoiceth.

What is the reaſon that after Chriſt's Suffering, and that the Goſpel was thus preached, God would have us, in order to Salvation, to know Chriſt, and come to him?

1. It is that all may *honour the Son, as they honour the Father*; Joh. 5. 23. In honouring Chriſt, they honour the Father and his Grace: In looking to the Grace of

God that was in his Heart to ſave, they honoured the Father, they believed on him, and ſo honoured him; but you muſt believe alſo on the Son and honour him, and how is that but by believing? *Joh.* 5. 23. Chriſt having ſpoken of believing, brings the other in, *God will have all Men to honour the Son, by believing on him, as well as on the Father.* Salvation runs on in the Knowledg of God the Father and the Son, *Joh.* 17. 2, 3. 2 *Pet.* 1. 2.

2. Another Reaſon is, becauſe now God had fully manifeſted his Son unto the Apoſtles who preached him; whoever therefore upon their preaching did not believe on Chriſt, it was a ſign the God of this World had blinded their Minds. For God now had ſent his Son, *he hath in theſe laſt days ſpoken to us by his Son,* (Heb. 1. 1.) immediately after his taking Fleſh, and therefore he would have the Knowledg of his Son to take place. *Joh.* 6. 37. Chriſt ſpeaks to the ſame purpoſe, *Him that comes to me I will not caſt out; and all that the Father hath given me ſhall come to me, for my Father ſent me.* And he ſent Chriſt on purpoſe that he might be known and manifeſt unto all the World. He therefore that doth not now believe on the Son, doth fruſtrate the end of God's ſending him, for he did it with an Intention that thoſe Souls that are ſaved ſhould believe on him.

3. It is the Ordination of God, it is the Will of God that it ſhould be ſo, *Joh.* 6. 36, 37, 38. our Saviour Chriſt doth uſe a very ſweet Argument and Parallel. The reaſon (ſaith he) that I muſt receive all that come unto me, is becauſe the Father ſent me, and gave me them before I came into the World, and I was ſent to do his Will anſwerably. That you ſhould come to me, this is the Father's Will, becauſe he hath ſent me on purpoſe to be made known to all that ſhall be ſaved, *Joh.* 6. 40. *All that the Father hath given me, ſhall come to me.* The Text doth plainly ſhew this, that God himſelf that gave his Son, doth not ſave Men unleſs they come to his Son; and therefore if he will have them (whom he did give unto Chriſt) to be ſaved, he is feign to draw them to come to him. In Marriage you have the Father uſually to give the Daughter unto the Husband, but if ſhe doth not give her Conſent, it is not the Father's giving that makes it a Marriage: thus it is not our Father's Gift, but our Conſent unto Chriſt, that makes a Match with our Souls. All the Scriptures, and all in the Scriptures will not ſave you, if you have not Faith in Jeſus Chriſt. If you ſhould ſuppoſe that you had all the Scripture in your Mind and Heart, it would not ſave you, 2 *Tim.* 3. 15. Tho thou art a *Timothy,* brought up from a Child to read the Scriptures as he did, and knoweſt them, yet they are able to make thee wiſe unto Salvation, only through Faith which is in Jeſus Chriſt: If thou haſt not Faith in Jeſus Chriſt, all that Wiſdom in the Scriptures will not ſave thee, nor have Power to ſave thee: If they ſave thee, it is through Faith on Chriſt revealed in them. *Search the Scriptures,* (ſays Chriſt, *Joh.* 5. 39.) *for you think therein ye have Salvation*; but ſearch them, for they ſpeak of me more than of any thing elſe, and ye ought to know me, or ye ſhall die in your Sins. But you will ſay, May not a Man have Love to God the Father upon the thoughts of his free Grace alone, and may he not then repent for Sin? I ſay, No; you cannot repent unleſs you believe on his Son Chriſt, *Rom.* 1. 5. Love to God, and turning to God will not ſave you, if you ſwerve from the means of Grace, and the way of Faith. What ſays Chriſt? *Joh.* 5. 42, 43. *But I know you, that ye have not the Love of God in you. I am come in my Father's Name, and ye receive me not: if another ſhall come in his own Name, him ye will receive.* I know that you have not the Love of God in you; why? becauſe you want Faith in me. Love to God ſprings from Faith in Chriſt, and therefore never talk of Love to God, if you have not treated concerning Salvation by Faith in Jeſus Chriſt. *Acts* 26. 17, 18, 19. what ſaith Chriſt himſelf from Heaven when he gave *Paul* his Commiſſion? *I ſend thee* (ſaith he) *to open the Eyes of the Gentiles, to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sin, and an Inheritance among them that are ſanctified.* Will not all this do? Will not turning unto God from Self-love, and loving God, and being ſanctified ſerve to ſave us under the Goſpel? No, read the next words, it muſt all be (ſays Chriſt) *through Faith that is in me:* Chriſt ſaith it from Heaven, this is his Commiſſion, and he declares it that under the Goſpel, Remiſſion of Sins and turning to God, Forgiveneſs of Sin and Sanctification were all through Faith in him. Be convinced then, that if ever you be ſaved, there is a neceſſity that God teach you to come to the Son. You think it is an eaſy thing to come to Chriſt,

and to look to him and to his Name for Pardon, and to go to him for Forgiveneſs and Sanctification: But let this be preached to you, and inculcated to you, to go to Chriſt; let it all be urged upon you, yet you will not come to Chriſt that you may have Life, and you will die in your Sins, unleſs God the Father draws you to him. Our Lord Jeſus Chriſt gives a great Inſtance of this, *John* 6. 63, 64. *It is the Spirit that quickeneth, the Fleſh profiteth nothing: the words that I ſpeak unto you, they are Spirit, and they are Life. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him.* He doth give the greateſt Inſtance in the World, that let Men live under the higheſt Preaching of the Goſpel, and the powerfuleſt Miniſtry that ever ſpake, even the Preaching of Chriſt himſelf, yet a Man will not come to Chriſt. Whom doth Chriſt pitch upon for an Inſtance but upon *Judas*, that had been with him from the Beginning, and had heard him preach all his Sermons, and heard his Parables, and yet he is a Devil for all this? *For he knew from the beginning who they were that believed not, and who ſhould betray him: Therefore I ſaid,* (ſays he) *that no Man can come to me except it were given unto him of the Father,* ver. 65. Therefore there muſt be a Teaching from God, and none but thoſe that are taught by a ſecret Work beyond what any powerful Miniſter in the World can make, will believe. A Man otherwiſe will never do it, he will never give up himſelf to God and Chriſt, but *there will be a Heart departing from the living God,* Heb. 3. 12. that is, from Chriſt, as the Coherence of the Words ſhew. So that it is a plain caſe, that thoſe that live in Goſpel-times, muſt all of them be taught of God, if they ever come to Chriſt. They that live under never ſo powerful Means, if God doth not touch their Hearts, they will never come. O bleſs the Lord that hath taught you to know his Free Grace, and to believe on his Son, which is *the great Work of God*, as Chriſt calls it, *John* 6. 29. It is inſtead of all elſe to believe on God, and him whom he hath ſent. To him to whom the Gathering muſt be, to him you muſt come as Members to a Head, and as loſt Creatures to a Saviour: Do not come to this and that Sign, and think you have none of Chriſt, becauſe you cannot find them; but come to him, and dwell with him, and remain with him Day and Night.

CHAP. VII.

That Jeſus is propos'd to our Faith as a ſpiritual Chriſt and Saviour. That unleſs he was the Son of God, he could not be a quickning Spirit to us.

IN the *6th* Chapter of *John* our Lord makes it the ſet Subject of his Diſcourſe, to draw his Hearers unto a true ſpiritual Faith upon himſelf: And to that end propoſeth himſelf altogether (as indeed he was) a ſpiritual Meſſiah, and inculcates it over and over. The Occaſion which he took was the falling ſhort of this ſpiritual Faith, in that Faith which thoſe of *Capernaum* had of him. They acknowledged him indeed upon the Miracle of the Loaves, (ver. 14. *This is of a truth that Prophet that ſhould come into the World)* a Prophet, and a far greater Prophet than *Moſes*, who had given their Fathers Bread from Heaven in the Wilderneſs, *ver.* 31. But Chriſt ſpeaking of a living Bread which his Father would give, and which himſelf would give, *ver.* 27, and 32. and that it was the *true Bread* typified by *Moſes* his Manna, and which endured to eternal Life; they had upon that Speech a farther Advance of Faith concerning him, *viz.* That he was able, by his Intereſt in God his Father, to procure a Bread whereby their Bodies might live for ever; as *Adam*'s ſhould have done by eating of the Tree of Life; *ver.* 34. *Then ſaid they, Lord, evermore give us this Bread:* Thus far they went in believing on him. But when they heard him ſay that he himſelf was that living Bread that came down from Heaven, and that he who eateth that Bread ſhould live for ever; yea, and that it was his Fleſh, as he was Son of Man, which they muſt eat, and that which he would give for the Life of the World; there they ſtopp'd and left him, and were offended, (*ver.* 61, and 66.) as at Sayings which were too hard to bear, *ver.* 60. That glorious Sermon wherein he makes this very Argument his Subject, you may read from *ver.* 27, to the very end of the Chapter. At *ver.* 63. he opens and unriddles all, and diſcovers the Myſtery to them to lie in this: *It is the Spirit that quickneth, the Fleſh profiteth nothing: The Words that I ſpeak unto you, they are Spirit, and they are Life:* thereby explaining, how and whence it was that he was living Bread, and what made his very Fleſh or humane Nature to be eternal Life; and gives a perfect Reaſon why thoſe who do eat it, and receive it, and himſelf therewith, (in that manner as he and his Father intended in the giving of it, and agreeably to the Nature of it) ſhould live. The Words are the Key to all that Sermon foregoing, and unto what follows after: And it is as if he had ſaid, You muſt all know that my very Perſon, whom you do not yet truly underſtand, and fully believe in as you ought; for you ſee and behold me but as a Man who works theſe Wonders; (as *ver.* 36. *Ye have alſo ſeen me, and believe not)* you muſt yet know, that this my Perſon conſiſts of more than a mere Man conſiſting of Body and Soul, (which you only look at, and whom you ſuppoſe God is preſent with, more than ever with any Man that hath been in the World) but know, I am God in my Perſon as well as Man; and it is that Spirit or Godhead, which is that which gives the Life that I ſpeak of; *It is the Spirit that quickens,* which elevates and advanceth my Fleſh or Humanity to that high State of Life, as to give Life to Men, in that I who am God united unto that Fleſh in one Perſon, and giving and offering it as a Sacrifice to my Father, for *the Life of the World,* (they being Sinners) as his words are, *ver.* 51. *And the Bread that I will give is my Fleſh, which I will give for the Life of the World.* I who am God have ſublimated and ſpirited this ſacrificed Fleſh (by Reaſon of this Union) to be a ſpiritual Food to your Spirits and Souls; which Fleſh alone, if it had been never ſo often given and offered, if it had been ſeparated from, and not thus united to this Spirit, would *have profited nothing,* as to giving that Life I have been ſpeaking of; and therefore you muſt underſtand all my former Words I have been ſpeaking about eating my Fleſh, *&c.* ſpiritually, and of a ſpiritual eating, for ſo the Nature of the thing requires; for I am a ſpiritual Chriſt, and a ſpiritual Saviour, and not a fleſhly. And hence it is that *my Words* which I have uttered *are Spirit and Life,* and do become ſuch to any of you that hear and underſtand me aright: (and there were ſome preſent, who at that time, and in that manner, underſtood thoſe Words, and found him and theſe his Words to be ſpiritual Life unto them, as *ver.* 67, 68. ſhews) And as my Fleſh is by virtue hereof the Procurer of Life unto you as Sinners; ſo my Perſon conſiſting of God-man, is eternal Life in it ſelf to them who, as Sinners, do eat my Fleſh by Faith. And they have not only eternal Life from me, but I am in my Perſon eternal Life unto them in their Communion with me.

This Paſſage, as thus interpreted of his Godhead and humane Nature, is the Center into which all the Lines of that Sermon do run, and will approve it ſelf to be the true and genuine Meaning; as wherein he doth at once not ſimply give an *Explanation* of what his Scope and Meaning was, namely, that this eating his Fleſh, *&c.* was in a ſpiritual way to be underſtood by Faith, and not of a carnal eating, (which his laſt Words of that Verſe do import, *My Words they are Spirit and Life)* but chiefly beyond that, it is to give the Account and Ground *why it was ſo,* in thoſe firſt Words; *It is the Spirit that quickens,* &c. which putting Life into the humane Nature, and offering it up to God, to give us Life, made his Fleſh and himſelf to be altogether a ſpiritual Food, (tho the moſt real of Foods, *Meat indeed,* as *ver.* 55.) unto the Souls of Men: And alſo, becauſe thereby he anſwers all their Cavils, Queries, and Exceptions, they had before made. And the View of all theſe have confirmed me in the foreſaid Interpretation of his Godhead to be meant by Spirit, and by Fleſh his humane Nature, which was the Senſe of the Antients. And I have wondred that the moſt of our lateſt Interpreters have diverted from it, and betaken themſelves wholly to expound this Scripture to deſign the *manner of eating* to be ſpiritual, (as *Beza,* and after him divers) and have reſted ſolely in that Senſe as full and adequate; whereas this other Interpretation I have given, not only takes in that of theirs, but beyond it gives the Reaſon of it, why it can be no other than a ſpiritual eating; for the Life the Godhead gives cannot be corporeally eaten. And then the Concurrence of other Scriptures, uſing the ſame Words to expreſs the Godhead's dwelling in his humane Nature perſonally, doth further confirm me in it. And laſtly, the Diſciples Words which they return in anſwer to this

Diſcourſe of Chriſt's, (which ſhews how they underſtood it) doth put me out of all doubt that this was indeed his Meaning: and I am more confirm'd in it by the Concurrence of other Scriptures.

1. We have the Concurrence of *Rom.* 1. 3, 4. *Concerning his Son Jeſus Chriſt our Lord, who was made of the Seed of* David *according to the Fleſh; and declared to be the Son of God with Power, according to THE SPIRIT OF HOLINESS, by the Reſurrection from the Dead.* Where, as his Fleſh is his Humanity, ſo that *Spirit of Holineſs* is the *Godhead* of him, as he is the Son of God, and termed here the *Spirit of Holineſs*, as *(Heb.* 9. 14.*)* it is called the *eternal Spirit*, the Son of God being the Fulneſs of the Godhead dwelling in that Fleſh; which (as he adds) he *was declared to be, by the Reſurrection from the Dead*, that *Spirit* or *Godhead* of his raiſing him up again by his own Power. For which Cauſe he is alſo ſaid *to be quickned in the Spirit*, or *by the Spirit, having been put to Death in the Fleſh*, 1 Pet. 3. 18. and likewiſe *juſtified in the Spirit*, 1 Tim. 3. 16. namely, to be God as well as Man, as himſelf had declared himſelf to be. But would you have this of the firſt Chapter to the *Romans* more plainly deciphered? the ſame Apoſtle doth it in plainer Words in the ſame Epiſtle. That Parallel in the ſame Epiſtle, *Rom.*9.5. relates to what hath been ſaid; *Whoſe are the Fathers; and of whom, as concerning the Fleſh, Chriſt came, who is God over all, bleſſed for ever. Amen.* As in that firſt Chapter he had diſtinguiſhed about his Perſon, ſaying, *as concerning the Fleſh*, that is, his humane Nature received from *David* his Forefather, as his Seed. So in this *chap.* 9. he uſeth the ſame again; *Of whom* (*viz.* the Fathers) *as concerning the Fleſh, Chriſt came.* And in his ſo cautious diſtinguiſhing in both Places, *as concerning the Fleſh*, doth evidently import he had ſomewhat elſe, ſome other Thing, or Nature beſides, which his Perſon (the Chriſt) conſiſted of: And what that other Nature ſhould be, required a farther Declaration, and might be expected he ſhould ſay it; which the Apoſtle doth with the higheſt Solemnity and Adoration of him, when he addeth, *Who is God bleſſed for ever, Amen:* Which Godhead acknowledged in the 9*th* Chapter, he had ſtiled *Spirit* in *chap.* 1. and which you find alſo in *John* 6. in Chriſt's Speech; *It is the Spirit that quickens, the Fleſh profiteth nothing*, that is, of it ſelf alone. And this Spirit or Godhead thus united into one Perſon, is ſaid to be made a quickning Spirit to us, *(*1 *Cor.* 15. 45, 46.) in Similitude to *Adam* his being a living Soul; that is, a Perſon conſiſting of a reaſonable Soul, united to a Body which it dwelleth in, and inſpireth; and then by Generation propagateth us the like unto him therein: ſo here in Chriſt typified by him, his Godhead or Spirit dwelleth bodily in his Fleſh or humane Nature, and thereby doth firſt quicken and ſpirit that Fleſh even by the Inhabitation of that Spirit in it, and raiſeth up thereby that humane Nature to a Spiritualneſs and Heavenlineſs above all that is communicated to mere Creatures: and therefore he is himſelf there ſtiled a *ſpiritual and heavenly Man*, who in the virtue hereof is then made by a Regeneration both of our Souls and Bodies, *a quickning Spirit* to us. And tho this there ſpoken of him (as to us) is particularly in relation to his quickning and raiſing our Bodies, yet his ſo doing muſt firſt and more ſpecially be underſtood, that he is *a quickning Spirit* to the Souls of thoſe in this Life, whoſe Bodies he raiſeth at the Reſurrection; as *Epheſ.* 2. 1. the Phraſe is uſed.

2. This Interpretation doth alone ſolve all the Riddles and Quarrels which had been rais'd before by the Capernaites; and this Senſe therefore containing a ſufficient Anſwer unto all and each of them, muſt needs have been intended and directed as an Anſwer to them, whereas that other narrowed Senſe mention'd falls ſhort of this Scope. They murmured, *ver.* 41, 42. becauſe he ſaid, *I am the Bread which came down from Heaven: And they ſaid, Is not this Jeſus the Son of* Joſeph, *whoſe Father and Mother we know? How is it then that he ſaith, I came down from Heaven?* Now this one Speech of his, *It is the Spirit that quickneth*, is a ſufficient Account how both might ſtand: *I am God*, (ſays he) *the Son of God*, and the Godhead (which he calls Spirit, and is the Spirit of that Son) is in me, and it was *that* which came *down from Heaven*; but my *Fleſh*, my humane Nature, that indeed I had from my Mother, whom you knew: And yet let me withal further tell you, (ſays he) that this *Son of Man*, whom you think only to be a mere earthly Man, ſhould, by the Right of natural Inheritance had from his being united into one Perſon with the Godhead and Son of God, have been in Heaven at the firſt Inſtant of that Union, and by due never have lived upon Earth in frail Fleſh, but only to that end, to re-

deem you by giving his Life for the World, *ver.* 51. and this Chriſt tells them in the very Words before; *ver.* 61, 62. *When Jeſus knew they murmured at it, he ſaid unto them, Doth this alſo offend you? What and if ye ſhall ſee the Son of Man aſcend up where he was before? i.e.* in his due Right: And accordingly in 1 *Cor.* 15. it is from this very Ground of his Union with that Spirit, the quickning Spirit, his Godhead, *ver.* 45. that *he*, the *Man*, is ſaid to be the Lord from Heaven; *ver.* 47. *The firſt Man is of the Earth, earthy*; *the ſecond MAN is the Lord from Heaven*; and an heavenly Man, *ver.* 48. for in the Right of that Union he was to have been *in Heaven*; and in that reſpect he is ſaid to be *from Heaven*, here in *John* 6. as alſo in this to the *Corinthians*, 1 Cor. 15. becauſe that his due was to have been there before ever he came on Earth. They had alſo quarrell'd with him, how he being but a mere Man, could be the *living Bread* that came down from Heaven, as he had ſaid, *ver.* 41, & 52. and that he that *eateth of that Bread ſhall live for ever*, ver. 58. Now this word *quickning Spirit*, reſolves the Difficulty, for it was his Godhead united to that Fleſh, that was the Principle of that eternal Life which we partake of from him: *therefore he that eateth me*, (ſaith he) *even he ſhall live by me*, ver. 57. and yet ſo as it was that his Manhood and Fleſh, as it was united to the Godhead, which made him to become Bread and Food to us, without which his Godhead alone, ſimply, would not have been fit Meat either for Soul or Body: nor would his Fleſh alone, if it had been ſeparated from the Godhead, *have profited any thing*. And thus the perſonal Union between both Natures is not only aſſerted, but made the Ground of all he had ſpoken of himſelf.

3. Again, that Queſtion, *ver.* 52. *How can this Man give us his Fleſh to eat?* is by this Myſtery unfolded, even that he is in his Perſon Spirit united to Fleſh. And 'tis the Spirit that gives the Life; and therefore it was that his Fleſh muſt be underſtood to be a ſpiritual Food, made to be ſuch by the Spirit in him: And this alſo ſhews his Speeches to have been ſo intended, that thence and therefore anſwerably their eating muſt be a ſpiritual eating of the Soul or Spirit by Faith; and that any one hearing and underſtanding thoſe his Words which he had uttered concerning it, and receiving them by Faith, their Souls ſhould find them to be Spirit and Life to them, by conveying himſelf (who is eternal Life) to them through Faith on him, who as a quickning Spirit is their Life: And thus their Cavil *(how can this be?)* is ſolved; for thus it might and could well be, according to ſpiritual Principles rationally ſuted to and correſponding one with another. And moreover, it further appears, that he meant it not at all of a corporeal eating, (as our Bodies do our ordinary Food) by that Saying he ſubjoineth, *ver.* 56. *He that eateth my Fleſh, and drinketh my Blood, dwelleth in me, and I in him*: for no Man is ſaid to dwell in his Meat, tho for a while, till concocted, his Meat may be ſaid to be in his Body: But ſays he, *He that eateth my Fleſh dwells in me, and lives in and by me, even as I live in the living Father*, as it follows, *ver.* 57. Thus this Interpretation anſwers all their Exceptions.

4. That Confeſſion which his Diſciples hereupon made, (which is the laſt Part of the Chapter) is indeed but a ſhort Sum of all this; even a brief Expoſition and Confirmation of Chriſt's whole Sermon, but eſpecially of this, *ver.* 63. The Print and Impreſſion on their Souls who had ſavingly believed, punctually anſwered to this his Doctrine: For when our Saviour ſaw that his new Diſciples of *Capernaum* had ſo ſoon left him, (ver. 66. *From that time many of his Diſciples went back, and walked no more with him)* he turneth himſelf to his old Diſciples, *Peter*, and the reſt of them that had ſtood by, and heard all the Diſcourſe; thus ſpeaking to them, *v.* 67. *Then ſaid Jeſus to the twelve, Will ye alſo go away?* And now hear them ſpeak according to their experimental Senſe; *ver.* 58, 59. *Then* Simon Peter (in the Name of the reſt) *anſwered him, Lord, to whom ſhall we go? Thou haſt the Words of eternal Life*; *and we believe, and are ſure, that thou art that Chriſt, the Son of the living God.* They had by bleſſed Experience found him to be a Fountain of ſpiritual Life to their Souls, becauſe he was God's Son: They had found, they had felt him to be their Life, becauſe *that Fleſh*, that is, *that Man*, whom they ſaw with their Eyes, whom they had convers'd with, and had heard ſo many Words and Sermons from, (and this among the reſt) was indeed in his Perſon, the Son of God, and united to the Son of God perſonally; and that the Spirit or Godhead in him the Son, had quickned their Souls full many a time: for they had found that his Words he had ſpoken

concerning himſelf, in declaring that he was the Son of God, and GOD, had been Eternal Life to them. They therefore cry out as Men that ſhould be undone, if they ſhould ever come once to leave him; *Whither ſhall we go?* (ſay they) *thou haſt the words of Eternal Life:* And this Life he had in his very Perſon, and in his being God's Son, which therefore *Simon, v.* 69. ſuperadds, *And we believe, and are ſure, that thou art that Chriſt, the Son of the Living God.* If therefore there ſhould be a parting of us and Thee, farewel Eternal Life, and let go our Souls, and all, for thou art the Soul of our Souls, the Life of our Lives; which Life he withal affirms to be conveyed to them, and maintained in them, by and through their believing on him, as the Son of God.

And now obſerve the full and expreſs Correſpondency which the words of this their Confeſſion holds, in reference unto Chriſt's words, ſpecially thoſe in *v.* 63. Our Lord had in the 57*th* Verſe aſcended higher in ſetting open the Fountain, and original Source, or Cauſe of his own bleſſed and eternal Life; to the end that carrying their Thoughts to the Well-head of all Life, they might know to whom ultimately to attribute the Glory of this Life, together with himſelf; and might diſcern the Bleſſedneſs of that Life it ſelf derived to them, and the Deſcent and Derivation of it: His words are, *As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, ſhall live by me:* It is as if he had ſaid, The Father is the *primum vivens, the original Principle of all Spiritual Life*; being a Spirit (as *Joh.*4.24.) the Fountain of that Life which is in me, and from me let down to you: whence it is that the Life with which I quicken you, and other Believers, is a Communication of the Life that is in my Father himſelf through me; and the Foundation of my own Life in my ſelf, and of being Life unto you, or any Believers, lies in this, that I am his Son: The Son of God having the ſame, the very ſame Life eſſentially in me who am God, that is in my Father; ſo as there is the ſame Spirit, and Godhead in both. I am the Living Son of this Living God, who, as ſuch, is my Father, and have Life in my ſelf, tho from him; and he ſent me who am this Life, down from Heaven in this Fleſh, which you behold with your bodily Eyes, to give Life to the World: And therefore I am able through and by means of this my Fleſh, who is one Perſon with me, to derive and let down *this Life* to you, and *the Life* which my Father himſelf hath, even Eternal Life; for he is the Eternal God, and therefore I am Eternal Life alſo: And therefore it is that the Life I can and do communicate from him to you, is Eternal Life likewiſe. And again, as my Father is a Spirit (as *John* 4. 24.) ſo am I; and therefore it is a ſpiritual Life which I make Souls Partakers of, which is conveyed to thoſe Souls by a ſpiritual means, wrought on purpoſe by my Father in their Hearts, unto whom he hath appointed to give this Life; which Means is believing on me with their whole Hearts, and by that Faith entertaining my Words, which I ſpeak of my ſelf, who am Life to them.

Now let us come to their ſhort and ſummary Confeſſion fore-mentioned, *ver.* 69. *We believe and are ſure, thou art that Chriſt, the Son of the living God.* This they alledg as the Ground and Reaſon why they found that he was *Eternal Life* to them. Concerning which Confeſſion, I note three things, anſwering to what had gone afore in Chriſt's Speeches.

1. That he is *God*; which is evident they acknowledg, by ſaying, *the Son of the living God, the natural Son of the living Father*, as he had ſaid before, *ver.* 57. Creatures that are living themſelves, Animals, (as we call them) do beget living Creatures too, endowed with a Life like their own, and they beget in their Kind, as a Lion begets a Lion, and a Man begets a Man: Thus God begetting this Son, (and he is his only begotten Son) he begets him like himſelf, *a God:* And therefore to ſay he is the Son of the Living God, imports that he is God, and that Living God.

2. Obſerve, (which in ſubſtance is the very ſame) he had ſaid of himſelf in *ver.* 63. *It is the Spirit*, or the Godhead in me, *that quickeneth.*

3. Obſerve, that it was by Faith on him, and his Word, that they had Life eternal derived unto their Souls from him. We believe (ſay they) which is in return unto all that Chriſt had ſpoken of believing, and eating his Fleſh, to be that ſpiritual eating by Faith, throughout that Sermon, from *ver.* 14.

4. And let me caſt in this to this Confeſſion of theirs. One of thoſe Apoſtles that then ſtood by (the Apoſtle *John*, who ſurvived, and wrote his firſt Epiſtle after all the reſt of them were dead) reviveth this very ſame Confeſſion of theirs (here made) in his own Name, and in the Names of them all (as *Peter* here) tho dead, and alledgeth *that their general Senſe* and Experience they had of the ſame of which they here ſpoke. Thus in 1 *Joh.* 1. 2. *That which was from the beginning, which we have heard, which we have ſeen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life: For the Life was manifeſted, and we have ſeen it, and bear Witneſs, and ſhew unto you that Eternal Life which was with the Father, and was manifeſted unto us. We*, by which he means theſe his Fellow-Apoſtles that had been, not himſelf only, nor other Fellow-Chriſtians then alive; for he ſpeaks of thoſe who had ſeen, heard, and handled of the Word of Life, *viz.* the true Chriſt; and how they had all found that he was that *Word of Life*, and *Eternal Life* that was with the Father, afore the World was; whom after often in that Epiſtle he ſtiles his Son, and God, and concludes the Epiſtle with the ſame, (even as he had begun) *This is the true God, and Eternal Life.*

Thus we have ſeen the truth of all this juſtified by Wiſdom's Children, and ſealed to by their Experience.

Now in the laſt place, take notice, (and it is to our purpoſe) that in the midſt of this Sermon it is that Chriſt lets fall the words of my grand Text, (for a part of this Sermon it is;) and that for this Cauſe, and on this occaſion it was that becauſe he is ſo ſpiritual a *Meſſias*, that therefore it is neceſſary, that every one that believes in Chriſt, ſo as to have Life, muſt be *taught*, and have *learned from the Father*, that grand Teacher of his Son: And that all this is put upon this very ground, becauſe they are to know and receive him ſpiritually, (ſpiritually I ſay, in both thoſe reſpects fore-mentioned at the entrance) for he is a ſpiritual Chriſt, (who is the Object) and the Faith he is to be received withal (in the Subject) muſt be ſpiritual, ſuted unto the true Spiritualneſs that is in this Object; his Perſon, as God-man, or a quickning Spirit in Fleſh, and as he is a Saviour, giving his Fleſh for the Life of the World (both which he treats of in that Sermon) in the real ſavoury eating whereof, and in whom Eternal Life conſiſts, and is deriv'd; neither of which no Man can do, unleſs firſt taught by the Father to know him, and then drawn by God to him, as to a ſpiritual Saviour. And for Confirmation of this, you may again obſerve, how that preſently after he had uttered theſe words, *ver.* 63. from the Doctrine thereof he infers, *ver.* 65. *Therefore ſaid I unto you, that no Man can come unto me, except it were given to him of my Father.* Which Speech and Particle [*Therefore*] plainly refers unto the words of *v.* 63. we have been upon, and is as if he had ſaid, Becauſe I am to be believed on as a Spirit, or God, dwelling in this Fleſh, to be the Quickner of all that believe, *Therefore*, or for that Reaſon it is, that no Man can come to me for Life, unleſs *taught* by the Father *ſpiritually*: For to believe on me in a ſutable manner, (that is ſpiritually) ſutably unto what I am in my Perſon; and alſo in my Salvation, and Life (that I do give to others, and in both which I am a *Spirit quickning*) and correſpondently to believe on me, and on the Godhead dwelling in my Fleſh perſonally, this is above the reach of Nature, or of *Fleſh and Blood*, and therefore this muſt be given by my Father, who ſeeks ſuch Profeſſors and Diſciples of me as believe on me in Spirit and Truth.

From all which we may conclude, that to know Chriſt ſpiritually, both in himſelf, 1. As he is a Spiritual Chriſt: And, 2. A Saviour in the true Spiritualneſs of him: And, 3. In a *ſpiritual manner* to underſtand him in both, and come to him, under the true Repreſentation thereof, is that teaching of the Father meant, as the Truth is in Jeſus; and for want of which, or falling ſhort of which, it is that Men periſh. This therefore muſt be accounted a Point of greateſt moment to us to know, and to be ſearched into.

CHAP.

CHAP. VIII.

That Chriſt repreſented as a Quickning Spirit, is a proper Object of our Faith.

MY next work therefore ſhall be to ſhew, that Chriſt as repreſented a Quickning Spirit, in that latitude of Senſe which the Scriptures in that Notion of him intend, and revealed by the Father as the Truth thereof is in him, and taken in and underſtood by us accordingly, doth become and prove as proper and full an Object for our Faith to exerciſe it ſelf upon, as any other Notion whatſoever wherein he is repreſented.

I have in this large Title comprehended the main Materials that follow; and in laying open the Spiritualneſs of our Chriſt, (the Object, which in Scripture is expreſt by Spirit that quickens) the Spiritualneſs of the Faith and Heart of a true Believer, with difference from common Faith in a Carnal Heart, will all along appear, and appear by this, that when the Spiritualneſs that is in the Object is ſpiritually diſcovered, if the Actings of the Soul be really, and in Verity conformable, and anſwerable thereto, then it is ſpiritual Faith in us alſo. For it is a certain Rule, that the Spiritualneſs of the Subject, *viz.* the Soul, lieth in a ſutableneſs unto, and cloſing with the Spirituality of its Objects, as repreſented in their bare and naked true Spiritualneſs, abſtracting from other Reſpects, for then they attinge and affect that Object as it is in it ſelf. So here in this caſe, when the true Spiritualneſs of Chriſt is preſented, and apprehended as the Truth is in Jeſus, the Spiritualneſs, or Fleſhlineſs of the Heart will be diſcovered thereby, as the Heart ſhall be found to fall in with, or bear off from what is in that Object purely ſpiritual. I ſhall not then need to diſcourſe any more, than to diſcover to you what a Chriſt you have, and how ſpiritual, and then do you lay your Hearts to the naked Apprehenſion thereof, and ſee how your Hearts agree with him, and are affected accordingly towards him; and what it is in him cauſeth you to *deſire him* (as the Prophet ſpeaks) as ſuch a Chriſt, comparing Spiritual Hearts with Spiritual Chriſt, ſee how they agree and like each other.

Other Ways and Modes out of Scriptures are and have been taken by others, unto a great ſucceſs in their Diſcoveries of Chriſt, and the truth of ſaving Faith thereby, and for Subſtance they are the ſame with this of mine that follows. But I choſe this, as that which my Saviour's Sermon in this ſixth Chapter of *John*, hath led me to, and which hath fallen into my own Heart, and hath animated my Purſuances after Chriſt in a more ſpecial manner than any other Apprehenſion of him whatſoever. I limit my ſelf unto what this Notion, *viz. a Quickning Spirit*, will afford herein. For it is made a kind of Definition of him (if I may ſo ſpeak) or the moſt proper Deſcription, whether in his Perſon, or of what he is made to us, in two words, *a Quickning Spirit*, 1 *Cor.* 15. 45. Chriſt's Speech, *God is a Spirit*, (*Joh.* 4. 24.) is as proper a Definition of God as can be given (for he paſſeth our Logick) it expreſſing the *kind* of his Being, as his Name *Jehovah*, that he is *Fulneſs of Being*. And this Definition of Chriſt is like it given firſt by Chriſt himſelf in this *6th* of *John*, and then by the Apoſtle, *The Lord is that Spirit*, 2 Cor. 3. 17. and again, *a Quickning Spirit*, 1 *Cor.* 15. 45. and I call it a Definition of him, or rather the *exacteſt Deſcription* of him, becauſe it is uſed to illuſtrate both his Perſon and his Work as a Saviour, 1 *Cor.* 15. 45, to 50. *The firſt Man* Adam *was made a living Soul, the laſt* Adam *was made a quickening Spirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural, and afterwards that which is ſpiritual. The firſt Man is of the Earth, earthy, the ſecond Man is the Lord from Heaven.* I think I may, without the hazard of being confuted, undertake to ſay, that this is a more perfect Definition, or at leaſt an exacter Character of *Adam* the firſt Man, given him by God himſelf, from and upon his very Creation, than ever any Philoſopher gave of Man, whilſt they went about to make a Definition of him: And I may anſwerably affirm the like of this Definition of Chriſt, that he is a *Quickening Spirit*: It denotes his Perſon to be God, *The Lord from Heaven*, and withal a Man in one Perſon with God, the ſecond MAN. That the word *Spirit* in the New Teſtament is often ſet to expreſs his Godhead, as his Humanity Fleſh, is ſo well known (*Rom.* 1. 3. 1 *Tim.* 3. *ult.* 1 *Pet.* 3. 18, 19. *Heb.* 9. 14.) as it needs not be inſiſted on. The Parallel then between our Chriſt, and the firſt *Adam*, by way of ſupereminent Comparative on Chriſt's Part, will run thus: Look, as *Adam* the firſt Man was in his *own Perſon* firſt and originally made a *living Soul*, having that animal rational Soul, the *Breath of Lives*, infuſed by God into a Body organized for that Soul to act and enliven, as our Souls do our Bodies, and ſo make up one Perſon with it; ſo the Godhead of the ſecond Perſon, united into one Perſon, was thereby made a *quickning Spirit* unto that Fleſh of his aſſumed: Only we muſt here abate of the Parallel, (for it is but a Type, and ſo holds not in all things) that the Godhead in Chriſt is not the Soul of his Body, for he hath a Soul which makes up with his Body an entire humane Nature, but his Godhead is that which makes up one Perſon with that humane Nature, and infinitely enliveneth and ſpiriteth it above what our Souls do, or can do our Bodies. And he uſeth the word *Quickning* to expreſs that ſuperceleſtial *Life* by: not that Chriſt's humane Nature was *dead* before, but that it was called up to, and raiſed from what it was not, (and God's calling things that are not as if they were, the Apoſtle parallels with a Reſurrection, *Rom.* 4.) nor never would have been, if he had been but a mere Man, tho made by a new Creation, beſtowing never ſo excelling a Soul and Body, above the Soul and Body which the firſt Man *Adam* conſiſted of. But here the Spirit or Godhead elevated that Soul and Body of Chriſt's humane Nature into a State of Life, of an higher Kind and Rank, infinitely ſurpaſſing the Life which any Soul or Body, if but mere Creatures, could have been capable of; or than even God's Power (without making a perſonal Union thereof with the Godhead) could have raiſed ſuch a mere Creature unto. It is a divine and ſuperceleſtial Life, above all that of Angels in Heaven, peculiar to him through that Union by Inheritance, as being now become by Inheritance the Lord of Heaven, and in taking Fleſh, the Lord from Heaven; which to have been was his Right at the firſt Inſtant that he was Man. The Apoſtle therefore, being to expreſs that Life, which by the Godhead the ſecond *Adam* was raiſed unto, doth it by a term of Superexcellency, in a way of compariſon unto the firſt Man's being but a *living Soul*, but calls this, and gives it an higher term of *quickning*, denoting this high and tranſcending Elevation of it above *what* by mere Creation could have been communicated. And he uſeth the word *Spirit* in the way of Supereminency unto that of *Soul*: That look, as the Godhead in Chriſt's Perſon excels the Soul or Spirit in Man, ſo proportionably doth that Life, flowing from that Spirit or Godhead in Chriſt, excel the Life that was in *Adam* by Creation, or that could have been in any mere Creature. And becauſe it is a raiſing it up unto a Life, (that was not, nor never would have been in any mere Creature, but is wholly a ſupercreation Life) he therefore deſervedly calls it a *quickning* even of the humane Nature of Chriſt. And whereas it is ſaid, *he was made a quickning Spirit*: The Meaning is not, nor can be, that the Spirit or Godhead it ſelf in him was made: No, far be it from me ſo to interpret it; but the Meaning is, That by that Union of the Godhead with that humane Nature, the Godhead was *made a quickning Spirit* thereunto. And ſo the Parallel, as to Chriſt's Perſon, runs no further than to this, that as *Adam*'s Soul breathed into his Body, and becoming one Perſon with it, did inſpire and impregnate it, and he became a *living Soul*: ſo the Godhead inſpirited this his humane Nature with a divine Life, ſutable to the Glory of that Godhead which dwelt in him. And the Reaſon why this Parallel, as in reſpect to Chriſt's own Perſon, is intended to extend no further, is, becauſe this of *Adam*'s State is alledged but as a Type and Shadow, and therefore not in all things holding a Likeneſs unto the Subſtance typified out thereby. Thus it is true firſt of the Perſon of Chriſt, that his Perſon as God-man is conſtituted or made up of a quickning Spirit; and certainly as the firſt Man *Adam* is in his Perſon intended firſt in this, of being a *living Soul*, ſo Chriſt's Perſon in that of *quickning Spirit*.

But, 2. As *Adam* is ſaid to be made a *living Soul* alſo in reſpect of conveying a like Life and Image unto us Men his Sons, as the next Verſes do plainly expreſs the Scope to be: ſo the Parallel of Chriſt's being made a *quickning Spirit*, aims to ſignify alſo what he is made (by virtue of that his perſonal Union) to be unto us; of which there can be no doubt. From this Notion of his being a *quickning Spirit*, (as it hath been explained) the Spiritualneſs of this our great Chriſt, as he is made and ſet forth the ſpiritual Object of our Faith, and accordingly taught by the Father, as the Truth is in Jeſus, to all Believers, hath theſe two Branches in it: In the handling of which diſtinctly I ſhall accompliſh this Task I have undertaken.

1. You have the Spiritualneſs that is in his Perſon, as *the Word was made Fleſh*; or what he is in himſelf, Son of God, and God dwelling in our Nature perſonally, and quickning thereof.

2. The Spiritualneſs of him as *a Saviour*, or in what he is and hath done for us as Sinners, that were dead in Sins and Treſpaſſes. And altho the particular Occaſion of the Apoſtles introducing theſe Words was what he is to us in the Reſurrection of our Bodies; yet it in general reacheth to all that he is to our Souls, for our eternal Salvation. I divide this Argument into theſe two Heads; for theſe two were the two eminent Titles or Deſcriptions given him, as he was *the CHRIST*, by thoſe Diſciples that firſt believed on him, from the Beginning of his Manifeſtation to *Iſrael*. *John the Baptiſt* (from whom Chriſt's other Diſciples learned him to be the Meſſias or Chriſt) in a Sermon to his Diſciples, recorded by the Evangeliſt *John*, *chap.* 1. firſt repreſents him to their Faith, as a Saviour for Sinners: *Behold*, ſays he, *the Lamb of God that takes away the Sins of the World*; ſo at the Beginning of it, *ver.* 29. but in the Cloſe of it, *ver.* 34. *And I ſaw, and bare Record, that this is the Son of God*; and the Son of God conſiſting of two Natures: As a Man he was conceived after the Baptiſt himſelf; (as by the Story, *Luke* 1. appears) but he had another Nature, in reſpect of which he ſays he was *afore him*; that is, as God, and Son of God: Thus *ver.* 30. *This is he of whom I ſaid, After me cometh a Man which is preferred before me: for he was before me.* So then Chriſt as God-man, the Son of God, and Saviour from Sin, is ſet forth to a Believer's Faith, and this from the firſt by *John*. And ſometimes ſome of thoſe firſt Diſciples utter their Faith on him as *Son of God*; ſometimes others ſpeak their Faith on him as *Saviour* of the World. *1ſt.* Some expreſs their Faith on him as Son of God: ſo *Nathaniel* upon his very firſt ſeeing and hearing of him; *John* 1. 49. Nathaniel *anſwered and ſaid unto him, Rabbi, thou art the Son of God, thou art the King of* Iſrael. The Faith of the Samaritan Diſciples, *chap.* 4. is thus expreſſed, *John* 4. 42. *Now we believe, for we have heard him our ſelves, and know that this is indeed the Chriſt, the Saviour of the World.* And *Peter*, in the Name of the Diſciples, expreſſeth the ſame, *Mat.* 16. 16. *Thou art Chriſt, the Son of the living God:* juſt as here in *John* 6. 69. you find. And the Revelation of this, in that ſpiritual manner that you have heard, was that which cauſed them to cleave to him, and ſay, *Whither ſhall we go?* &c. And it was from the Father teaching, *ver.* 17. *Bleſſed art thou* Simon, *for Fleſh and Blood hath not revealed it unto thee; but my Father which is in Heaven.* It was the Father had taught him ſo to believe on his own Son; *and upon this Rock*, ſaith Chriſt, *ver.* 18. *I will build my Church:* for all the Saints of the New Teſtament did all come to the Unity of Faith, and Knowledg of the Son of God, *Epheſ.* 4. 13. And in their ſo believing he was the Son of God, they believed that he was ſuch a Son of God as was God, or that Son of God who was God, which their confeſſing him the Son of the living God imported, as was obſerved. And therefore Chriſt in his arguing with the Jews (who quarrell'd with him, that he being a Man ſhould make himſelf God) makes the Concluſion of an Argument, wherein he proves he was God, to run thus; *John* 10. 33, 34, 35, 36. *The Jews anſwered him, ſaying, For a good Work we ſtone thee not, but for Blaſphemy, and becauſe that thou being a Man, makeſt thy ſelf God. Jeſus anſwered them, Is it not written in your Law, I ſaid, Ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: Say ye of him whom the Father hath ſanctified, and ſent into the World, Thou blaſphemeſt, becauſe I ſaid, I am the Son of God?* that is, ſuch a Son as was true God: for the thing wherein they had ſaid he blaſphemed, *ver.* 32. was, that he ſaid he was God; yet he concludes that he was the Son of God: ſo that to believe he was the Son of God, was all one as to believe he was God. And hence it alſo was, that in other Scriptures, to believe on him as God, and on him as Saviour, are alſo joined in the Apoſtle's Confeſſion by the ſame *Peter*, 2 *Pet.* 1. 1. Simon Peter, *a Servant and an Apoſtle of Jeſus Chriſt; to them that have obtained like precious Faith with us, through the Righteouſneſs of God, and our Saviour Jeſus Chriſt.* And they are alſo by *Paul* joined together, *Tit.* 2. 13. *The great God, and our Saviour Jeſus Chriſt.*

CHAP. IX.

That Chriſt's Perſon, as Son of God, in one Perſon with the Man Jeſus, is the prime Object of Faith, and taught by the Father, as the Truth is in Jeſus.

TO evidence that Chriſt's Perſon, as the Son of God in one Perſon with the Man Jeſus, is the great Object of our Faith, two things are to be conſider'd. 1. That the Spirits of the firſt Believers on Chriſt were generally taught by God, and carried out to him, to receive, obtain, cloſe with him as ſuch, that is, under the Apprehenſion of his Perſon, Son of God, and God-man, (which properly is called his Perſon) not God ſimply in his Divine Nature ſingly conſidered, but God manifeſt in Fleſh, or the Son of God made Fleſh. You heard before the Baptiſt's Confeſſion, who was the Leader on unto this diſtinct Faith on him in this Particular: as alſo the Confeſſion of the Apoſtles, even long before Chriſt's Aſcenſion.

Other particular Inſtances may be given; as you find this to have been at the bottom of *Martha*'s Faith, when Chriſt himſelf ranſack'd and ſearch'd into it, *John* 11. Chriſt puts her Faith to it by way of Queſtion, *ver.* 25, 26. *Jeſus ſaid unto her, I am the Reſurrection and the Life; he that believeth in me, tho he were dead, yet ſhall he live. And whoſoever liveth and believeth in me, ſhall never die: believeſt thou this?* But ſhe anſwers not *in terminis* and directly; *ver.* 27. *She ſaith unto him, Yea, Lord! I believe that thou art the Chriſt, the Son of God, which ſhould come into the World.* She brings forth the very bottom of her Faith, and Ground of all; the chief, the primary thing which ſhe believed about him, which carried all the reſt. She utters what lay moſt near her Heart. Thus alſo unbelieving *Thomas*, when his Faith had obtained a Reſurrection, upon occaſion of Chriſt's being riſen from the dead, (whereby he was declared to be the Son of God, and God, *Rom.* 1. 3, 4.) whither runs his Faith thereupon? *My Lord, and my God*, John 20. 28. The Eunuch heard *Philip* expound to him the 53*d* Chapter of *Iſaiah*, which treats of Chriſt's being a Saviour, and bearing our Sins; *Acts* 8. 32, 33. *The Place of Scripture which he read was this; He was led as a Sheep to the Slaughter, and like a Lamb dumb before his Shearer, ſo opened he not his Mouth. In his Humiliation his Judgment was taken away; and who ſhall declare his Generation? for his Life is taken from the Earth.* This Text muſt needs lead *Philip* to preach Jeſus to him, as a Saviour for Sinners; but he beginning (as 'tis there ſaid) but with that Scripture, proceeded to add many more; ver. 35. *Then* Philip *opened his Mouth, and began at the ſame Scripture, and preached unto him Jeſus.* And whereas there was but one Paſſage in *that* which he read that gave occaſion to preach him to be the Son of God, *viz. Who ſhall declare his Generation?* or whoſe Son he was? yet that neceſſarily fell in, and deciphered who the Perſon was that was to be the Saviour. Now obſerve how the Eunuch's Faith took hold of that above all other; for when *Philip* told him, *ver.* 37. *If thou believeſt with all thine Heart, thou mayſt be baptized:* The Eunuch's Heart tells us what 'twas above all other which his whole Soul cloſed in with; and that was, *I believe that Jeſus Chriſt is the Son of God.* And yet we may well ſuppoſe that *Philip*'s Diſcourſe had run mainly upon his being a Saviour, and his bearing our Sin, for 'twas the main Argument of the Text (which the Eunuch gave him to expound, and ſure he kept to it) *He was led as a Sheep to the Slaughter, and as a Lamb dumb before the Shearer*; which the Baptiſt referred to in his, *Behold the Lamb of God, that takes away the Sins of the World*, John 1. 29. But the Spirit of God (did we ſee) ſet that other Character of his Perſon, which the Baptiſt alſo gave him, *Jeſus Chriſt the Son of God.*

But to give over the Purſuit of any more ſingle Inſtances, let us ſee the univerſal Effects of this Doctrine, both in the Baptiſt's Miniſtry, and of the Apoſtles, upon the whole Lump, Body, and Generality of Believers. What the Effect of *John Baptiſt's* Miniſtry was, is propheſied of, *Iſa.* 40. 3. *The Voice of him that crieth in the Wilderneſs, Prepare ye the Way of the Lord; make ſtreight in the Deſart a High-way for our God:* which is undeniably applied by three Evangeliſts to mean, that *that Lord* and *God*, (to make way for whom in Mens Hearts that Preparation was) is evidently our Lord Chriſt, as appears in the ſame Evangeliſts. And what was the Iſſue and Conſequent of it, that Chriſt coming and preaching after *John*, *The Glory* *of the Lord* (Chriſt) *was revealed, and all Fleſh,* (that is, believing Fleſh, whoſe Eyes Satan had not blinded) *ſaw it together:* that is, they all entertained him by Faith, as their Lord and their God, (as *Thomas* profeſs'd him) when he began to manifeſt his Glory, *John* 2. 11.

Then again, what was the Effect of the Apoſtles Miniſtry, who after Chriſt's Aſcenſion were ſent forth to preach him? It follows in the ſame Prophecy, *Iſa.* 40. 9. O Zion, *that bringeſt good Tidings, get thee up into the high Mountain :* O Jeruſalem, *that bringeſt good Tidings, lift up thy Voice with Strength ; lift it up, be not afraid : ſay unto the Cities of* Judah, *Behold your God.* This Goſpel-Meſſage was, *Behold your God!* that is, your Chriſt, who is your God, Son of God in his Perſon, the Ruler, the Rewarder, in whom is Eternal Life ; and the Shepherd of his People, *v.* 10, 11. *Behold, the Lord God will come with ſtrong Hand, and his Arm ſhall rule for him : behold, his Reward is with him, and his Work before him. He ſhall feed his Flock like a Shepherd: He ſhall gather the Lambs with his Arm, and carry them in his Boſom: and ſhall gently lead thoſe that are with young.* The Voice of the Crier, the Baptiſt, had cried him up ; *Behold, the Lamb of God!* the Son of God ; and the eminenteſt Meſſage which the Apoſtles delivered, was, *Behold your God!* that is, we preach a Saviour unto you, who is God: So they preach'd, and ſo they believed that heard them, 2 Cor. 4. 5, 6. *For we preach not our ſelves, but Chriſt Jeſus the Lord, and our ſelves your Servants for Jeſus ſake. For God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the Light of the Knowledg of the Glory of God, in the face of Jeſus Chriſt :* In the Face, that is, in the Perſon of Jeſus Chriſt, who is God, and the Image of God, *v.* 4. And when the Vail was taken off from all Nations, and ſpecially when it ſhall be taken off from the Jew, (which in the third Chapter, *v.* 15, 16. afore, he had applied the Prophecy of *Iſaiah* unto) O how will they ſtand aſtoniſh'd at the Faith and Revelation of this very thing, that the Perſon of their *Meſſias*, they ſo long waited for, proves to be their God, *Iſa.* 25. 7. When the Vail ſhall be taken off from all Nations, *&c.* then *v.* 9. *It ſhall be ſaid in that day, Lo, this is our God, we have waited for him.* O wonderful (will they ſay) this *Meſſiah* we waited ſo for, is *our God*, he is ſo in his Perſon, *he will ſave us* ; he is our Saviour alſo, and his Name is *Jeſus*, that ſaves his People from their Sins : this is the Lord, and he will ſave us. God and Saviour, you ſee again, Son of God, and Saviour joined, and this is the Faith of Believers, this is he they believe upon, and this *univerſally.* What one Saint is there diſtruſting it, or queſtioning it? For it found the moſt general Acceptation in the Hearts of Believers, when he wrote to *Timothy*, 1 Tim. 3. 16. *And without Controverſy,* (ſaith he, or with one Conſent) *great is the Myſtery of Godlineſs : God was manifeſt in the Fleſh*, or made Fleſh ; *juſtified in the Spirit : i. e.* His Godhead manifeſted in the Reſurrection ; *preached to the Gentiles, and believed on in the World.* This laſt is that which proves that Chriſt is God-Man, Son of God in the Fleſh, and was, as ſuch, the prime grand Object of all the Believers Faith that were in that Age of the World, and he is the great Myſtery and Foundation of all Chriſtian Religion ; and therefore under that Notion and Apprehenſion of him, made lively and real to our Souls, it is that we muſt come to him. I have not alledged theſe places ſingly to prove that Chriſt is God, tho they ſerve for it, but that as ſuch he is the primary Foundation of a Believer's Faith.

2. The ſecond thing is, (which I carry with me ſtill along) that to teach and reveal to Souls, that Chriſt is the Son of God, is the Work of the Father, which he doth in ſuch a manner, as no Human Underſtanding doth arrive at, nor can attain unto, without his teaching: this is expreſs and recognized by our Saviour, as his Seal of Approbation, ſet to that Confeſſion of *Peter*'s; *Thou art Chriſt, the Son of the Living God*; Matth. 16. 16. *And Jeſus anſwered,* ver. 17. *and ſaid unto him, Bleſſed art thou* Simon Bar-jona ; *for Fleſh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* It was a Revelation which made him bleſſed, and ſuch as was peculiar to them that are ſaved, and which all that are ſaved were to have, and it had not been taught him by Man, and by Education alone, *&c.* nor from his own natural Underſtanding (by which Men that live under the Knowledg of Divine Truths, come to profeſs them, but without the ſpecial Revelation of the Father they cannot attain to the Bleſſedneſs of true Faith) but wholly it was to be aſcribed to the Father's Revelation, which is there oppoſed to Fleſh, or fleſhly

ways of Diſcovery. And laſtly, it is the Father of Chriſt, his Son; *My Father* (ſaith Chriſt) hath revealed this to thee, to whom principally this belongs, to reveal this Point of all other, that I am his Son, for he begat me, and he diſcovers me to them whom he means to bleſs. *He is thy Lord, worſhip thou him,* Pſal. 45. 11. The Point the Father inſtructs her in is, that Chriſt is her Lord, and means her God withal, (*My Lord and my God,* ſays *Thomas,* inſtructed by the ſame Hand) as the following Words, *Worſhip thou him,* evince; for it is God alone whom we are to worſhip.

CHAP. X.

The Uſes of the foregoing Doctrine. How we are to exerciſe Faith on the Perſon of Chriſt God-man.

Uſe 1. ONE End of mine in enlarging upon this Head, is to direct your Faith, in your Approaches and Addreſſes to Chriſt, *viz.* to pitch your Souls upon his Perſon of being God-man: and under the Notion and Apprehenſion thereof, taken in and formed up in your Minds, ſtill to act all the other ſeveral Exerciſes of your Faith upon him. I do not ſay you have no true Faith, unleſs you have explicite Thoughts hereof in all ſuch Actings: for Foundations (as this is one) firmly laid in the Soul, do implicitely work, when they are not *in actu exercito,* or *explicitely* thought upon, but an habitual Apprehenſion thereof carried along in the Soul may have a true and real Efficacy in it: yet the more you have of explicite, enlarged Conceptions thereof, and Reflections thereupon, and the oftner they are renewed, you will find them the more powerful and working: For it being ſo great a Truth, that in the Reality of the thing it ſelf, his Perſon in being God and God-man, is that which gives the Ground and Foundation, Influence and Virtue into all we believe upon him for; then the explicite Acting of Faith hereon (and thorow the Faith of it) upon all elſe he doth for us, muſt needs have a proportionable Effect in all. You all know and profeſs, as touching his Perſon, that he is God, Son of God, *&c.* and volant or flying Thoughts thereof run thorow your Minds at times; but do your Hearts dwell upon the Meditation of it, as that which puts Life into your Hearts, in all you believe concerning him? For this his Perſon is not only eternal Life (taken abſtractedly, as it ſhall be poſſeſſed in Heaven) in the Sequel alone, but it is the Life of your Faith exerciſed on his Death for Forgiveneſs of Sins for ſaving from Wrath. Many in their Judgments think that the Doctrine of the Trinity, and the Doctrine that Chriſt is God, is but a Matter of Speculation and Contemplation; and tho it is a Truth, yet it is ſuch as they think one might let lie by him, as that which will do them no Hurt nor Good: And moſt Men in the Practice of their Faith make little more Uſe of it than this comes to; whereas it is ſuch a Truth as thy Life lies in it, even eternal Life. And ſuch the Apoſtles and thoſe Believers accounted it, and did cleave to Chriſt accordingly thorow the Faith of it, and of him under the Contemplation of it. Chriſt having ſaid he was the Bread of Life that came down from Heaven, and 'twas his Godhead made him to be that living Bread, (*John* 6. 56.) uſeth this Phraſe, *He that eateth my Fleſh,* &c. *dwelleth in me, and I in him.* As a Man firſt chews with Delight, and then takes down his Meat, and by its abiding, its dwelling in him, and his digeſting it, it turns into his own Body, and ſo gives Life and Strength to him; ſo muſt it be with our Knowledg of Chriſt; he muſt dwell in us by Faith, and we in him, and this will quicken you to purpoſe. Hath the Father thus taught and inſtructed thee, to live upon him, and to come to him for Life, as ſuch? It is his Participation of Life from the Father, and ſo his being Son of the Living God, that gives him Life; and ſo thorow him thou comeſt to have that Life of the Father in thee, by dwelling in him, as the next Verſe, *ver.* 57. ſhews; *As the living Father hath ſent me, and I live by the Father; ſo he that eateth me, ſhall live by me.*

Part I.

Uſe 2. The next Uſe is for Information of the right State of this Aſſertion I have been upon; That the Perſon of Chriſt as God-man is the principal Object of Faith. You'l ask me; Do all that truly believe on him come to him under that Apprehenſion, ſimply for his Perſon's ſake, as moved thereunto by the Conſideration ſimply of his Perſon? This is a ſpiritual Pitch indeed: but do all Believers at firſt come to him under this Apprehenſion, and cleave to him for it?

I anſwer, That there are two Scopes or Purpoſes that I drive at, in my having preſſed this, that Chriſt's Perſon is the Object of Faith.

1ſt. That the Faith on his Perſon as God-man is the Foundation of all elſe we believe upon him for, as he is our Saviour: And as that is it which makes him able to take Sins away, and to give us a Righteouſneſs to juſtify us, and which puts that Power in Force which his Death hath, to kill Sin, and which himſelf hath to quicken us; ſo all that we have to deal with him for, and all that our Faith is carried out to him, and to God through him for, is all in the Virtue and Force of this Faith firſt begotten in you, that he is God-man, the Son of God; 1 *John* 5. 5. *Who is he that overcometh the World, but he that believeth that Jeſus is the Son of God?* And ſo in the Force, and Virtue, and Strength of this, that Jeſus is the Son of God, it is, that we have Victory over the World. It is remarkable, that when Chriſt had utter'd theſe faithful Sayings about himſelf (*John* 11. 25, 26.) unto *Martha*, *I am the Reſurrection and the Life: He that believeth on me, tho he were dead, yet ſhall he live: and whoſoever liveth and believeth on me ſhall never die: Believeſt thou this?* He then puts her Faith ſtrictly to it to anſwer to theſe Particulars, (as one puts a Catechiſt to anſwer Catechetical Queſtions.) Now we ſee that ſhe doth not anſwer, as one would have thought ſhe ſhould, directly and diſtinctly unto theſe particular Points of Faith in queſtion put unto her, but ſeems to divert unto another Head, unto the great Article of Faith: She ſaith unto him, *ver.* 27. *Yea Lord, I believe that thou art the Chriſt, the Son of God, which ſhould come into the World.* This Anſwer ſhe utters in full, and upon the whole Matter, unto the Queſtion he had put; and tho it was *in expreſs terms*, not *in terminis*, nor in the Particulars; but yet fundamentally it was a comprehenſive Anſwer, and moſt direct: for therein ſhe ſhews ſhe believed, that *that* was the Foundation of all theſe Particulars, and of many more things that ſhe believed of him; and indeed of whatever elſe that Chriſt might ask her. I believe (ſays ſhe) that thou art the Son of God; and this ſhe conceived, and moſt rightly, to be a full Anſwer unto theſe Particulars; for ſhe ſaith, Yea Lord, I believe them all, I believe all that thou haſt asked me, by believing this one thing of thee, that thou art the Chriſt, the Son of God; and ſo art the Cauſe of all theſe, and of whatever elſe is attributed unto him that is the Chriſt, in the Prophecies of him, that he ſhould come into the World. In the Virtue and Strength of this ſhe believed he was the Reſurrection of Souls dead in Sins and Treſpaſſes, and of Souls that had begun to believe on him; and then of their Bodies at the Reſurrection, and that he was eternal Life, ſo as they that believe on him ſhall never periſh, and their Souls ſhall never die, whatever their Bodies for a while did. And ſhe believ'd all in the Strength of this, that he was the Son of God; ſo that the believing of this is fundamentally neceſſary for every Chriſtian to know.

Only I add this, that Foundations, tho they bear up the whole Building, yet oftentimes lie hid under ground, after they have been firſt laid: And ſo it is in our Faith of Principles and Foundations: Tho they remain in the Heart, and bear up all of our Faith elſe, about what we do believe, yet they are not always drawn out in our Thoughts, into formed-up Propoſitions, tho at firſt they were inlaid as ſuch. They bear the Weight of all, and to have the Faith of them is common to all Believers, and is univerſally aſſented to as a Foundation; 1 *Tim.* 3. 16. *This is the great Myſtery of Godlineſs*, (that is, the great Ground of all Godlineſs, the Pith of it) *God manifeſted in the Fleſh, believed on in the World.* And *Epheſ.* 4. 13. *They all come to the Unity of the Faith* that ſhall be ſaved through all Ages; all that either are now converted, (ſaith the Apoſtle) or that are to be converted, (take the loweſt Chriſtian)

ſtian) and have theſe things in their Faith about Chriſt's Perſon, that he is God, and the Son of God.

So that, 1. in coming to him for that which will ſave them, they come to his Perſon in ſo doing. They would not have his Righteouſneſs and Blood, and the Fruits of either, Pardon of Sin, *&c.* without having himſelf alſo: and ſo it is his Perſon they believe on for their Salvation.

Yet, 2. They may be at preſent moved rather with that in his Perſon which will ſave them, than with his Perſon himſelf.

And yet withal, 3. Even that alſo, to come to his Perſon for it ſelf, as the principal Motive wherewith to cloſe, is *in radice, in ſemine,* in the Bud, but not in the Bloſſom. There is that in the Heart (if drawn out) which is prepared to it, diſpoſed to it, and ſuted to it.

2dly. A ſecond End and Purpoſe for which God firſt inlays in the Heart the Knowledg of Chriſt's Perſon, and the Fulneſs of the Godhead dwelling perſonally in our Nature, and for which end alſo I have preſſed it, is, That firſt or laſt it ſhould become the greateſt Motive and Inducement of our coming to Chriſt, and to cloſe with him, and cleave to him as ſuch, rather than as a Saviour: That the Thought of it ſhould be above that of Saviour; yea, and abſtracted in the Conſideration of it from that of Saviour; and this explicitely, the Heart being drawn to him upon that account, and accompanied with Affection anſwerable.

Thoſe that will urge, that either this is the firſt Inducement, or the more common Inducement to come to him, principally to have his Perſon, conſidered in it ſelf, and for it ſelf, do preſs too hard upon weak Believers, and urge that to be at firſt which they are growing up to all their Days, and perhaps attain it not in this Life. Alas! at firſt our Hearts are taken up with the Thoughts of Sin, and with Chriſt as the Remedy and Saviour from Sin. *John*'s Miniſtry began there in the Hearts of his Diſciples, and he called upon them to ***behold the Lamb of God that took away the Sins of the World:*** And the great Apoſtle pronounceth this to be the ***moſt faithful Saying, and worthy of all Acceptation, that Chriſt came into the World to ſave Sinners.*** And I am induced to think that in his propoſing of it in that Place, (where he ſpeaks of his own Converſion) he had an Intent to inſinuate that himſelf had that Sentence in his Eye at firſt Converſion chiefly or mainly. Dr. *Preſton*'s Similitude is the beſt to expreſs this by, (I mention him, for I think he was the firſt that uſed it of any other) That as when a Marriage is propoſed unto a Woman, that which may move her at firſt to liſten to it may be the Hear-ſay of an Eſtate, and paying her Debts with which ſhe is incumbred; theſe may perſwade her to view and ſee the Perſon, and to entertain a Viſit from him, and to acquaint her ſelf with him; but after ſome long Converſe her Heart is ſo taken with his Perſon, that if he had nothing ſhe could beg with him all the World over, for ſhe is ſatisfied with his Perſon alone. And thus it is between our Souls and Chriſt: We come to Chriſt at firſt, as the Lamb of God that takes away our Sins, that will ſave us from Wrath, and pay our Debts: (And the truth is, we muſt always come ſo to him, to cleanſe us from Sin every Day) But thorow ***acquainting our*** ſelves with him, (as the Phraſe in *Job* is) there often appears that to us in his Perſon which takes our Hearts more than his being a Saviour to us. ***Eſt aliquid in Chriſto formoſius Salvatore***; There is ſomething in Chriſt more beautiful than a Saviour: and our Hearts in time may riſe up to this. The beſt Compoſition of this Matter is that in the Prophet *Iſaiah*, which takes in both, which ſpeaks the Hearts of Converts from whom the Vail was taken off, *ch.* 25. 7. who thereupon (in that *ver.* 9.) are brought in ſaying and uttering the bottom of their Hearts; ***Lo, this is our God, we have waited for him, and he will ſave us.*** They looked at Chriſt, and received him both as ***God,*** and as ***their Saviour:*** (for of Chriſt it is ſpoken; compare 2 *Cor.* 3. 16, 17, 18.) and it follows, ***We will rejoice in his Salvation.*** God allows us we ſhould aim at, and hope for, and rejoice in our Salvation by Chriſt, and come to him upon that Account, as well as on the Account of his being our God, and Son of God. God and Chriſt love us ſo well, as they love we ſhould love our ſelves in coming to the Son, and therefore would have us come to him as a Saviour, as well as for his Perſon; yea, and to be

glad, and rejoice in his Salvation. And truly there is good Reaſon that we ſhould
Part I. do ſo, both on our Part, and on his alſo ; for it coſt Chriſt's Perſon ſomething to ſave us, for he humbled his Perſon, and gave away himſelf, for he gave away the preſent Glory of his Perſon due to him, that he might ſave and redeem us, and no leſs would have done it. And he hath no Reaſon to have his Love herein loſt or forgotten, or ſwallowed up only in his Perſon.

Nay further, let me add ; You being Sinners, cannot come to rejoice in his Perſon, or to think with your ſelves what a Husband you have of him in himſelf, till you believe on him for Pardon of your Sins, and the Salvation of your Souls ; (and therefore Faith for Juſtification is in that Epiſtle to the *Romans* preſſed firſt) and after you have ſeen your ſelves loſt by reaſon of Sin, then you are directed to come to Chriſt as a Propitiation for Sin : This he doth diſcourſe in *ch.* 3. from *ver.* 21. and in *ch.* 4. and we muſt have Peace with God as Sinners, being juſtified by Faith, (*Rom.* 5. 1.) e're we can rejoice in God. But then to rejoice in God is made a further Attainment and Fruit of this Faith in the Iſſue, in theſe words, *ver.* 11. *But we joy in God thorow our Lord Jeſus Chriſt.* Yet ſtill take this along with you, that if you come to him as to a Saviour, you may and muſt come to him as God, and the Son of God, and believe on him as the Perſon who as ſuch is your Saviour, and is the Foundation of your whole Faith on him for your Salvation : yea, and tho you come as moved chiefly becauſe he is Saviour, as that for which you come at firſt ; and in doing ſo are accepted of God, and juſtified and pardoned ; yet let me tell you, you will be more accepted by God, after your Faith riſeth up to take his Perſon, as in it ſelf, and as moved to love him from what you ſee in his Perſon alone, or chiefly conſidered. God the Father loves it more, that you ſhould love the Perſon of Chriſt in and for himſelf ; *John* 16. 27. *The Father loveth you, becauſe ye have loved me, and have believed that I came out from God :* which is all one as to ſay, You have believed on and loved me, becauſe I am his dearly and only beloved Son ; than which nothing can endear you more unto him, nor be a higher Exerciſe of Faith in you. Some Strains of ſuch Thoughts and Affections as theſe, tho but in the bud, have (as was ſaid) ſome Puttings forth intermingled in weaker Believers, that are drawn to him by the Faith and Hopes of his being their Saviour. Such Spirits may run in the Veins of your Hearts, whilſt yet you are moſt eager to ſeek Salvation ; but then they are but as in the Bud, they are not fully bloſſom'd. A Soul may find he hath ſome ſuch things offering to riſe, and mix themſelves with his Faith and Hopes for Salvation ; and this will make your Prayers accepted wonderfully, as the Words before ſpeak in that *John* 16. 26, 27. *At that Day ye ſhall ask in my Name ; and I ſay not unto you, that I will pray the Father for you ; for the Father himſelf loveth you, becauſe you have loved me.* And this will more obtain with God than your Faith that your Sins are pardoned, and that Chriſt died for you ; yea far above it. I uſe to ſay, Chriſt's Love in ſuffering is more to be valued by you than his Suffering, or the Fruits of it ; but his Perſon more than all of them. You muſt know, that 'tis his Perſon you muſt ultimately abide by ; for in the Enjoyment of him in his Perſon will be the Top and Height of your eternal Life, and ſo conſequently you have to do with him for evermore ; and therefore to have him ſo revealed to you, as to have your Hearts taken therewith at preſent, in ſome leſſer Taſtes and Glimpſes, is the moſt ſpiritual teaching by the Father of all other. And this is attainable in this Life, for it is in Grace as in the Root, and will be drawn out and ripened by the Father. And ſurely the Diſciples had the Seeds of ſuch Diſpoſitions in their Hearts, that did look forth ſometimes into actual Exerciſes, as appears in that Speech that Chriſt uſeth of them, *The Father loveth you becauſe you have loved me.* And ſure ſome ſuch thing was in *Peter*'s Heart, when he ſaid, *Lord thou knoweſt that I love thee :* and that becauſe he was the Son of God ; for that is the main thing they expreſſed why they cleaved to him, as was ſaid before. And the Imperfection of this, and that it abounded no more in them, made Chriſt complain, that they ſhould mourn for themſelves, becauſe of his Departure from them to Heaven ; whereas (ſays he) if you had loved me (that is, my Perſon it ſelf, as the next Words ſhew) you would rejoice becauſe I go to my Father. I put this Gloſs upon that Text : for it is all one as if he had ſaid ; If you loved my Perſon for it ſelf, you would love my perſonal Good and Happineſs more than your own, and ſo have rejoiced more for this, than have mourned for your own ſuppoſed Loſs, and want of preſent Comfort in me. And many of thoſe primitive Chriſtians had ſuch Goings forth of Spirit towards the Perſon of Chriſt, as thoſe had whom *Peter* wrote to, 1 *Pet.* 1. 8. *On whom believing, tho you ſee him not, ye rejoice with Joy unſpeakable, and full of Glory.* This muſt be chiefly in and for his Perſon; for his Perſon it is whom we ſhall one Day ſee, and rejoice in Glory with him: and 'tis Faith in the mean time riſing to ſuch a pitch as ſupplies the room of the Sight of him, with a Joy ſpringing from ſomething which is anſwerable to that Sight. And ſure *Paul* had it, who above all, and in the firſt place, expreſſeth his Deſires to be to win Chriſt, that is, Chriſt himſelf, his Perſon, and to be found in him; and then to have his Righteouſneſs, and the Power of his Death, *&c.* And I have been induced to think, that ſome ſuch ſtrain of Heart was ſomewhat more prevalent in that Eunuch, *Acts* 8. The Man was truly godly before, and therefore he came to worſhip; and you read his devout Employing of himſelf whilſt he was a travelling. He had the 53*d* of *Iſaiah* preached over to him by *Philip*, for the Words of the Chapter he gave *Philip* for his Text to preach on. And in that Chapter we read how that God *laid upon Chriſt the Iniquity of us all, and made his Soul an Offering for Sin*; and *that he was led as a Sheep to the Slaughter, to take our Sins away*, as the Baptiſt had interpreted it. And ſo *Philip* preaching to him *Jeſus*, (as the Text hath it) it lay in his way principally to ſet out Jeſus Chriſt as a Sacrifice for Sins; and ſurely *Philip* did keep to his Text. There is but one Paſſage in the Chapter, and in the Words which the Eunuch read, that gave occaſion to him to preach his Perſon to be the Son of God, and that is thoſe Words, *Who ſhall declare his Generation?* Yet we read, that when he deſired to be baptized, and *Philip* ſaid to him, *If thou believeſt with thy whole Heart*, &c. (as if he had ſaid, what is there in thy Heart which thy Heart moſt cloſeth with, concerning this Chriſt that I preached to thee?) The Eunuch ſays, *I believe that Jeſus is the Son of God:* So as he pitcheth upon that as that which his Heart was moſt on. And tho he cloſeth with him as a Saviour, according to *Philip*'s Preaching, yet *that* is not mentioned by him; but *this*, that he was the Son of God: and ſo 'tis ſaid he went away rejoicing, being baptized into Jeſus Chriſt, upon that Account.

But tho this is attainable, yet Chriſtians are a growing up to it ordinarily, but by degrees, for poor Creatures as we are, we learn Chriſt by piece and piece, as when we look upon the Moon through a Telleſcope, it appears ſo big, and vaſtly great, beyond what we can take in at once, that we muſt travel over it with our Eyes, firſt taking a view of one Part, and then removing the Glaſs to another, and ſee perhaps but a quarter of it at once. And thus it is with our knowing Chriſt; that is, with ſuch a Knowledg as affects us, and draws our Hearts to him; with ſuch a Knowledg we know one thing of him in one Year, and another in another. For one Stage of our Lives our Hearts run after him for his Blood to waſh away our Sins, and for his Righteouſneſs to cover us in the Preſence of God: In another Stage we purſue after Holineſs to be had from him, for the ſubduing Corruption through the Power of his Death, and quickning our Hearts with his Life: And in another way we purſue after him for the Lovelineſs of his Perſon; and it is that we ſhould make the top of our Deſires, why we ſhould deſire him (as the Prophet *Iſaiah* ſpeaks unto Believers) we are perhaps a growing up to this all our Life long, and attain it not till we come to the being of a more perfect Man, and to the Fulneſs of our Stature in Chriſt, which we ſhall have in this Life in the Knowledg of him as the Son of God; whereof the Apoſtle there ſpeaks, *Epheſ.* 4. 13. Yet this let me add, that Faith of Recumbence may be capable of this, and yet remain in the Courſe of a Faith of Recumbence; that is, want ſettled Aſſurance that Sins are pardoned. And they may remain ſuch to whom Chriſt hath not yet ſaid, *Your Sins are forgiven*; and thou art the Perſon that I died for: and ſo they have not an Aſſurance that he is their Saviour, tho they continually exerciſe Faith on him to be ſaved through his Death, yet their Souls in this Poſture or Diſpenſation are capable of being raiſed up under this Faith, to cleave to him, and follow after him for his Perſon, more than as a Saviour. And the Reaſon is, not only becauſe God often works

works one way, and diſcovers one thing more to take the Heart than he doth another, according to his good Pleaſure, and ſo he may give a Beam of the Knowledg of Chriſt in his Promiſe (2 *Cor.* 4. 6.) more bright, to inflame their Hearts towards him, than the Apprehenſion that he is a Saviour. There is not only this Reaſon of it, but God alſo deals thus with them, that ſuch may be aſſured with a clear and certain Light that his Perſon is thus amiable, and glorious, and lovely in himſelf, which cauſeth them to cleave to him ſo as they would not part with him, no not with his Perſon, for ten thouſand Worlds; when yet, whether he died for their Sins, or will pardon them, is doubtful to them. But the other Truth they may have no doubt of, but a Diſcovery of it, and the Notion of it lieth more open to ſuch a Spirit than the Attainment of the Aſſurance of the Pardon of his Sins.

OF THE
OBJECT and ACTS
OF
Juſtifying Faith.

PART I.
Of the Object of Faith.

BOOK III.

The Free Grace of God as declar'd and propos'd in the Covenant, is the Object of Faith. Of the Soul's applying it ſelf unto the Free Grace of God, and treating with it for its Salvation. That the abſolute Declarations of this Free Grace, or the abſolute Promiſes of the Goſpel, are the Object of Faith of Recumbence, or Adherence. That Election-Grace, and the Immutability of God's Counſel as indefinitely propos'd in the Promiſes, are alſo the Object of Faith. How the believing Soul may conſider and regard God's abſolute Decree of Election.

CHAP. I.

How the Soul may for its Salvation treat with the Free Grace of God as declar'd in the Covenant.

I Shall firſt diſcourſe of a Soul's treating with the Free Grace of God as it is propoſed to us in the Covenant of Grace, before I conſider what kind of Promiſes they are which are the Object of our Faith. There is a great crying up of Free Grace, as that which in the way of Believing Mens Souls rely upon: But ney who have travers'd the Paths of it, ſo as to arrive at a free and familiar Interourſe therewith, find it exceeding difficult, until God guides them into it by a reight and direct Line. And there are many dangerous Miſtakes in the Applicaon of our Souls unto it in the ſeeking of it: I ſhall therefore treat of it in a way of iving Directions about it. (1.) We muſt lay hold on Free Grace according as it is t forth in the Covenant of Grace. The Covenant you have at large in *Jer.* 31. nd in *Ezek.* 36. cited in *Heb.* 8. Now the Covenant of Grace is but the pure Relutions of Grace in the Heart of God put into written Promiſes. It is a tranſlating f the pure Grace in the Heart of God and Purpoſes thereof into Promiſes, into inefinite Promiſes, not naming the Perſons to whom they are deſign'd: They are Exreſſions of Purpoſes as they lay in his Heart. Men think it an eaſy thing to deal ith the Grace of God for Salvation, and that they need no Directions and Teachings,

ings, for God (ſay they) is merciful in his Nature, he is a merciful God, and it is but going to him for Mercy, *&c.* But the Free Grace of the Purpoſes of God, as it is ſet forth in the Covenant, is a further thing than a Declaration that God is merciful in his Nature; and a Man needs teaching how to treat with Free Grace, as it is in God's Heart ſet forth in the Promiſes, in the immediate and abſolute Promiſes; 2 Theſſ. 3. 5. *The Lord direct your Hearts into the Love of God.* He ſpeaks of that Love which is in the Heart of God himſelf towards us: Rightly to go to, and cloſe with, and lay hold on that Grace, needs Direction, and that from God. *The Lord* (ſays he) *direct your Hearts into the Love of God.* He ſpeaks to thoſe that already had been in ſome meaſure acquainted with that Love. All of you whom God ſaves, one piece of the Indenture of his Covenant is, that he will teach you to know him; to know him in what? To know him in the Pardon of your Sins, and how to obtain it at his Hands; for ſo it follows, *I will forgive their Sins, and their Iniquities will I remember no more:* And to know how to deal with the Grace of God for Pardon of Sin upon Grace's own terms; for this Mens Souls need Direction in. The Lord direct your Hearts into the Love of God.

I ſhall ſhew you ſome of God's Teachings: *You ſhall be all* (ſays he) *taught of God;* taught of God in his Free Grace. When Free Grace comes to teach the Heart to treat with Grace, it teacheth it,

1. To renounce all Self, or elſe Free Grace will have nothing to do with you. From the very firſt Purpoſe Free Grace had to ſave Man, it laid that for a Foundation, that the Salvation ſhould not be of Works, but according to the Purpoſe of his Grace given us before the World was, 2 *Tim.* 1. 9. There you have it purely ſet down as it was in God's Heart. And the Holy Apoſtle when he ſpeaks of Grace, and of our being ſaved by Grace, he ſtill puts in this Negative, *not of Words,* as the oppoſite of Grace, *Rom.* 11. 5, 6, 7. And whereas Faith is required wherewith to cloſe with that Grace, (Epheſ. 2. 8. *By Faith you are ſaved, through Grace, it is the Gift of God*) a Man muſt renounce all Power in himſelf to believe, and all Helps to believe, but what are drawn from the pure Grace of God. *Hoſ.* 14. 2. See there God's Inſtructions, *Take with you Words,* (ſays he) *and turn to the Lord, and ſay to him, Take away all Iniquity, and receive us graciouſly,* &c. Here you have Free Grace (as Free Grace) inſtructing and teaching Men that would turn to God, how to apply themſelves unto it. It is a Treaty of Free Grace's here that is recorded, *Receive us graciouſly.*

I will love them (ſays he) *freely,* ver. 5. Now he teacheth you upon his own Terms how you muſt deal with his Grace. And that it is upon his own terms, it is clear by this; for he bids them take theſe Words in their Mouth. So that 'tis a ſure way to know how to treat with the Free Grace of God. It muſt be done with a Renunciation of all that is oppoſite to it, and which will ſpoil the Treaty, and enervate and make it void. Accordingly they ſay, Aſhur *ſhall not ſave us, we will not ride upon Horſes,* &c. Aſhur *ſhall not ſave us.* He expreſſeth it in Old-Teſtament-Language under the Figure of a temporal Deliverance. We will not (ſay they) call in the Help of *Aſhur,* nor think to ride upon Horſes. You muſt be helpleſs, you muſt not think to deal with Free Grace on Horſeback, for you ſhall not prevail ſo; no nor on Foot neither, for it is not in him that willeth, or that runneth, but in God that ſheweth Mercy, *Rom.* 9. 16. And ſo the Cloſe is here, It is not our Hands in which we truſt, we will not ſay, the Work of our Hands ſhall ſave us; but how then? *With thee the Fatherleſs find Mercy:* As if he had ſaid, The ſtrengthleſs, the helpleſs, the utterly deſolate of all Helps by Means, but only the Free Grace of God and Chriſt, the Fatherleſs ſhall find Mercy. For the Soul to give up it ſelf to the Graciouſneſs of Grace to accept it, to receive it graciouſly, to give up it ſelf to the Efficacy and Power of Free Grace to work what it will with Renunciation of all elſe; this is the firſt Leſſon Free Grace teacheth, when a Man will come to have Salvation by it. I will not meddle with you elſe, (ſays God) lay that for the Foundation of your Treaty, or my Grace ſhall not treat with you at all. What is Free Grace? God tells you in theſe Words, *I will love them freely.* What is Grace? It is Love; *I will love them freely,* (ſays God) and all their Backſlidings ſhall be no Diſcouragement to me. Now you ſee God bids you take Words, he hath put the Subſtance and Efficacy of thoſe Words into your Mouths, and they are his own terms. I have oft ſaid, If a Soul would but go and take the very Words (underſtanding them) as they are recorded where the Covenant of Grace was penn'd, (*Jer.* 31. 33, 34. and the like in *Ezek.* 36. *I will give a new Heart:* and in *Jer.* 32. *I will put my Fear into your Hearts, and you ſhall not depart from me:* This is pure abſolute Grace.) If a Man ſhould take theſe Words that God hath put into his Mouth and uſe them, or the Effect of them to God, ſaying, Lord I preſent them to thee, and beſeech thee to make them good to my poor Soul, and ſhould ſeek God Day and Night, the Lord would own and accept that poor Soul.

2. God teacheth the Soul to treat with the Grace of God in the free Sovereignty of it. There is the Grace of God's Nature which you read of in *Exod.* 34. *The Lord God gracious and merciful,* &c. The 33*d* Chapter was a Preface unto what follows in the 34*th* Chapter concerning the proclaiming his Name; and ſaith God, *I will proclaim my Name before thee, and I will be merciful to whom I will be merciful, and I will be gracious to whom I will be gracious.* This is a plain Declaration that *that Grace* of Salvation he would not ſhew to any body. It is a Limitation, *I will be gracious to whom I will be gracious, I will be merciful,* &c. I will have Freedom and exerciſe Dominion in doing of it. Are you to treat with Grace? you are to treat with this ſame Declaration, *I will be gracious,* &c. *and I will be merciful to,* &c. and you are to apply your ſelves to the Sovereignty of it. This is to treat Free Grace upon its own terms. When a poor Soul ſees it ſelf loſt and comes to God, to the Free Grace of God, he doth not come on Horſeback, nor on Foot neither, but he falls flat down at that Throne and Sovereignty of God, *He will be gracious to whom he will be gracious,* &c. He hath to do with this ſame Will of the great God, and the Soul acknowledgeth that he is abſolutely free, and that he may chooſe whether to do it to me or any ſuch poor unworthy Wretch as I am; he may if he pleaſe not ſhew me any Mercy; *Whom he will he hardens,* as the Apoſtle ſaith, *Rom.* 9. And I am a poor Creature, (ſays he) and I lay down my ſelf at thy Feet, if thou wilt be merciful here I am; I throw my ſelf upon thee, thou mayſt give me up to Hardneſs. If Souls come thus nakedly to him, he then hath a Dominion to caſt them off as fully as to accept them: If thou comeſt thus nakedly to him, thou haſt nothing to ingratiate his Grace but his own Grace, which he ſhews to whom he will, and that *Will* hath a *Will, I will be gracious becauſe I will be gracious.* Becauſe Mercy pleaſeth him, and Mercy and Grace hath taken thy Heart, poor Creature, thou comeſt to him to caſt it that way. The abſolute Freeneſs and Dominion of Grace is the Glory of it, and God will have our Hearts brought to ſeek it, as it lies in his Heart; God loves to have it acknowledged, at one time or other, by every Soul he ſaves. Tho I dare not ſay, that there is an abſolute Neceſſity of ſuch a Diſpoſition of Soul, yet to be ſure when the Soul thus applys it ſelf in treating with Grace, there is true Faith and Dependance on God. There is not only an acknowledging that God may refuſe me if he pleaſe, but the Soul ſays, If thou haſt no Pleaſure in me, here I am; My Will is made ſubject as well as my Underſtanding; it muſt be thine own Pleaſure purely muſt caſt it on me: this is Faith of Submiſſion. And yet withal thinks the Soul, who knows but he may be merciful, and merciful to me, and that keeps it at the Throne of Grace, and will not let it go away.

3. Free Grace loves to be treated according to the Fulneſs of its own Freeneſs, and the Extent of its own Freeneſs. The Meaning is, it is abſolutely as free to God to ſave any ſort of Sinner, one as another, it is as indifferent to him to ſave out of any Condition. So that put what Caſe you will, put what Condition you will, Free Grace hath a Freedom to extend it ſelf to it. It is not only ſaid, *I will be merciful to whom I will be merciful,* as for the Perſon, but there is a Nobleneſs of Liberality, ſo that there is no ſort of Sin (the Sin againſt the Holy Ghoſt excepted) but may be pardon'd; no ſort of Condition, be it poor, weak, contemptible, what you will, but a Man may be ſav'd in it. Now when the Soul ſees this, he honours Free Grace mightily: he comes not to be accepted, becauſe he hath fewer Sins, that were to derogate from Grace; nor is he diſcouraged becauſe of the abundance of Sin; no, for there is an Amplitude in this Grace; *Rom.* 3. 22, 23, 24. As to the Point of being ſaved by Grace, Grace knows no Difference: So for thy outward Condition, be it what it will, there is no Condition any one is in, but one or other have been in it, and ſaved; for God is no Accepter of Perſons, but is rich to all that call upon him. Now to have a Soul poſſeſs'd with the Thoughts of the Freeneſs of his Grace, and to treat with God accordingly, this honours his Grace, and this God loves, and this he delights in.

4. We muſt treat with this Grace as that which is abſolute, unchangeable, irreverſible, where it is once pitch'd. If I in ſeeking God can find this Grace of God to own me and imbrace me while I ſeek it, then what do I come to? To a State of irreverſible Grace, of Grace that will carry on the Work, that will undertake all for me, that is faithful, and will do it. What ſays God? *Pſal.* 89. 28, 29. *Tho they break my Laws, I will viſit their Tranſgreſſions with the Rod, and their Iniquities with Stripes; nevertheleſs my Loving-kindneſs will I not utterly take from them, nor ſuffer my Faithfulneſs to fail.* You have it alſo in *Iſa.* 54. 10. *With everlaſting Kindneſs will I have Mercy on thee: The Mountains ſhall depart, and the Hills be removed, but my Kindneſs ſhall not depart from thee.* *Noah*'s Waters may as ſoon overflow to cover the Earth, as thy Sins overflow thy Heart. When the Soul ſhall thus have the Amplitude of Grace, of Grace paſt, preſent, and to come, before it, and turns it ſelf round about, and ſees no end, O ſays the Soul, that my Heart may be the Subject of this Grace! that I may come under the Dominion and Protection of this Grace! for this Grace will do the Buſineſs, it will do it throughly; it anſwers all my Objections, makes Proviſos for them, it ſatisfies all the Deſires that I have or can have. Now ſuppoſe that God yet carries it concealed towards thee, yet thou art happy if he fires thy Heart with this Grace, and cauſeth thy Soul to ſeek after it, and teacheth thy Heart to come to God, and to ſpread all theſe Properties of his Grace before him, whereby he ſaves Men, and thy Heart is ſtrengthned to plead, that God would caſt them upon thy ſelf, and thou canſt by the Hour relate between him and thee, how by this Grace thou deſireſt to be ſaved, and by no other; tho thou heareſt of other Ways, of Free-Will Grace, where God moves, but leaves thee to will, yet if thou hadſt ten thouſand Souls thou wouldſt not venture one that way. Doſt thou heartily ſay to God, Lord, I had rather go upon this way of Free Grace than upon that way of Free-Will-Grace, tho offered to all? O ſave me this way! Lord, I have nothing to return, but I ſhall render the Calves of my Lips, I ſhall adore thee and bleſs thee: O that there ſhould be ſuch Purpoſes of Grace, and that they ſhould thus take my Heart, I am reſolv'd to be ſav'd no way, if not ſaved this way, and by this Grace. To be thus taught and inſtructed, you had need have the Lord *direct your Hearts*, 2 Theſſ. 3. 5. In the Original it is to direct by a right Line; it is an emphatical Expreſſion to ſignify ſuch a Direction as that they ſhall not go about, but go ſtreight and immediately into the Heart of God, and Love of God.

What do Men do? They come with their Conditions to ingratiate themſelves with God when they come to treat with Grace, which is to bring to Grace what ſhould ingratiate their Souls to it. We uſe to ſay, God's Grace is a preventing Grace, preventing what is in Man; but by this way Men would prevent the Grace of God, and be aforehand with it. Do not go round about, but go by a right Line, and venture thy ſelf tho thou knoweſt not whether thou beeſt the Perſon or no, and lie at God's Feet. To bring Conditions whereby thy Faith ſhould be raiſed to Free Grace, is not agreeable to the Mind of Grace. The truth is, you will find Free Grace will ſay to your Souls, I will not be thus dealt withal.

Object. *Would you have us uſe no Endeavours, Means?* &c.

Anſw. This I ſaid is ſo remote from it as nothing is more. In *Noah*'s Inſtance, tho God ſaid to him, *Thou haſt found Grace in my ſight, yet he prepared an Ark.* And in *Phil.* 2. 12, 13. we are commanded *to work out our Salvation; for it is God that worketh*, &c. But how work out our own Salvation? We are to uſe thoſe Endeavours which we find we have Power to uſe in Subordination to the Grace of God that works the Will and Deed; and we are to wait in the Uſe of Means, renouncing all we do, as to any Purpoſe of ingratiating our ſelves with God, yet we are to uſe theſe Means in Subordination to God that works the Will and the Deed.

Object. *But would you have a Man treat Free Grace thus, and leave out Holineſs?*

Anſw. God forbid: for if you ſeek the Grace of God in truth, and as it is in it ſelf, and in the Heart of God; then if your Heart know the Grace of God in truth, it will teach you to be holy, and to make gracious Returns to God again; 2 *Tit.* 11. 12. *The Grace of God hath appeared*, &c. *teaching us to deny all Ungodlineſs*, &c. It is ſpoken of the Goſpel and Doctrine of it, which thus teacheth you. But if God the Father do inſtruct your Heart, and make known to you his Free Grace as it is in his Heart, and draws you to depend upon it, wholly upon it, if ſo be you have learnt from the Father, what it is for God to be gracious, and how he is gracious to

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a poor Soul, (or as it is in *John* 6. 45. *If you have learnt of the Father*) you will be taught to be holy, yea it is part of your Indenture when you come to plead the Covenant of Grace. The Grace of God is the greateſt Teacher of Holineſs that ever was: ſays God in that Covenant of Grace, *Jer.* 31. *I will write my Law in their Heart.* Of all Laws elſe he will write the ſupreme Law which Free Grace hath to write: What is that? To have the Grace in God anſwered with Grace in you; to have your Hearts ingenuouſly wrought upon to comply with his Grace, and not to abuſe it; *Col.* 1. 6. *If you have known the Grace of God in Truth,* &c. There is a true Knowledg of the Grace of God; and there is a counterfeit one: but if it be true, it teacheth all Holineſs, it ſtamps a Frame of Heart upon you, it teacheth you how to apply your ſelves to Grace in its kind, and therefore to return Grace for Grace, and Love for Love. It is the Law of the Thing, it is the Law of Nature to love thoſe that love you, and on whoſe Love you depend. It is the Law of pure Nature, and it is the pure Law of Grace; 1 *John* 2. 4. *He that ſaith, I know him, and keepeth not his Commandments, is a Liar,* that is, doth not know God. Not know him! in what? Doth not know him in his Love, *ver.* 13, 15. For it is the Love of the Father he ſpeaks of. I tell you, no Man ſeeks Grace in this manner I ſpeak of, but he profeſſeth to God and his own Soul that he would not be ſaved by that Grace unleſs it wrought Holineſs in him. It is part of the Indenture he draws with God. I acknowledg that to be made holy ſimply upon the ſight of the pure Grace of God, it is a high and ſpiritual thing, and our Hearts are carnal. The Law is holy and ſpiritual, the Terms of Free Grace are holy and ſpiritual, and we poor Wretches are carnal and ſold under Sin, and cannot come off to the Motives thereof, to be acted by it continually. It is true; but yet when the Soul lay at God's Feet to obtain it, and humbled it ſelf, that Soul thereby kept on a Plea for Holineſs, as well as for Grace, and doth obtain it, and hath it wrought in his Soul. He that hath the Love of this World, hath not the Father's; 1 *John* 2. 15. A Man whoſe Heart is taken with the Grace of God to be ſaved by it, if he loves the World inordinately, or more than God, the Love of the Father is not in him, he knows it not: But of a gracious Soul the Apoſtle ſaith, (*Rom.* 6. 14.) *Sin ſhall not have Dominion,* for Grace will break the Dominion of Sin. Thoſe curſed Men (*Jude* 4.) turn'd the Grace of God into Wantonneſs, (they were *Simon Magus*'s Followers, and the Devil was his Maſter) and what did they profeſs, that a Man was ſaved wholly by Grace, do what he would, and that that was the Grace of the Father? O how doth the Apoſtle fly out againſt theſe Men, and follow them with all the Curſes that God brought upon wicked Men in the Old Teſtament, and upon the Angels that fell! Men that have nothing but Self-righteouſneſs in them to be wrought upon, they wonder to hear that the Grace of God ſhould work a Man above himſelf, to love God above himſelf; that a Man ſhould be taken with Free Grace, and not abuſe it; for the Nature of Self-love is to run away with Free Grace, and be unthankful. But what is the Grace we ſpeak of as it is in the Heart of a Chriſtian? If Self-love only, it were the worſt Direction ever was given to teach Self-love to ſerve its turn, and to run away with Salvation, and let Self do as it pleaſeth. But the Doctrine of Free Grace which we profeſs to Salvation, is a Principle of Love to God above a Man's ſelf; there is that at the bottom. If it be ſo, then the more pure and clear you can bring this Grace in the Heart of God towards a poor Soul, you move that Man ſo much the more, you boil up Grace to a height. If there be Love and Grace in the Soul, and that Grace be prevailing, it will work anſwerably, it will make the Grace of God its greateſt Intereſt, becauſe it is God's. We profeſs this is the Principle of Grace, and therefore to teach Men thus to follow the Grace of God, is to teach them that Principle that muſt be put into them by the Holy Ghoſt.

CHAP.

CHAP. II.

What high Regards the Faith of the Apoſtle Paul *had to the Free Grace of* God *the Father as the Object of it. How he magnifies and celebrates this Free Grace diſcover'd to his Apprehenſions and Thoughts.*

1 TIM. 1. 13, 14.

I obtained Mercy, becauſe I did it ignorantly, in Unbelief: And the Grace of our Lord was exceeding abundant, with Faith and Love which is in Chriſt Jeſus.

THE Holy Ghoſt hath declared *Paul a Pattern in his Converſion to thoſe that are after to believe,* (1 Tim. 1. 16.) and as a Pattern of Encouragement and Hopes to the greateſt of Sinners that were to come after him to believe. And ſo likewiſe in the very Work of Converſion he is propos'd as an Example alſo unto them, altho he indeed at firſt attained unto that Perfection therein, which other Converts are growing up unto in their whole Lives. But yet the Seeds of the whole being ſown, and Foundations laid in their firſt Work, they are ſpringing up to a full Growth throughout their whole Lives. As every Child that comes into the World by ordinary Generation hath the ſame Parts eſſential to Mankind, both of the Inwards of Bowels and Ventricles of the Head, in a leſs Size and Proportion than *Adam* had, who was made a Man of full Stature by an extraordinary way of Creation, and therefore had all in the full Proportions of a Man grown up to Perfection, and alſo each part acting in their full Vigour and Activity from the firſt: So is it here, Every Convert receives all the ſame Principles of Faith and Love at firſt, only the Actings and Increaſe thereof do in many things grow up into an actual Energy, and yet ſo as at the firſt thoſe Principles do neceſſarily ſo far act in all Converts, as is requiſite to put them into a State of Life and Salvation. And this in the Point of the Actings of Faith upon God and Chriſt for Juſtification and Salvation, is in a ſpecial manner ſeen, ſome Mens Spirits being more intenſely carried out unto God the Father for Grace and Mercy, others more unto Chriſt Jeſus for his Righteouſneſs, altho whilſt they act Faith more upon the one or the other, they yet implicitly take in the other; whilſt they look more on God's Grace and Mercy, yet ſo as they regard it in and through Chriſt, and *è contra.*

But our great Convert here in this Narration of his Converſion is propounded unto us as an high Example of Faith drawn forth in an intenſe manner unto each, both the Grace of God and Chriſt, in the moſt abounding Workings of it. In the Book of the *Acts* we find an *hiſtorical Relation* of the *outward Circumſtances* and manner of his Converſion, twice related by himſelf: In this Epiſtle to *Timothy* he acquaints us with the moſt intimate working Impreſſions and Sentiments of his Spirit, and what principally his Heart was taken up about at the Time thereof: The Senſe whereof he retained unto that day, and theſe eſpecially he utters in *ver.* 14. *And the Grace of our Lord was exceeding abundant, with Faith, and Love, which is in Chriſt Jeſus.* He had begun to give ſolemn Thanks to Chriſt, (the great Doner and Endower of all Gifts unto Men, *Epheſ.* 4.) *ver.* 12. for putting him into that Office and Dignity of the Apoſtleſhip, and this from the Time of his Converſion. *And I thank Chriſt Jeſus our Lord,* (ſays he) *who hath inabled me; for that he counted me faithful, putting me into the Miniſtry:* which Bleſſing he greatneth from the Conſideration of his having formerly been ſo great a Blaſphemer of Chriſt, and a Perſecutor of his new created Chriſtian Church, and Profeſſors of him; *ver.* 13. *Who* (ſays he) *was before a Blaſphemer, a Perſecutor, and injurious.* But then in the middle of that *ver.* 14 he proceeds more particularly to magnify the Mercy and Grace of his Converſion for the Salvation of his own Soul, without which tho the Grace of Apoſtleſhip might have ſaved others, yet himſelf had proved a Caſt-away, as was the Caſe of *Judas:* That therefore is the *great Mercy* which he centers in in the following Verſes: and therein firſt (as I take it, and humbly ſubmit it, together with this my Analyſis of the whole Paragraph to *ver.* 18.) he predicates the Grace and Mercy of God the Father ſhewn to him in and through Jeſus Chriſt: *But I was bemercied,* (ſays he) *or was endowed with Mercy, becauſe I did it ignorantly, in Unbelief: And the Grace of our Lord was exceeding abundant, with Faith, and Love, which is in Chriſt Jeſus.* Then, Secondly, he magnifieth Jeſus Chriſt for his Mercy alſo in coming into the World to ſave him the chief of Sinners: *ver.* 15, 16. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief: Howbeit for this Cauſe I obtain'd Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering, for a Pattern to them which ſhould hereafter believe on him to Life everlaſting.* And then, laſtly, he ſhuts up the whole with this ſolemn Doxology, or giving Glory to God the Father; *ver.* 17. *Now unto the King eternal, immortal, inviſible, the only wiſe God, be Honour and Glory for ever and ever. Amen.*

And when he enters upon this Narrative of his Converſion, he at firſt uſeth a word ſomewhat uncouth, whereby to expreſs the Mercy of it: a word whereof in the Engliſh Tongue we cannot give the full and proper Force in one word, (which the Greek it ſelf is) I was *bemercied,* (if we may ſo ſpeak) *miſericordia donatus,* endowed with Mercy, encompaſſed with Mercy. It is a like word unto that ſpoken to the bleſſed Virgin, *Luke* 1. 28. κεχαρίτωμένη, *gratiouſed,* or one whom God's ſingular Grace owned, embraced, and ſo here ſays the Apoſtle, *I was mercified, endowed with Mercy,* I had nothing but Mercy, and was all over Mercy. There was not only nothing of Merit, but no Fitneſs or any Diſpoſition in me towards it, to make way for it, but the contrary; only there was a Capacity, a Poſſibility left of having Mercy beſtowed on me, (that was all) *becauſe I did it ignorantly,* ſays he, *and in Unbelief:* which imports that if he had purſued thoſe Injuriousneſſes, and perſecuted Chriſt and his Saints, having firſt had a Conviction of Sight that accompany thoſe Actings, they had been that unpardonable Sin, and would have rendred him incapable of all Grace and Mercy. And he uſeth this word this firſt time (for 'tis after alſo) in relation to God the Father's Mercy then vouchſafed him *in calling him by Grace,* (as he elſewhere ſays, *Gal.* 1. 17. ſpeaking of the Father) which proceeded from his electing Love, Grace and Mercy towards him, which there, *Gal.* 1. you have alſo expreſſed in thoſe Words, *When it pleaſed God who had ſeparated me from the Womb:* [That that is an Election-Phraſe ſee *Æſtius* on the Words, and others.] And this Separation of him had ordered all things all along from the Womb about him, and in his Courſe of Life before his Converſion had taken care to keep and prevent from falling into that unpardonable Sin, upon the very Brink of the Pit whereof he had (at laſt) walked. And then *called me by his Grace,* (ſays he there) the wonderful Mercy of which he (here alſo narrating his Converſion) celebrates; and indeed our firſt Calling, as it is the breaking forth of Election-Grace and Mercy, ſo it bears the Image and Pattern of it. I was then bemercied, (ſays he) drench'd, and covered all over with the abundant Mercies thereof. It was poured forth upon my Soul by whole-ſale, and on the ſudden, and at once. This was the Execution of Election, and this firſt mention of this word I in my Interpretation refer to God the Father's Grace, to whom both *Calling* and *Election* are every where peculiarly attributed.

See Beza's *Reaſon againſt the ordinary Tranſlation.*

Now obſerve how he again repeats the ſame Word, (for he uſeth it twice on this Occaſion and in this Place, for he delighted in it, and in the very thinking of it) and inſerts it, when Chriſt's Part at his Converſion comes to be related; *ver.* 15, 16. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief: Howbeit for this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering, for a Pattern to them which ſhould hereafter believe on him to Life everlaſting.*

Now in this *ver.* 14. he proceeds to magnify this Grace of God the Father (diſcovered at and in his Converſion) with the higheſt Elogy and Epithets that could be given it, *(and the Grace of our Lord* (ſays he) *was ſuperabundant)* and together therewith to acquaint us with the principal inward Workings of his Heart, and moſt intimate Exerciſes and Actings of his own Spirit towards that ſuperabundant Grace that ſhined on him at his firſt Converſion; and to declare with what Entertainment or Acceptation (as his word is *ver.* 15.) he received that, and took in that Grace then diſcovered, he adds theſe Words, *With Faith and Love, which is in Jeſus Chriſt,* which are the two Graces that anſwer (by way of Return and Reception) unto the Grace of God when diſcovered, and are exerciſed about, and act thereupon. He ſpeaks not here of the Work of his firſt *Humiliation for Sin*, which is the firſt Work in all true Converſions, (tho he hints that he had deep and thorow Impreſſions that way, in ſaying, *ver.* 15. *Me the chiefeſt of Sinners*) but here he omits it, and mentions only the Work of Faith and Love, the principal Object directly acted upon, being the Free Grace of God. And to ſet forth theſe Actings of his Soul thereupon, I take to be his principal Scope in this Verſe. The chiefeſt Queſtion about this Interpretation is my referring thoſe Words, *and the Grace of our Lord*, unto God the Father, becauſe the Title *our Lord* is more frequently given to Chriſt in diſtinction from the Father, and is given unto Chriſt in *ver.* 12. afore, and alſo *Chriſt* is only mentioned in *ver.* 15, 16. afterward. I find ſome Interpreters, as *Calvin* and others, on this 14*th* Verſe, call it *the Grace of God*, without the mention of Chriſt here: and ſome others ſay, *Gratia Dei in Chriſto*, the Grace of God in Chriſt, which ſtill denotes the Grace of God, tho in and through Chriſt. And many of thoſe that carry the Words to Chriſt, yet ever and anon put in alſo *the Grace of God*, and (as it were) could not forbear but to do it. But the Reaſons of my Interpretation (which will alſo ſerve to ſolve the Objection) are,

Calvin, Dickſon, Illyricus.

1. Becauſe *Grace* is moſt frequently aſcribed to *the Father* in the Point of Juſtification and Salvation, (which is the thing he ſpeaks of here, as *ver.* 15. ſhews) and that in diſtinction from Chriſt, as out of *Rom.* 5. and *ch.* 3. may be obſerved. Tho alſo it is ſometimes given to Chriſt, yet moſt uſually I ſay unto the Father: (even as the Title of *our Lord* is ſometimes given the Father, tho more commonly to Chriſt, which ſolveth part of the Objection.) But beſides, to ſpeak more cloſe to the Point, thoſe other Places wherein *Paul* gives the Account of his Converſion, (which I call Parallels to this, and therefore argue from them as ſuch) he ſtill entitleth the Grace thereof unto the Father. Thus *Gal.* 1. 15, 16. *But when it pleaſed God who ſeparated me from my Mother's Womb, and called me by his Grace, to reveal his Son in me, that I might preach him among the Heathen.* And the very ſame you find, 1 *Cor.* 15. 9, 10. *For I am the leaſt of the Apoſtles, that am not meet to be called an Apoſtle, becauſe I perſecuted the Church of God: But by the Grace of God I am what I am; and his Grace which was beſtowed upon me was not in vain: but I laboured more abundantly than they all; yet not I, but the Grace of God which was with me.*

2. There did always riſe up to me in the reading of this Scripture, a Diſtinction implied in the Verſe it ſelf, of *Jeſus Chriſt*, from him whom he calls *our Lord*, to whom the *Grace* is aſcribed: *The Grace of our Lord* (ſays he) *was exceeding abundant, with Faith, and Love, which is in Chriſt Jeſus.* That laſt Clauſe, *and Love which is in Jeſus Chriſt*, ſpeaks of Chriſt as of another Perſon from our Lord ſpoken of afore: He ſays not, *and Love unto Jeſus Chriſt*, but *in Jeſus Chriſt*, noting that Love of his to have been born to ſome other Perſon, in and through Chriſt: And if ſo, then unto whom more properly than unto that Perſon of whom he had immediately before ſpoken, and whoſe Grace (he ſays) had been ſo abounding to him? which Perſon muſt be the Father, if a Perſon diſtinct from Chriſt; and ſo he ſpeaks of a Love return'd unto him in and through Chriſt, for his Grace ſhewn him in Chriſt, as all the Father's Grace is ſaid to be, who hath choſen us in Chriſt.

3. Tho he from thence runs the reſt of his Diſcourſe upon Jeſus Chriſt, (in the two following Verſes 15, 16.) magnifying him for his Hand, and Mercy ſhewn in his Converſion, yet in the Concluſion he iſſues all in giving Glory to God the Father, (*ver.* 17.) and as one not having Words to ſet forth that Grace any further, he chooſeth to break off, and falls to adoring God the Father: *Now unto the King eternal, immortal, inviſible, the only wiſe God, be Honour and Glory for ever and ever. Amen.* Wherein he ſpeaks in the uſual Stile of Doxologies given to God the Father upon ſuch ſolemn Occaſions. Thus in the ſame Epiſtle we have it, *ch.*6.15,16. *Who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality, dwelling in the Light which no Man can approach unto; whom no Man hath ſeen, or can ſee: to whom be Honour and Power everlaſting. Amen.* Wherein this Honour and Praiſe is given to God the Father diſtinct from Chriſt, as by the comparing the laſt Words of the Verſe afore it appears. Now this Glory thus ſolemnly given in this firſt Chapter, all acknowledg to refer to the Grace of his Converſion before related, and ſo to ſignify him to have been the Perſon, whoſe infinitely abounding Grace had done all this for him. He had begun to *thank Jeſus Chriſt*, ver. 12. but he ends *with Glory to the Father*: and in reaſon that being the

grand and ſolemn Concluſion of this his Narrative, it may well be thought that an expreſs mention of the Father his Grace therein ſhould be found ſomewhere in the Premiſes, and where elſe if not in theſe Words of *ver.* 14. for all the reſt did run wholly upon Chriſt. Yea and if it be not there, then that of the Mercy of God the Father is wholly left out, unleſs argued by way of Inference in this Narrative of the greateſt Converſion that ever was in the World; and alſo that when he ſets himſelf to celebrate the Grace towards him ſhewn therein in Words ſo high, as ſuperabundant, *&c.* the like to which are not any where elſe to be found, unleſs in that *Rom.* 5.20. ὑπερεπερίσσευσεν ἡ χάρις, and there it is apparently ſpoken of the Grace of the Father in diſtinction from, tho in conjunction with Chriſt and his Righteouſneſs, as Verſe the laſt, and thoſe afore ſhew. *The Grace of our Lord was exceeding abundant*, ὑπερεπλεόνασε, it flowed over, or iſſued forth with an abundancy, yea Overplus; ſo in *Rom.* 5. it *overfill'd Paul*, and ran over and over, as more than enough. He compares himſelf to a Veſſel, (and we are ſtiled *Veſſels of Mercy and Grace*) into which on a ſudden were poured forth from above Spouts and Floods by whole-ſale, that not only fill'd it brim-full, but to a running over on every ſide. Yea, he ſpeaks as if the Windows of Heaven, the Floodgates thereof, even of the Heart of God, fill'd with that infinite Treaſury of Love and Grace towards him, had been ſet open, and had poured down the Streams thereof into his Soul.

Rom. 9.

The next Inquiry may be in what manner it is he intends that this Grace of God had ſo ſuperabounded, whether in the way of Effects, that is, in ſo ſtupendous a *Work of converting* ſo prodigious a Sinner unto God, in implanting in his Soul the Principles of Faith and Love, and of the whole new Creature, in one ſo confirmed and hardned in Unbelief, and ſo reſolute in ſuch a violent Fury againſt Chriſt and his Saints: So that the abundance of that Grace was demonſtrated in ſo mighty and wonderful Effects, (which is all, or the main that Interpreters here take notice of, as wherein this ſuperabounding Grace was ſeen) or whether withal he intends not to ſpeak *apprehenſivè*, that is, in reſpect of the Diſcovery of that Grace it ſelf, as it was, and had been born towards him in the Heart of God, and now broke forth upon his Soul in and to his own Apprehenſions. To this Query I anſwer;

1ſt. That it is true, that the Superabundancy of God's Grace muſt needs have been diſcovered to him in ſo great and wonderful a Change and *Work* wrought upon him, for it was unparallel'd Grace to work it, and there was a juſt Ground for him to adore it as he doth. Yet,

2dly. In the Knowledg of it barely by ſuch Effects, the *Cauſe it ſelf* remains hidden, and might ſtill not have been known in it ſelf no otherwiſe than in what is different from it ſelf, (for ſo the Effects are from their Cauſes) and ſuch a Knowledg is but *ſecondary*. And,

3dly. It would not have been ſaid that *the Grace of the Lord had been over-full*, or more than enough, in reſpect of the Works of Faith and Love; for the Works thereof themſelves were yet imperfect in him: but we may ſay of the Grace as it is in God's Heart, and as it is apprehended and laid hold on by us, by immediate Faith, that ſo indeed it ſuperabounds, both as to what it hath wrought, and in all which it hath undertaken to work for us: And this is infinite, and ſtretcheth it ſelf, and extendeth to all Eternity. And this Grace thus taken in as it was by *Paul* (that *choſen Veſſel*, Acts 9.) might well be deemed to be infinitely more than he could take in, and ſo to overflow, as hath been ſaid.

But further we may know that there is a flowing of the Grace and Love that is in God himſelf to Mens Souls in manifeſtation made by it ſelf, and of it ſelf: which the Apoſtle calls a *ſhedding abroad the Love of God into the Heart by the Spirit*, Rom. 5. and it is one after-Fruit of Faith which many attain to. There is a Taſte of the pure unmixed Sweetneſs in and of the Grace of God, as it comes from out of his own Heart, and is immediately conveyed thorow thoſe *Breaſts of Conſolation*, the *abſolute Promiſes*, whereof even new-born Babes do oft partake; 1 *Pet.* 2. 3. *As new born Babes deſire the ſincere Milk*, &c. *If ſo be you have taſted that the Lord is gracious.* Which ſurely this our Apoſtle (if ever any) had at this his very Infancy of Regeneration: And that was it, and the Experience thereof was it that drew him here to declare, that the Grace of our Lord was ſuperabundant; not *re ipſa* only, as it reſides in God's Heart unknown to us; nor as demonſtrated only by thoſe gracious Effects it had wrought in him, but *apprehenſivè*, or in his own *Apprehenſions* and

Sentiments of it; and in that ſenſe it is he eſpecially utters this here. He ſaw and laid hold of, and took in that Fulneſs of the Grace of God born towards him, and as it now was and had been from everlaſting; a Grace which was over-full, as his word is, that is, as to his own Thoughts and Comprehenſions. What he prayed for the Epheſians, that they *might comprehend with all Saints, the Height, the Breadth, Length and Depth of God's Grace towards them, and know the Love of Chriſt which paſſeth Knowledg*; the ſame himſelf found in his meaſure, in the glorious Sight, Senſe, and Taſte of this ſuper-abounding Grace, which he found was not only *ſufficient*, (as 2 *Cor.* 12.) but more than enough for his turn; and to be ſure more than enough for his Soul to take in. It came upon his Spirit as a mighty Sea, which had neither Shore nor Bottom: He ſaw there was an Infinity of it, which he was no more able to take in into his Comprehenſion, no more than a narrow Veſſel is able to take into it ſelf the main Ocean: and in this reſpect it is he terms it ſuch abundant Grace. To conclude, in a word, it is *objective* ſpoken, as to the Grace it ſelf, as it was preſented unto him for the Object of his Faith, but *apprehenſive* as to *his Soul*; and not *efficienter* only, that is, as an efficient Cauſe of that Work of Faith God had wrought upon his Heart; unto which moſt would needs narrow it. It was not a mere Reflection upon the Operation of the Grace of Faith and Love, as in his Heart, but a far more enlarged Contemplation and Admiration of the Height and Depth of the Grace it ſelf, as it was in God's Heart, now manifeſting it ſelf unto him, how ſuperabundantly and how *greatly he was beloved*, (as the Angel ſays of *Daniel*) or how abundantly he was graciouſly accepted by God in his Beloved, as in *Epheſ.* 1. 6. And the Grace in God himſelf was its own Reporter of it. *Paul* firſt had ſeen how Sin had abounded in himſelf the chiefeſt of Sinners, (*ver.* 15.) and then that *that Grace* born in God's Heart to pardon, love and accept him, had abounded much more for the Pardon of it. And Grace as juſtifying him without any thing in himſelf, was the Object his Heart was now taken up withal at his Converſion.

CHAP. III.

That Abſolute *Declarations about GOD and Chriſt, and Abſolute Promiſes of Salvation, are the moſt proper and only Objects of that Act of* Application *of Faith, we call Faith of* Recumbency *or Adherence.*

BY *Abſolute* Declarations, *&c.* I mean ſuch as are not made unto Conditions or Qualifications, which firſt ſhould be viewed by the Soul to be in it ſelf as a Ground to believe upon God and Chriſt for Juſtification.

Ger. de Juſtif. §. 134.

Gerard in his Controverſy with *Bellarmine* puts this Meaning upon the terms *abſolute Promiſes* and *conditional.* "The Promiſes (ſays he, ſpeaking of the Goſpel-Promiſes) "may be called Abſolute as in oppoſition unto our Works and Merit, "and yet Conditional in that God requireth Faith, and ſo no Works being requir'd "to Juſtification, they are in that reſpect not conditional. But granting as well as he, that Faith is requiſite, and Faith alone, I do withal affirm that there are Promiſes that are abſolute, holding forth no Condition, as they are the Object of Faith. And Faith viewing merely what is in thoſe Promiſes, (which ſpecify no Condition of Faith it ſelf) lays hold on God's Grace and Chriſt as therein manifeſted. And thus abſolute Promiſes ſtand in a full Oppoſition unto all conditional Promiſes, as thoſe abſolute Promiſes may be ſuppoſed, and objected firſt unto Faith's View, and as they are the Raiſers up of it thereupon, ſo as upon the Sight thereof the Soul is brought to apply the Salvation made known in ſuch Promiſes. Now the Promiſes are ſuch as theſe; *Jer.* 31. 33. *This ſhall be the Covenant that I will make with the Houſe of* Iſrael *after thoſe Days, ſaith the Lord, I will put my Law in their inward Parts, and I will write it in their Hearts, and I will be their God, and they ſhall be my People.* Which being immediately made to the Elect, and being an abſolute Undertaking on God's part, to perform the Conditions themſelves, I therefore call them moſt abſolute. That Declaration alſo is abſolute in *John* 6. 37. *All that the*

Father hath given me ſhall come to me. Likewiſe *Heb.* 4. 6. *Some muſt enter in,* whereunto God hath bound himſelf with an Oath (as there) to perform it. Now as for the Perſons concerning whom theſe Promiſes are made, they are only known to God: *The Lord knoweth who are his,* 2 Tim. 2. 19. Some detract from the Abſoluteneſs of theſe Promiſes, in ſaying they are made upon other fore-ſuppoſed lower and ſubordinate prerequiſite Conditions to be perform'd firſt by Men, as to improve natural Helps well, *&c.* But this were to embaſe the Covenant of Grace by ſubjecting it to the Covenant of Works, as that which muſt take its Riſe from former Actings of ours, prediſpoſing to the Gifts of Grace. From all which Works in that very Place in *Jeremy* the Prophet diſtinguiſheth thoſe Promiſes of that Covenant of Grace.

Thus Abſolute Promiſes in the Controverſies with the Remonſtrants are on all ſides underſtood: *Quæ non habent annexam Conditionem,* which have not a Condition annexed: As upon the ſight of which our Faith on thoſe conditional Promiſes ſhould any way depend.

I join unto *Promiſes of Salvation* the *Abſolute Declarations* in the Word, becauſe there are many ſuch Manifeſtations of God and Chriſt delivered in the *Word,* as they are the *Objects* of our Faith, which yet we do not ordinarily term *Promiſes,* tho they are tantamount thereunto, as they are objected to our Faith. And indeed all ſuch Truths and Declarations may be taken for, and turned into abſolute Promiſes, and abſolute Promiſes into ſuch naked *Declarations,* ſuch Declarations I mean as theſe, That *Chriſt came into the World to ſave Sinners,* &c. which is delivered in way of a Saying, *This is a faithful Saying,* or grand Aſſertion of the Goſpel, rather than in a direct promiſory way: And in terming theſe *Declarations* rather I conform to the Language of the Holy Ghoſt, who when he moſt ſettly propoſed God and Chriſt as the Objects of our Faith, uſeth that Expreſſion to do it by; *Rom.* 3. 25. *Whom* (*i. e.* Chriſt) *God hath ſet forth to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs,* &c. Then again, *ver.* 26. *To declare, I ſay, at this time his Righteouſneſs, that he might be juſt, and a Juſtifier of him which believeth in Jeſus.* It is uſed you ſee both of God and Chriſt, as in relation to our Faith. You have the like alſo, 1 *Tim.* 2. 5, 6. *For there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all to be teſtified in due time.* And 2 *Tim.* 1. 9, 10. the like: *Who hath ſaved us, and called us with a holy Calling, not according to our Works, but according to his own Purpoſe and Grace, which was given us in Chriſt Jeſus before the World began, but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and brought Life and Immortality to light through the Goſpel.* Where not only God and Chriſt as Saviour, *&c.* but the very eternal Purpoſes and Grace of God and Chriſt of Saving, (as they are properly and only to be limited to the Elect) are ſaid to be the Matter of the Goſpel. And the Manifeſtation and naked Declaration of this according to its plain Intent and Purpoſe, is the Goſpel in its Height and Eminency, and the Seed and Head of all the Promiſes of Salvation, from which they are all derived and flow, and into which they all do again run, as Rivers into the Sea: And therefore by abſolute Declarations I intend all in the Word wherein thoſe Purpoſes of Grace are indefinitely reveal'd; I ſay *indefinitely,* becauſe there is no naming the Perſons of the Sons of Men to whom they are intended, and yet they are in that manner revealed, and with that Intent, to draw Men in to believe for their particular Salvation, as well as any other Promiſes whatever. And this I hope will appear plainly in this Diſcourſe, but eſpecially in that which follows it, unto which this is but introductory, the profeſſed Subject thereof being to ſhew, how Faith of Adherence may make uſe of the abſolute Revelation of *electing Grace,* tho wanting Aſſurance thereof: Which I have long ſince in Print promis'd to publiſh.

In my Preface unto Chriſt ſet forth, *in* 4o.

Mr. *Bulkely* in that New-*England*-Controverſy ſeems to be an Oppoſer of this Opinion, that *abſolute Promiſes* are the Means and primary Object of full Aſſurance of Faith, through an immediate Teſtimony of the Spirit, without conditional Promiſes;
“ *By which only,* ſays he, *in the ordinary Courſe, if we will have any Trial of our*
“ *Eſtates by the Word, we muſt have it by the conditional Promiſes; yet would I not*
“ (ſays he further) *make the Abſolute Promiſes uſeleſs.* I acknowledg they are of
“ ſingular Uſe; 1*ſt.* In that they ſhew us the only Cauſe of our Salvation, even
“ *Free Grace* and no other. 2*dly.* They are a Foundation for the Faith of *Adherence*
“ or *Dependance* to ſtay upon. There be two Acts of Faith, ſaith he, one of Adhe-

Diſcourſe of the Covenant, p. 149.

“rence or Dependance, another of Aſſurance: There be alſo two kinds of Promiſes, Abſolute and Conditional: mark now how theſe do fit and anſwer one another, the abſolute Promiſes to the Faith of Adherence, the conditional to the Faith of Aſſurance; for example, God comes and ſays, For mine own ſake will I do thus and thus unto you in an abſolute Promiſe: Here is a Ground for the Faith of Adherence to cleave unto, tho I be moſt unworthy, yet I will hang upon this Promiſe, becauſe it is for his own ſake that the Lord will perform this Mercy, that he may be glorified. There be alſo conditional Promiſes, *(He that believeth ſhall be ſaved)* by means of which (we have the Experience and Feeling of ſuch Grace in our ſelves) we grow to an Aſſurance that we are of thoſe that he will ſhew the Free Grace upon. And thus the abſolute Promiſes are laid before us as the Foundation of our Salvation, (which is wrought in the adhering to the Promiſe) and the conditional as the Foundation of our Aſſurance. And tho I do not wholly fall in with this latter part of his Concluſion, as if conditional Promiſes ſerved only for a Foundation of Aſſurance, yet with the former Part, that abſolute Promiſes are ſuted and fitted unto Faith of Adherence, or of the Act of Juſtifying Faith, properly and truly ſuch, I fully cloſe with, and do add, that it is *they* that are the moſt proper Objects for ſuch a Faith, and not conditional Promiſes: And I ſhall endeavour to demonſtrate this, in the caſe of one who is now a beginning firſt to believe: For as every thing muſt have a beginning, ſo muſt a Man's Believing; and of that caſe it is I now ſpecially treat, tho I do withal judg that the true Act of Faith as Juſtifying, doth throughout the whole of a Man's Life, even of him that hath Aſſurance, lie not in an Aſſurance I am *juſtified*, but in that of *Adherence* only, as I have elſewhere ſhewn.

Part II. Book 2. Ch. 1. of *this Diſcourſe.*

It is not unknown, that beſides thoſe Believers who have through Grace attained unto a full Aſſurance of Faith, there are two Ranks of other true Believers whoſe Faith doth fall ſhort of Aſſurance: 1. Such as are now a beginning to believe, as the Jailor, *Acts* 16. And, 2. Such as have had for ſome long time true Faith already wrought, and many Fruits thereof in the Courſe of their Lives, and yet *walk in Darkneſs, and have no Light*, and are fain to betake themſelves to live by a pure and bare Faith of *Recumbency*, or of mere *caſting themſelves* on God and Chriſt, renewed afreſh (even as they did at firſt) for their Salvation. And ſo they do as good as continually begin to believe, as if they had never believed before; and this they do altho they have ſome Glimpſes of good Hope at times, which yet not riſing up to over-power and ſilence Doubts, they return to make that kind of Faith their ſole Life. And altho there may be found ſome Difference between theſe two, yet I put them both into one Bag, (as we ſay) and range them together in my enſuing Diſcourſe, which I ſhall proſecute in the Perſon of one who is now but a beginning to believe. Concerning whoſe Caſe there is the moſt Difficulty, how to inſtruct ſuch an one, to make uſe of ſuch abſolute Promiſes and Declarations, and how he ſhould come to cloſe with them, and with what Faith. And ſo whilſt I ſhall ſpeak to this Caſe of the one, I ſhall but ſpeak to the Caſe of the other. That which we enquire after is, what Object he that is firſt to believe may find to ſet his Foot firſt upon, and which may become a Ground to him of that ſpecial Act of Faith whereby he lays hold on Chriſt for his own Salvation.

I ſuppoſe him humbled for Sin, and convinced that unleſs he have a Ground for his being ſaved from ſomething elſe than what is in, or from himſelf, he muſt periſh. I ſuppoſe him looking about him into the World, and crying out thereupon, (as they in *Acts* 2. and the Jailor) *What ſhall I do to be ſaved?* I ſuppoſe him alſo to ſee and apprehend his way to be to believe, and caſt himſelf on God and Chriſt, looking about him for a Ground or Foundation in the Word, unto that his Faith.

Now then I ſhall proceed:

And here I ſhall proceed both Negatively and Poſitively.

1. Negatively, I ſhall ſhew, that no Qualification in a Man already wrought can be a Ground and Object for his firſt Act of Faith, ſo that in the ſight of it he ſhould be certainly and perſonally perſwaded to act that Faith on God and Chriſt.

1*ſt.* It is not his *Humiliation or Sight* of his Sin, or of his being in a loſt Condition, wherein if he remains he muſt periſh. For the Sight of that but leaves him where he was, and it is Faith by which his Condition muſt be altered. The Sight of Sin and Miſery may and doth indeed put a Neceſſity upon his Soul to look out for

Salvation, and that is it which makes him cry out, *What ſhall I do to be ſav'd?* And it is ſuch a Work, as without it he would never ſeek out for Chriſt, nor go to him to ſave him. But for him to build on that Sight as that which he having had wrought in him, he may with Confidence believe in Chriſt, is all one as to ſay, that a Malefactor's being convicted, and caſt, and condemned at the Bar by a Judg, and his own Conſcience, ſhould be a Ground for his Hopes of Pardon and Salvation, whereas the Procedure ſo far with him is clean contrary, tho it be indeed a Preparation to quicken him to ſeek for a Pardon, yea and makes him capable of it in this reſpect, that as by our Law none is capable of a legal Pardon, until he be legally condemned, ſo nor is ſuch a Man of a Goſpel-Pardon till he is thus convicted. The proper Work or Effect of ſuch a Humiliation is wholly and altogether to poſſeſs the Soul with the Apprehenſions of no other Objects than what belonged to his unregenerate and unjuſtified Eſtate, and which would argue him ſtill to be in that Eſtate; and the Proſpect of this fills his Mind, having nothing elſe in his Eye: and tho there is and may be ſomewhat of what is ſpiritual in that Sight of his; yet as Chriſt ſaid to him, (*John* 13. 7.) *What I do* (to thee) *thou knoweſt not now, but thou ſhalt know hereafter*; ſo we may ſay of the preſent Work that is upon ſuch a Man, that after ſome Light and Dawn of Faith is broken in upon his Spirit, he may afterwards come to ſee what God was then a doing with him, but not at that preſent when nothing but Darkneſs is upon the Face of that Earth.

It's true alſo that thoſe Words of Chriſt's, *Come unto me all ye that are weary and heavy laden, and I will give you Reſt*, do contain a particular Invitement to ſuch, rather than any other Sinners, who alſo doth invite all others: and it is a ſpecial Condeſcenſion in Chriſt to ſpeak thus particularly to thoſe that are heavy laden, becauſe of all others they are apt to be diſcouraged: yet ſtill that Weariſomneſs is not a Ground or Foundation for that Act of his firſt believing to build it ſelf upon it for his being ſaved. He that will reſt in the ſight of that, and not come to Chriſt, will ſit down ſhort of Salvation, nor is this a Ground of his Faith, or of his coming to Chriſt. But when ſuch do come to Chriſt out of a ſight and ſenſe of their Burden, yet it is not upon the ſight thereof as a ſpiritual Qualification which ſhould render them more acceptable, but it is the ſight of their Sins with which they are burden'd, and the ſenſe of the Load thereof, and thereupon of their need of Eaſe that drives them to come upon Chriſt's ſo gracious Invitation. They poor Creatures look at nothing but themſelves, and their Sins, and Loads, and are taken up wholly therewith, and with deſire of Eaſe.

That great Maxim of the Apoſtle (*Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs*) doth confirm all this, and withal doth exclude the ſight of any other Work wrought, or Qualification whatſoever, that may put in to be a Ground to any Man's Faith. Under theſe Words [*to him that worketh not*] I underſtand all *Qualifications*, and *Holy Diſpoſitions*, and *Actions*, for they are included under the Name of Works, as in oppoſition to Faith, and ſo in Scripture-language inward Works as well as outward. And the Root or Principle inherent in the Soul of either, are accordingly here excluded from having to do either as Ingredients into Juſtification it ſelf, or into a Man's Faith or Believing for Juſtification.

Alſo, 2*dly*. By *him that worketh not* is there meant, not he that worketh not at all really, but who when he comes to be juſtified, looks at no Work of his, or any thing in or from himſelf, but ſingly believes on him that juſtifies *the Ungodly*.

And ſo, 3*dly*. Inſtead of looking to any Good in himſelf, he views nothing but the contrary, Ungodlineſs, as in himſelf conſider'd, at that time, and the preſent Buſineſs he is taken up about, namely, to be juſtified, and to believe that he may be ſo. And altho this is ſpoken of them that are in their State godly and holy, for this is a Maxim fetch'd from *Abraham*'s Example after he was converted many Years; even *Abraham* when he came to be juſtified, in that Point look'd upon himſelf as ungodly, and viewed no Works at all in himſelf, and was in his own Eyes as if he had had none: Yet this Maxim doth much more punctually ſute one that is now coming forth of his natural State, and hath nothing but Ungodlineſs to view. And unto the ſenſe of thoſe things a Man's Humiliation brings ſuch a Man, and therein doth the proper Work of it lie; and our Suppoſition being of one that begins to believe, it cannot be otherwiſe with him.

2. We are now to conſider what poſitive Grounds, or *Motiva Fidei*, what Motives of Faith, or what Drawings forth of Faith are here; or wherein doth the Hope concerning this thing (as the Scripture ſpeaks) lie? My Aſſertion is this, that it muſt be ſome abſolute Declaration or Promiſe (which are tantamount) about what is ſimply in God and Chriſt as touching our Salvation, the Light of which coming into the Soul is and muſt be the *Objectum motivum*, the moving Object, the Perſwader (as *Heb.* 11. ſpeaks) of a Man's Faith to draw in his Soul thus at firſt to cleave to God and Chriſt for a Man's perſonal Salvation in particular, and hereon his Faith is built. And the Reaſon is evident from what is foregone; for if no preſent or precedent Qualification in ſuch a Soul can prove an effectual Perſwaſive or Incourager in part or whole, as a Condition or Qualification in the Perſon, then it muſt remain that what is abſolutely declared to be in God and Chriſt, without reſpect to ſuch Conditions as firſt wrought, muſt be the Ground and *Objectum motivum* of his Faith.

Object. But ſome will here ſay, *A Promiſe that mentions the Condition of Faith it ſelf is a ſufficient and obvious Ground to draw on Faith at firſt, which is uſually ſet forth in this Syllogiſm,* Whoſoever believeth on him (meaning Chriſt) ſhall never periſh: *But I believe,* ſaith the Soul, *therefore I ſhall not periſh. And is not this a conditional Promiſe* (will they ſay) *which a Man may at firſt cloſe with? and thus to cloſe with ſuch a Promiſe in the former way of ſuch a Syllogiſm Men uſually are taught.*

Anſw. An Anſwer unto this I return, firſt in general, that when I exclude conditional Promiſes from having an Influence into our firſt Act of Believing, my Intention is not, nor can it ſo be underſtood as to exclude our believing it ſelf from being a neceſſary requiſite Qualification, Condition, (call it what you will) for I have already ſuppoſed it abſolutely neceſſary to our being eſtated into the actual and perſonal Poſſeſſion of thoſe good things in thoſe Promiſes or Declarations which I call Abſolute. Yea, my very Queſtion, and the State thereof, as I have propoſed it, preſuppoſes ſo much, and takes it for granted, for it is queried with what Faith a Soul is to cloſe with ſuch a Promiſe? So as my Inquiſition runs after this, whether ſuch abſolute Promiſes be not a proper Object of Faith which indeed is required neceſſarily to our inſtating into Salvation? And whether thoſe Promiſes be not propoſed with an Intention in the Scriptures as ſuch? My Search is after an Object of Faith, what it is, and on what Inducement a Man doth ſo believe, or what is the Object of that Faith: every Act muſt have an Object, and ſo juſtifying Faith muſt have ſo too, and what that muſt be is my Inqueſt. And my Affirmation is, that abſolute Declarations of God and Chriſt, (in the Promiſes and otherwiſe) as Saviour and Juſtifier, are the proper Object of ſuch a Faith. And therefore when I exclude all conditional Promiſes, my Excluſion in this Argument only is of a conditional Promiſe that ſhould be the Object of that firſt Faith, as that which the Soul firſt viewing to be in it ſelf already wrought, ſhould thereby be heartned and perſwaded to begin to believe on God and Chriſt for its perſonal Salvation. The meaning of that Promiſe, Whoever believeth on him ſhall be ſaved, is but to ſhew that an Act of Believing is abſolutely and neceſſarily required to be put forth by him that will come to be Partaker of that Salvation. But ſtill this will remain firm and indubitate, that it is thoſe abſolute Promiſes or Declarations that are the Objects or Foundation, and ſole Ground of that Act of Believing; and ſo abſolute Promiſes are the Objects of Faith, as the conditional Act whereby we are to be eſtated into the Poſſeſſion of thoſe Promiſes: So as this Objection is no Prejudice to my Aſſertion, it touches it not. More ſummarily take my Aſſertion, thus it is: Not that thoſe abſolute Promiſes (objectively ſuch) require not Faith in us e're we be Partakers of the Salvation in them, for that were to ſay that God ſaves his Elect abſolutely, without requiring any thing to be wrought in them, which Senſe we have before abhorr'd; but the meaning is, that they require not any intervening Condition unto Faith it ſelf, upon the ſight of which as a Ground-work Faith ſhould come to lay hold upon them, but they are expoſed barely and nakedly unto Faith as Objects to be laid hold upon (that is, God and Chriſt in them) for our Salvation, ſo as tho thoſe Promiſes *(whoever believes,* &c.*)* and the like, in which Faith is mention'd, are but conditionally in this Senſe that they hold forth an Act on our Part to be put forth as that without which no Man ſhall obtain Salvation, yea, by which he is inſtated into it; yet let the whole Scripture be ſearched, and there is not, nor can there be any Inſtance brought of Promiſes that do mention the Condition of Believing, wherein a preceding Condition is firſt mention'd as that which muſt firſt be ſeen and viewed by the Perſon (who is to believe) to be in himſelf, and which he ſhould build his firſt Act of Believing upon: And in the Argument we have in hand, as hath been ſtated, that only can be call'd a Condition which is a Condition to Believing it ſelf, and which is ſuppoſed to be propounded to that end, that Faith ſeeing ſuch and ſuch Qualifications wrought in the Soul, ſhould thereupon be induced to believe, ſo as that Condition ſhould be an Evidence to him to take or challenge that Promiſe as his own, and thereby belonging to him, as if he had been perſonally named. Such Qualifications I find ſet out indeed in Promiſes for the Faith of Aſſurance, after a Soul's firſt having believed, as being Signs of a Man's being in the Faith, and of his being juſtified by his Faith foregone. But no ſuch Qualifications can be or ought to be built upon by one that comes firſt to Chriſt, or ought to be Ingredients to his firſt Act of Juſtifying Faith, nor indeed to any Act of true pure Juſtifying Faith as ſuch: for that were to make what is in our ſelves after Faith to be the Foundation of it, and to mingle with it, and to make the firſt Act of Faith to be aſſurance that I am in the State of Grace already, and thereupon I do believe that I am ſaved and juſtified.

This Aſſertion our later and more knowing Divines have more generally declined, which yet the Papiſts would impoſe upon us Proteſtants, as an Abſurdity generally maintained by us, whenas 'tis the Lutherans only that do at this day affirm the Act of Juſtifying Faith to be an aſſured Perſwaſion that our Sins are pardoned.

I have often therefore reflected upon the Application of ſuch like Promiſes, ***Whoſoever believes, ſhall be ſaved***; as it is ordinarily formed up into this Syllogiſm, ***Whoever believeth hath***, &c. but I believe, therefore I have eternal Life. I have often reflected upon it, as fearing leſt that this Aſſumption, ***but I believe***, out of which they fetch a Concluſion of Aſſurance, ***therefore I have eternal Life***, be not ſo well underſtood, but miſtaken by many to be the firſt Act of Juſtifying Faith.

I would therefore in the ſecond Place examine into what Act of Faith or Belief that Application of Faith in the Aſſumption, in the Syllogiſm ***but I believe***, is to be reſolved into.

1. Firſt the moſt Judicious do take the meaning of that, ***but I believe***, to be only this; I ſeeing and finding by Experience with my ſelf that I have a true Faith wrought in me, and ſuch a Faith as the Scripture deſcribes to be true and unfeigned, therefore I apply that Promiſe, ***whoever believes***, &c. with an Aſſurance to my ſelf, which is the Concluſion. And this indeed I take to be the moſt proper Senſe and Mind hereof, as it comes in that Syllogiſm, that can be given of it, and, ſo underſtood, it is not to be diſallowed. And I find it in that Senſe to be interpreted by our greateſt Divines; but then let me give this Animadverſion upon it, that ſo underſtood, it cannot be that firſt Act of Juſtifying which an humbled Sinner doth put forth, (which is the Point we ſeek for) nor can this be the genuine Act whereby the Sinner is juſtified, and ſo not the Act of Juſtifying Faith it ſelf; and the Reaſon is undeniable, becauſe this Believing is indeed but the Sight and Experience of a former, foregone, or forepaſſed Act of Faith, which the Soul muſt have firſt put forth. It is that which in this Senſe given, is the Object of his Aſſumption, ***but I believe***, and ſo we are ſtill to ſeek as much as at firſt, and put to a new Inquiry what that firſt formal Act of Believing was, and what it ſhould be; for to be ſure this, ***but I believe***, is and muſt needs be another Act than that firſt was, yea and of another kind. Firſt, it is another Act, for it is an Act of Faith after another, namely a former; nor is it a mere repeating or renewal of the firſt Act, but a ſight of that other which was the firſt Act thereby expreſſed, yea and is founded upon the Intuition of the firſt, in the Strength of which Intuition the Soul ſays, ***but I believe.*** It's a ſecondary and after-Act ariſing upon a firſt. Secondly, it is another kind of Act, for it is a reflex Act of the Mind upon its own Act, but juſtifying Faith is a direct Act on Chriſt. And again, it is an Act of another kind, for my ***ſeeing I believe*** is an Act of Experience, which hath Sight and Senſe in it of what is in a Man's ſelf; whereas the firſt Act of Faith muſt be a mere pure Act of Faith, and not of Sight. And ſo, Thirdly, they differ in their Objects; for the Object of my ***ſeeing I believe*** is my own Believing; but the Object of my Faith at firſt, when I began to believe, was and muſt be God and Chriſt as the Objects, ***John* 3. 16. *Whoever believes on him hath everlaſting Life.***

2. Others have apprehended the meaning of this, *I believe,* to be a preſent Act of Aſſurance that *I am juſtified,* (as ſuppoſing that Faith of Aſſurance hath for its Object, *I am juſtified*) and ſo that very firſt Act to be the Condition of the Covenant. This Opinion differs from the former, for in the Syllogiſm before, it is the Act of Aſſurance that *I am ſaved,* which made the Concluſion and the Senſe that *I believe* is *ſeeing* and finding I put forth ſuch an Act. But this ſecond Senſe cannot ſtand.

For, 1*ſt*. In ſuch a Syllogiſm, *Whoever believes, ſhall be ſaved*; but *I believe,* therefore I ſhall be ſaved: This *but I believe,* if it be underſtood of Aſſurance, doth make the *minor* Propoſition all one with the Concluſion it ſelf.

2*dly*. That actual Juſtification which a Sinner hath on God's part through Juſtifying Faith, is a Conſequence of that Faith, or follows or enſues upon that ſpecial Act of Faith, which is properly ſtiled Juſtifying Faith put forth on our part. And that God endows a Soul with his Juſtification upon that Act, and not after this, the Scriptures do expreſly affirm; *Acts* 10. 43. *To him gave all the Prophets witneſs, that through his Name whoſoever believeth in him ſhall receive Remiſſion of Sins.* This receiving Remiſſion of Sin is made the End or Iſſue of our Believing. Thus alſo, Acts 16. 30, 31. *What ſhall we do to be ſaved?* or, *put into a State of Salvation? Believe on the Lord Jeſus* (ſays the Apoſtle) *and thou ſhalt be ſaved.* Which at preſent thou art not, until thou doſt believe, nor until thou believeſt ſhalt be; but on the contrary, without Believing, a Man remains in a State of Condemnation, according to what our Saviour had declared; *He that believeth not, is condemn'd already.* The like you have in *John* 8. 24. All which Places, and many other, might be alledged to ſpeak, that as an actual Juſtification there is obtained and received, ſo to be beſtowed upon Believing with ſuch a Faith, which the Scripture therefore calls Juſtifying, and a Man is therefore required thus to believe, to that end that he may obtain and receive it. This being an aſſured Truth, it will then follow, that not only Faith of Aſſurance that my Sins are forgiven, is not an eſſential ſpecifical Act of Juſtifying Faith as ſuch, but that it is impoſſible it ſhould be ſuch; yea, and that it is a Contradiction, that that Act of Faith whereby we believe our ſelves juſtified, ſhould be one and the ſame individual Act with that which is called Juſtifying Faith, but eſpecially it is a Contradiction that this ſhould be one and the ſame Faith with the firſt Act of Faith. And, Firſt, the Impoſſibility of it appears in this, that that Faith whereby a Man is really and actually juſtified, is in order of Nature firſt, and muſt be ſuppoſed firſt before a Man be juſtified, becauſe thereupon or therewith it is that God doth juſtify him, and endow him with that Benefit, *Rom.* 5. And this is our Juſtification, which is according to the Rule of the Word which we have by Faith, and which God will proceed by at the laſt Day, and without which he will not own any Man to be juſtified and ſaved. But that other Act of Faith of Aſſurance, whereby I believe, or apprehend that I am juſtified, muſt neceſſarily firſt ſuppoſe this Act of Juſtification on God's part, according to the Rules of his Word, to have been firſt paſſed upon a Man, and therefore muſt ſuppoſe alſo that he hath believed already; and by a former Act of Faith hath obtained Juſtification, which till then he had not, but remained in a State of Condemnation. Which firſt Act of Believing muſt therefore be ſuch a Believing with an Aim and End that I may be ſaved and juſtified, and that my Sins may be remitted in ſuch a manner as hitherto they have not been remitted, and without which Faith I muſt die in my Sins, periſh eternally, for ſo the Word of God which God will proceed by every where tells me. And therefore it is that a Sinner that firſt believes (as ever after alſo) doth apprehend ſuch a Neceſſity of Believing, as was ſaid, and doth at firſt therefore neceſſarily look on, and hath in his Eye that Juſtification that is according to the Rules of his Word, and which he aims at as upon a thing to be obtained, and which he is to receive, and ſo to be a thing to come upon his Believing; which was evidently the Caſe of the Jailor, and upon thoſe terms required of him by the Apoſtle. Whereas in the other Act of Faith of Aſſurance, whereby a Man believes and apprehends that his Sins are forgiven, he within that Act doth ſuppoſe and look upon his Juſtification as a thing obtained, and therefore it is impoſſible that the firſt Act of Believing, (whereby a Man is juſtified, and whereof Juſtification is a Conſequence) and that *I am juſtified,* ſhould be one and the ſame individual Act, but they are neceſſarily two, not only in Order of Nature, but in Time, one before the other. Yea, it would be a vain Confidence, nay a Falſhood, for any Man to believe with his firſt Act of Faith which he puts forth that he is juſtified; for he cannot truly and juſtly believe it until he be juſtified. A thing muſt firſt be and actually exiſt e're it can be apprehended, or elſe it is but Fancy to him that believes it, unleſs by way of Prophecy.

(2.) Upon the ſame or the like Ground it is no leſs than an apparent Contradiction, that I ſhould by my firſt Act of Faith believe that I may be juſtified, and withal to be firſt juſtified thereby, and by the ſame individual Act believe I am juſtified from the ſame Sins, for that would make one and the ſame Act, and one and the ſame Object of that Act, to be at once an Antecedent and a Conſequent of it ſelf, to go before it ſelf, and to follow after it ſelf, which to me are a Contradiction.

1. The Object, namely, Juſtification, ſhould according to this Opinion be beſtowed upon a Man before he can believe he hath it; and muſt actually exiſt, when yet Juſtifying Faith is declared to be that Act upon which, and by which Juſtification is beſtowed upon us, and firſt comes to be exiſtent, which is a Contradiction in one and the ſame Object.

2. The Act of Faith if it ſhould be exercis'd and have a Tendency upon both theſe Objects at once, muſt be before and alſo after it ſelf; for all Acts are diverſified by their Objects, and their Tendency thereunto. Now then to affirm the firſt (or indeed any) Act of Faith juſtifying, to be a Belief that a Man is juſtified, is to make Juſtification the Antecedent to ſuch a Faith; for a thing muſt be before we believe it to be. And then on the other hand, that the firſt Act ſhould be the Act whereby a Man is juſtified, neceſſarily makes Juſtification the Conſequent of its Faith, and therefore theſe two would be a Contradiction, and cannot conſiſt together.

But it may be objected, *That there is a Juſtification in God's Heart and Intention from all Eternity, and in Chriſt repreſentatively dying and riſing as a common Perſon, before a Man believes; and ſo Faith is but to believe that which is already extant, and a Man's Juſtification by Faith is but a Juſtification* in foro Conſcientiæ.

Anſw. It's ſufficient to ſay, Let that Juſtification or Salvation after a Man believes be what it will, yet to be ſure it benefits no Man without that Juſtification of Application to his Perſon, as I may call it: for that, which brings a Perſon into a State of Juſtification, according to the Rules of the Word, is done by God upon Believing, and until then a Man remains under Condemnation, and may truly ſay, God will not, nor cannot own him to be a juſtified Perſon, no not in his Court, the open Court which he will keep and proceed by at latter Day, according to the Rules of which he will then reckon a Man to be under Condemnation whilſt he was an Unbeliever. And if a Man had died in that Unbelief, he muſt have condemned him, as he doth all other Unbelievers that ſhall then appear before him; *For ſhall not the Judg of all the World do right?* Gen. 18. God will not look upon him as juſtified from all Eternity, but as one that remains under Unbelief, as the Apoſtle ſpeaks. He will not alledg of any that he had juſtified him from Eternity, and therefore ſave him, for his own declared Word (which is the Rule he judges by) would interpoſe and cauſe him ſo to pronounce and condemn that Perſon that is under Unbelief: And Chriſt hath ſufficiently informed us in what he ſays, *John* 12.48. *The Word that I have ſpoken, the ſame ſhall judg you at latter Day.* And he ſpeaks it upon occaſion of the very thing in hand; *ver.* 46. *Whoſoever believes in me, ſhall not abide in Darkneſs.* Thus he ſpeaks affirmatively; *And he that believes not on me, there is one that judgeth him,* ver. 47, 48. Thus he ſpeaks negatively: And who is that that will judg him? God. And by what will he judg him? Even by this very Word that Chriſt had ſpoken, *ver.* 48. And indeed that Juſtification, according to the Rules of God's Word, is that which is the Aim and Drift of a humbled Sinner, which he makes after, for it is that which he hears and underſtands, God calling upon him in his Word for to ſeek it; *Believe, and thou ſhalt be ſaved.* In anſwer hereunto the Soul ſays, *Lord, I believe that I may be ſaved:* and it is God according to his Word that he hath to deal withal herein.

It is in vain to ſay, I am juſtified by Faith only in reſpect to the Court of mine own Conſcience. It is in vain to ſay that a Man's Apprehenſion and Faith that he was juſtified from Eternity, is all that Juſtification which the Scripture ſo conſtantly ſpeaks of to be by and upon Believing: for according to that Opinion a Man was as much juſtified before he believed as after, and his Faith would add nothing new to his State but only his own Apprehenſion of it; whereas the Scripture ſpeaks of a Man's Juſtification by Faith as of a real thing, and as a thing done anew: for being juſtified by Faith firſt we have then Peace with God, and Peace with God is that Juſtification which is in a Man's own Conſcience, which there is made a Fruit of Juſtification by Faith firſt, and whereof Faith is alſo firſt the Inſtrument. And we have Acceſs by Faith into this Grace wherein we ſtand, ſo that we are actually put into the State of Grace before God, conſidered as he is the Judg of all Men, and thereupon we come to rejoice in hope of the Glory of God. But yet how far a Believer wanting Aſſurance, or one that begins to believe, may make uſe of God's eternal Purpoſes as they are declared in the Word, that he will juſtify Sinners of the Sons of Men; and how far ſuch a one may urge and plead this as a Motive which God hath declared to have been in his own Heart, upon which he is moved to juſtify us *in time*; and how far a Soul may plead, that therefore God would be pleaſed accordingly thereunto to exert and put forth this Juſtification of Application, or indeed now actually to give it, which ſuch a Soul ſeeks for as yet to come, and cometh unto God for to obtain it: How far I ſay the Conſideration of theſe Decrees or Purpoſes indefinitely made will promote and help forward ſuch a one's Faith, this is matter of another Diſcuſſion; but in the mean while what hath been at the preſent ſaid may ſerve for an Anſwer to the aforeſaid Objection.

Theſe things having been thus on the Negative cleared, both in ſhewing that no prerequiſite Condition in us is the Object or Ground for the firſt Act of Faith, as alſo that that Act is not nor cannot be an Aſſurance of our being juſtified: It comes next to be treated of Affirmatively, what that firſt Act of Faith Juſtifying ſhould then be, both as to the Object of it, as alſo for the kind of the Act, *&c.* and then after that I ſhall ſhew, that this Act of Faith is and may be ſuted to the firſt ſort of Promiſes of Salvation which I have termed abſolute, and how it may and is to apply it ſelf unto them, which is the deſigned Iſſue I drive all unto.

I ſhall therefore propoſe and purſue the Senſe, which may rightly be and is the Mind of one that doth now firſt ſet himſelf to believe: but I muſt give this Caution concerning it, that it is not to be underſtood as any part of that forementioned Syllogiſm, nor to be made the *minor* of it in thoſe terms, *but I believe*; and yet is a true Application of thoſe Promiſes foremention'd, *Whoever believes ſhall be ſaved*: For there is this Difference between this Senſe and the two former, and the Drift of the forementioned Syllogiſm formed up by Divines on the behalf of Chriſtians that have already believed, which is made for, and ſerves to expreſs their Aſſurance in which it ends; for the Soul thereupon infers, therefore *I ſhall be ſaved.* But this Expreſſion, *I believe*, expreſſes what he doth, and what he attempts to do, and doth not at laſt terminate it ſelf upon its own Act of Believing as the other did, but ſpends its Intention wholly upon God and Chriſt, who are to be the Juſtifiers of him, to whom he therefore hath recourſe for his Juſtification. This firſt Act of Believing then is not a ſtudying of, or Reflection upon its own Act, as *ſeeing that he believes*; but it is a doing the thing in a direct manner. He believes he doth the thing by a direct Act, and carries the Soul forth of it ſelf unto thoſe who are his Judges, and to be the Juſtifiers of him, and doth this in a Correſpondency and an immediate Anſwer or Obedience unto that Faith the Promiſes call for, which directs him to, and requires of him to believe. Now then affirmatively to ſet forth this direct Act of Juſtifying Faith as properly ſuch, in order to clear how abſolute Declarations or Promiſes about Salvation do ſute it, and it reciprocally ſuteth them, let us fully examine and conſider theſe three things about it.

1. What is the proper Object of ſuch an Act.
2. What kind of Act it is that he then may put forth.
3. What is the Aim and Drift of him in his Faith's acting upon that or theſe Objects.

Which three do comprehend, as I take it, all that belongs to the Subſtance of that Act of Believing: for as to the Adjuncts of it, that it be unfeigned Faith, ſpiritual Faith, and that all theſe are in a ſpiritual manner to be put forth, all theſe are ſuppoſed in all true Faith; but it is the Subſtantialneſs of the Act which we now inquire into.

The Object of ſuch a Faith is God and Chriſt, according to what they have declared themſelves to be, conſider'd as in relation to their ſaving and juſtifying of the

Sons of Men; God conſider'd as declared to be Juſtifier of Sinners, and Chriſt as a Saviour; theſe two, or either of them believed as ſuch, come all to one, as to our obtaining of Salvation on either: which I obſerve as from many other Inſtances, ſo in that of the Jailor, *Acts* 16. (which I have had and ſhall have occaſion often to have recourſe unto) for here, as the Apoſtle had at firſt propounded Jeſus Chriſt to him as a Saviour, (*Believe on the Lord Jeſus, and thou ſhalt be ſaved*, ver. 34.) yet when actual Believing unto Salvation comes to be ſpoken of, (*ver.* 36.) it is only mention'd that he believed in God: For whilſt we believe on the one in a more diſtinct manner, we know the Intereſt that either have in our Salvation, and it is interpreted that we believe in both; and the Believing on the one in ſo explicite a manner is ſo far from excluding the other implied by it, as *in conceſſo* it involves both, and the Soul knowing the Intereſt of both, his Faith may be really reſolved into a Faith of both, or either of them.

I ſhall therefore give Inſtances of God and Chriſt apart, being ſet forth in the Promiſes to our Faith.

1. Chriſt under the ſimple and abſolute Conſideration of being a Saviour, is repreſented to us in the Promiſes as the Object of our Faith; *Iſa.* 45. 22. *Look unto me, and be ye ſaved all the ends of the Earth: for I am God, and there is none elſe.* Chriſt is here ſpoken of, as appears from what follows in *ver.* 23. He is ſet forth as the only Saviour. *There is no God elſe beſides me,* (ſays he) *a juſt God and a Saviour.* And we ſee him as ſuch nakedly propos'd to our Faith, as theſe Words ſhew, *Look unto me,* &c. We have a Place parallel to this in the New Teſtament; *John* 6. 40. *And this is the Will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting Life: and I will raiſe him up at the laſt day.* He that ſeeth the Son, *i. e.* with a ſpiritual Light, ſo as to believe on him. Theſe are Acts purely acting upon him as he is the Chriſt and a Saviour: and the believing on that Object requires no Conditions firſt to be look'd at by him that is to believe. And Chriſt had propoſed himſelf before in like manner, as lift up on the Croſs and crucified, (and thereby being become a Saviour) as the naked Object for Faith to look at; John 3. 14, 15. *And as* Moſes *lifted up the Serpent in the Wilderneſs, even ſo muſt the Son of Man be lifted up: That whoſoever believeth in him ſhould not periſh, but have eternal Life.* We have another Inſtance of his being declar'd and ſet forth as a Saviour, 1 *Tim.* 1. 15. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief.* The Words are a bare Propoſal of him, wherein he is ſet forth as the immediate Object to a Sinner's Faith. His being a Saviour, and his Intent to ſave Sinners of this World, (not Devils) is nakedly declar'd ſimply ſo conſider'd. He terms the Manifeſtation of Chriſt ὁ πιστὸς λόγος, *a faithful Saying*, ſpeaking of that Faithfulneſs upon which Faith may build; for unto Faith doth Faithfulneſs relate as an Object fitted for it, holding on this Chriſt as a ſure Foundation for Faith; 1 *Pet.* 2. 6. *Wherefore alſo it is contained in the Scripture, Behold, I lay in* Sion *a chief Corner-ſtone, elect, precious: and he that believeth on him, ſhall not be confounded.* And the Apoſtle *Paul* in that Text (1 *Tim.* 1. 15.) aſſerts this *faithful Saying to be worthy of all Acceptation.* He means that it deſerves hearty Entertainment, and receiving by Faith. And of this Faith on Chriſt the Apoſtle had propoſed himſelf an Example in the preceding *ver.* 14. ſo that this faithful Saying had been the Ground of his own Faith.

2. God the Father as a Juſtifier of Men ungodly, is declar'd and ſet forth as the Object of a Sinner's Faith; *Rom.* 4. 5. *But to him that worketh not, but believeth on him that juſtifieth the Ungodly, his Faith is counted for Righteouſneſs.* It is a bare and abſolute Declaration of him what a God he is in and of himſelf in juſtifying, and he is propoſed as abſolute as abſolute can be, in oppoſition unto all or any prerequiſite Qualification which the Perſon to be juſtified ſhould view in himſelf, collaterally to induce him to believe.

1ſt. The juſtified Perſon, or the Subject, is the Ungodly; and God is ſet forth by this Attribution, that he is a God who juſtifies the Ungodly.

2dly. Therefore the Man is ungodly in the Perſon's Eye who juſtifies. God looks on him as ungodly, as one without any Work, or Diſpoſition, or Qualification, which he reſpects in juſtifying.

3dly. The Perſon who comes to be juſtified is ungodly in his own Thoughts and Apprehenſions of himſelf, as the foregoing Words, *viz. he that worketh not, but be-*

lieveth, &c. do ſhew. The meaning is, he is ſuch an one who looks at no Work in himſelf, on the account of which he ſhould be juſtified, or for which, and upon which he might believe that he ſhall be juſtified. Yea he is one who views nothing but the contrary, *viz.* mere Ungodlineſs in himſelf, for which he ſhould be condemned. It is true indeed that an Act of Believing is requir'd of him, but that is but now a putting forth by him, and therefore he builds not upon any former Act of Faith, for all in himſelf is in view nothing but Ungodlineſs, and ſo there is an utter want even of Faith it ſelf as any way ſeen by him to induce him to believe on God. Hence then it is that he believes on God nakedly, as viewed to be a Juſtifier of Men ungodly, and it is under that Conſideration he believes on him. And this is the Faith which is imputed for Righteouſneſs, that noble and heroick pure Faith which gives Glory to God. And herein his Heart in Believing anſwers unto God's Heart in Saving. For look as God doth not chuſe him unto Salvation upon Faith foreſeen, or good Works foreſeen: ſo nor doth the Soul believe in God upon Works foreſeen, or Faith foreſeen. Such a firſt Choice of us by God upon the Foreſight of our Faith and Working would derogate from the Freeneſs of that Grace which is in his Heart; *Rom.* 11. 6. *And if by Grace, then is it no more of Works: otherwiſe Grace is no more Grace. But if it be of Works, then is it no more Grace: otherwiſe Work is no more Work.* That it is ſpoken of Election appears by *ver.* 5. *Even ſo then at this preſent time alſo there is a Remnant according to the Election of Grace.* God then looks into his own Heart only for that which ſhould move him to do this. And yet withal it muſt be ſaid, that he actually ſaves no Man without Faith. As God thus looks in Election at no Faith or Works in us; ſo the Soul's firſt Act of believing knows not, nor looks at any in his own Heart to move or induce him to believe on God, but the Soul only looks at what is in God's Heart as declar'd in the Promiſes, and at his ſole Free Grace in Juſtifying: and yet he knows withal that Faith is requiſite that he may be juſtified, and that without it all the Grace which is in God's Heart would never juſtify nor ſave him, whilſt yet he hath nothing in his Eye view'd in himſelf either directly or collaterally to move him to believe. He hath nothing which either with a direct or ſquint Eye he ſhould conſider, but only and merely God as juſtifying.

We have in the Old Teſtament a Parallel to this *Rom.* 4. 5. of God's being a Juſtifier of the Ungodly purely conſider'd; *Iſa.* 43. 25, 26. *I, even I am he that blotteth out thy Tranſgreſſions for mine own ſake, and will not remember thy Sins. Put me in remembrance: let us plead together: declare thou, that thou mayſt be juſtified.* This Promiſe Mr. *Bulkly* acknowledgeth to be an abſolute Promiſe, as ſuch are thoſe wherein God ſays I will do thus or thus *for mine own ſake.* And that it is parallel to this Text, *Rom.* 4. 5. is evident:

1. Becauſe it is ſpoken of God as a Juſtifier both in *ver.* 25. where he ſays, *I am he who blotteth out Tranſgreſſions,* and in *ver.* 26. where Juſtification is expreſly mention'd.

2. He inſtructs the Perſons who are to be juſtified to apprehend their own utter Ungodlineſs; *ver.* 22, 23, 24. *But thou haſt not called upon me,* O Jacob, *but thou haſt been weary of me,* O Iſrael. *Thou haſt not brought me the ſmall Cattel of thy Burnt-offerings, neither haſt thou honoured me with thy Sacrifices; I have not cauſed thee to ſerve with an Offering, nor wearied thee with Incenſe. Thou haſt bought me no ſweet Cane with Money, neither haſt thou filled me with the Fat of thy Sacrifices, but thou haſt made me to ſerve with thy Sins, thou haſt wearied me with thine Iniquities.*

3. Which when God had ſaid he ſets forth himſelf barely, nakedly, and abſolutely, and as alone conſider'd in what is in himſelf, as the Juſtifier of them. For this is imported by thoſe Words, *ver.* 25. *I, even I am he that blotteth out thy Tranſgreſſions.* Whereby he emphatically calls in all the Thoughts and Intentions of their Minds to be firſt on himſelf, as he is in himſelf and of himſelf a God pardoning Sins, and juſtifying their Perſons, as the Apoſtle with the like Emphaſis expreſſeth it, when he ſpeaks of him as juſtifying the Ungodly.

4. God tells us, that he blots out Tranſgreſſions for his own Name's ſake, and for that alone, and that he doth it upon no other Motives or Ground but only what is in his own Heart. That he doth it only for the ſake of that great Name of his, utter'd and proclaim'd on purpoſe (*Exod.* 34.) to ſhew what inwardly moves him to be God pardoning Iniquity, Tranſgreſſion and Sin. *I, even I* (ſays God) *who am Jehova*

hovah *gracious, merciful, abundant in Kindneſs and Truth, pardoning Iniquity,* &c. *do blot out your Tranſgreſſions for this mine own Name's ſake.*

I remember that *Zanchy* ſays, that *that Text*, Exod. 34. 7. is alſo ſpoken of Chriſt who is *God with God*, and the Juſtifier of us alſo for his own ſake, and Righteouſneſs ſake. However, according to my former Rule given, that God in Chriſt is always to be underſtood, Chriſt muſt be taken in, as the Perſon in whom, and in whoſe Righteouſneſs God juſtifies. So that when I ſay that God, and what is in God alone repreſented in the Promiſes, is the Object of Faith, it is to be underſtood only in oppoſition unto what is in us, and not as oppoſed to Chriſt, who is Copartner with God in this his Glory, and who alſo was his Counſellor: and in like manner, God is not excluded when we ſpeak of Faith in Chriſt alone.

Laſtly; To fix their Hearts on himſelf alone when they would ſeek to be juſtified, he adds in that *Iſa.* 43. 26. *Put me in remembrance: let us plead together: declare thou, that thou mayſt be juſtified.* As if he ſhould ſay, if you can think of any other way of being juſtified than only me, tell me of it, but indeed there is none.

And theſe and ſuch I call, 1. Declarations and Promiſes, for theſe two in this Matter come all to one as to our Purpoſe. And we uſe *that Expreſſion* of God and Chriſt's being declar'd and ſet forth as the Objects of Faith, becauſe it agrees with thoſe Phraſes uſed by the Apoſtle to the ſame purpoſe, (as was obſerv'd) *Rom.* 3. 24. *Being juſtified freely by his Grace, through the Redemption that is in Jeſus Chriſt.* Here both God and Chriſt are mention'd as the Cauſes of our Juſtification. He firſt ſpeaks of Chriſt, *ver.* 25. *Whom God hath ſet forth,* (ſays he) *viz.* as an Object of our Faith as Juſtifying, to be a Propitiation through Faith in his Blood. And then he ſpeaks of God the Father in thoſe Words; *To declare his Righteouſneſs for the Remiſſion of Sins that are paſt, through the Forbearance of God.* He means the Righteouſneſs of God juſtifying, which he again repeats, *ver.* 26. *To declare, I ſay, at this time his Righteouſneſs; that he might be juſt, and the Juſtifier of him which believeth in Jeſus.*

2. I call them abſolute Declarations and Promiſes, becauſe as they are the propounded Objects of Faith in this matter of Juſtification, ſo they are ſimply and abſolutely to be viewed by us, and no Conditions or Qualifications are to be conſider'd in us, as upon the Intuition of which we ſhould come to believe in them.

And now give me leave to caſt in my Thoughts concerning that great Convert *Saul*: for which if you will not take what follows as Proofs, yet admit them as Conjectures.

(1.) His firſt ſaving Faith on Chriſt was but a bare Act of Recumbency at his firſt Converſion. So that tho he ſaw Chriſt in Heaven appearing to him, yet this Sight at that Inſtant wrought not a ſaving Act of Faith: but Chriſt left that for his Spirit to work. The Viſion ſtunn'd him indeed, and put a ſtop to his Career, and convinced him (as great Miracles did others) that he was the Meſſiah whom he had perſecuted. But the true and thorow Work was done within his own Soul, when he was retir'd alone with God and Chriſt. And my Reaſon why he had not by that Viſion a true ſaving Faith, is, becauſe he makes his having known Chriſt viſibly with his bodily Eyes to be a not knowing him, if compar'd with the Knowledg which is the Effect of the new Creature; 2 *Cor.* 5. 16, 17. *Wherefore henceforth know we no Man after the Fleſh: yea, tho we have known Chriſt after the Fleſh, yet now henceforth know we him no more. Therefore if any Man be in Chriſt, he is a new Creature: old things are paſt away, behold, all things are become new.* Which Scripture ſome Interpreters have applied to this very thing. And the ſame is evident alſo by this chief Reaſon, inaſmuch as he had that Conviction (which firſt aſtoniſh'd him) by the Law, which was preparative to an Act of ſaving Faith wrought in him after, for ſo himſelf gives the Account, *Rom.* 7. 7. where he ſays that he had not known Sin but by the Law. The Phariſees Principle was, that Luſt was no Sin, and therefore he ſays, (*ver.* 9.) *I was alive without the Law once, viz.* before my Converſion, while a Phariſee; but when the Commandment came in the true Light of it, Sin reviv'd in my Conſcience, (ſays he) and I died. He then ſaw himſelf in a State of Death, which wrought a Death in the Apprehenſion of his Soul; *Rom.* 7. 10. *And the Commandment which was ordained to Life, I found to be unto Death.* His meaning is, that *that Law* which he verily thought he ſhould live by, was found by him unto his utter Confuſion to be unto Death. And this Apoſtle then in the beginnings

Part 1.

ginnings of his Converſion lying under ſuch Apprehenſions with that great Account of Sins coming in withal, may very well be thought to have no mind to eat or drink, but to ſpend his time in humbling himſelf under the mighty Hand of God. And then if we bring it to that Account which he gives of the Work of Faith in him, (*Gal.* 2. 15, 16.) he there including himſelf with the reſt of the Chriſtian Jews, yea and with his Fellow-Apoſtles, it ſhews that they altogether with him had come in but with ſuch a Faith. And it is certain that thoſe Converts during *John* the Baptiſt's and our Saviour's time, had but a Faith of Recumbence, for they receiv'd not the Holy Ghoſt as a Comforter, and as an Aſſurer till after the Aſcenſion. And it was they who were the Poor, the Meek, the Captives, *&c.* to whom Chriſt at firſt preach'd; *Mat.* 5. 1, 2, 3, 4. and who were the weary, and heavy laden, *Mat.* 11. 28, 29. and who were wrought upon by *John* the Baptiſt's Miniſtry, *ver.* 12. and then they cleaved to Chriſt: *Whither ſhall we go?* (ſaid they) *with thee are the Words of eternal Life*, John 6. 68. They had Aſſurance that he was the Meſſiah. And the Faith that *Paul* and the other Apoſtles were juſtified by, was their believing on Chriſt that they might be juſtified, (the Words in *Gal.* 2. 15, 16. are expreſs) and not a believing that they were juſtified already, and therefore it was not an Act of Aſſurance.

(2.) My 2*d* Reaſon is from the Narrative of his Converſion, *Acts* 9. It is firſt ſaid that he did not eat nor drink for three Days, *ver.* 9. Now that he was faſting all that while, and neither ate nor drank, ſhews his humbled Condition, and that his Sins came in upon him all that time. And that Conviction you read him mention of himſelf, (*Gal.* 2.) that by the Works of the Law he could not be juſtified, which Conviction in him was, as it is in us now, preparatory to Faith in Chriſt.

(3.) And yet that Chriſt ſhould ſay of him, *Behold he prayeth*, (*ver.* 11.) doth as clearly argue that he had true juſtifying Faith begun, ſuch, *viz.* as (*Gal.* 2. 16.) he mentions. The firſt Part exactly agrees with his Relation, *Rom.* 7. And withal the Proofs that he had ſaving Faith then is, that he pray'd, and ſo pray'd, as Chriſt gives an eminent ſignal Approbation, and ſo an Acceptation of it with a *behold* to it, *Behold, he prayeth.* And how ſhall they call on him on whom they have not believed? ſays himſelf afterward, *Rom.* 10. 14. and yet both his Faith and Prayer in Faith ſeems not to have been an Aſſurance, for it had not riſen up unto that yet, and my Reaſons for it are:

1*ſt.* That he had not receiv'd the Spirit as a Comforter till *Ananias* was ſent to him to put his Hands upon him, and to tell him he was a choſen Veſſel unto Chriſt, *ver.* 15. and therefore *Ananias* as it would ſeem breaking in upon him, calls him Brother at firſt daſh, *ver.* 17.

2*dly.* Had he had Aſſurance of Faith before the Coming of *Ananias*, he would not have continued without eating and drinking ſo long, but would have receiv'd Food to ſtrengthen him, as he did upon his receiving the Holy Ghoſt, *ver.* 19.

(4.) A Diſtinction of this double Work of Faith of Recumbency firſt, and of perſonal Aſſurance after, you may obſerve in *Gal.* 2. and that both were in our Apoſtle, that of Recumbency firſt, and then that of Aſſurance expreſs'd afterward, will appear by comparing *ver.* 16, *&* 20. together.

1. He had a Faith that he might be juſtified, and a Faith it was upon a Work of Conviction in the firſt place, for it was wrought firſt, and was common to them all.

2. There was Faith of Aſſurance; *ver.* 20. *I am crucified with Chriſt, nevertheleſs I live, yet not I, but Chriſt liveth in me; and the Life which I now live in the Fleſh, I live by the Faith of the Son of God, who loved me, and gave himſelf for me.*

The laſt Obſervation is, that it was the indefinite Declaration that *Jeſus Chriſt* came into the World to ſave Sinners, and ſo was the Meſſiah which was revealed to him as the Ground of that his firſt Faith of Recumbency, that he might be juſtified, and it was that drew him in. And my Conjecture for it is, (if you will not allow it to be a Proof) that after he had propos'd his Example, (1 *Tim.* 1. 15.) he commends that faithful Saying, that Chriſt came to ſave Sinners, after the Story of his Converſion that went before, in which he at once propounds his own Example or Pattern of obtaining Mercy, and alſo the very Ground of *that his Faith* to all that ſhould afterwards believe, as it follows, *ver.* 16.

Object. But you may ſay, that his Expreſſion, *whereof I am chief*, argues his Faith to have been Aſſurance.

Anſw. 1. I anſwer, 'tis true that he had now Aſſurance, and ſo could add it, that Chriſt came actually and perſonally to ſave him.

2. Yet his end in doing it was not ſo much to expreſs his Faith as his Sinfulneſs, and thereby to prevent and remove a great Diſcouragement that keeps Souls off from Believing, *viz.* the Greatneſs of Sins, which in my Example you may ſee (ſays he) is taken away, and ſo is no hindrance at all to Believing. For that the Scope of that Addition centers in that Scripture, 1 *Tim.* 1. 16. ſhews: *Howbeit, for this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering, for a Pattern to them which ſhould hereafter believe on him to Life everlaſting.* And therefore ſtill it may remain firm that the Object of his and all Believers Faith at firſt is this Saying or the Subſtance of it, *as worthy of all Acceptation, that Chriſt came into the World to ſave Sinners*: which, ſay I, is clearly an abſolute indefinite Declaration in the very Sound of it.

The Corollaries from this Inſtance of *Paul* are theſe:

(1.) That both the Work of Humiliation and of Faith wrought in him, were for the Acts and Objects conformable to the Work of Faith in all other Believers, tho the outward Means and other Circumſtances were extraordinary.

(2.) By a Faith of bare Recumbency that we might be juſtified, founded upon an indefinite Promiſe or Declaration, we may likewiſe pray in Faith for Pardon acceptably before Aſſurance obtain'd. Our Faith and Prayer both may be grounded upon no other than an indefinite Promiſe, Declaration and Example; yea and we may from thence be able to plead for the Pardon of the greateſt Sins.

CHAP. IV.

What Act of Faith it is which thoſe that want Aſſurance may exerciſe upon ſuch abſolute Declarations and Promiſes, and of the Sutableneſs between that Act and ſuch Objects.

ALL Acts do receive their Specification or Kind from their Objects and their Tendency thereunto; and ſo we muſt next diſcern the kind of the Actings of thoſe Mens Faith from that (with difference from that other perſonal Aſſurance) by their Sutableneſs unto thoſe their Objects, *viz.* theſe abſolute Promiſes. In ſuch abſolute Declarations and Promiſes for Salvation there are eminently *two* things to be attended.

1. The Matter of them, or things contained in them, and abſolutely promiſed or declared, and that are expoſed to be the Object and Aim of Faith.
2. The *Tenor* of them as they reſpect Perſons.

1*ſt.* The Matter of them promiſed is either Salvation it ſelf, which is expreſſed in thoſe Promiſes of God's pardoning a Man's Sins for his Name's ſake, and of God's being our God, and writing his Law in our Hearts; and his ſaying, *I am a Saviour, and there is none beſides me*, and many the like. Or there are the Cauſes thereof which do expreſs the Motives moving God thereunto, ſuch as are the Declarations of the Riches of his Mercy and Grace, his free Love, the good Pleaſure of his Will for his Name ſake, *&c.* Altho theſe in the *Matter of them* are thus abſolutely declared or promiſed, yet the Tenor of them to Perſons is not univerſal, as if God intended all and every Man in ſuch Promiſes, (as was ſaid) but they are indefinite only and promiſcuous, yet are to be promulged or made known to all. This may ſuffice as to the Object.

Again, 2*dly.* There being two Faculties in the Soul, the Underſtanding and the Will, each of theſe have a proper Acting and Exerciſe of Faith towards God and Chriſt, as they have revealed themſelves in theſe Declarations and Promiſes, that ſo a Soul may obtain the things therein. And we muſt allow even in them that firſt believe, as well as in any other that want Aſſurance, Actings of Faith both in the Underſtanding, and alſo in the Will. For every Man that believes muſt believe *with* *his whole Heart*, as the Eunuch, (*Acts* 10.) and *with the Heart Man believeth to Salvation*, (Rom. 10.) and that with reſpect towards theſe abſolute Promiſes.

Part I.

(1.) And in the firſt place it muſt be granted that there is both an Aſſurance of Faith in the Underſtanding, and in the Will a firm adhering to the things revealed in the Promiſes. In the Underſtanding there muſt be an Act of Aſſurance, but how? and of what? namely of and about that firſt thing we noted in the Promiſes, *viz.* the Matter or Things contained in them. And as in reſpect thereunto look as the Promiſes and Declarations are abſolute, *Yea and Amen*: ſo every Believer muſt have as abſolute an Aſſurance of Faith thereof. As for inſtance, a Soul muſt be aſſured concerning Chriſt, that he is a Saviour, and that there is none beſides him, and that he came into this World with a moſt abſolute Purpoſe to ſave Sinners of Mankind, (for they are only the Dwellers in this World to which he came) which Elogy or Saying the Apoſtle doth therefore propoſe and commend to the Faith of Men as the moſt ſure and faithful Saying that ever was uttered, 1 *Tim.* 1. 15. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief.* I ſay, he propoſeth it to be entertained with all Acceptation of Faith, and Aſſent by them, and to be abſolutely believed by them without wavering or doubting. And Chriſt himſelf impoſeth the Faith thereof as eſſentially neceſſary to Salvation; *John* 8. 24. *If ye believe not that I am he*, the Meſſiah, or Saviour of the World, (as I have often declar'd my ſelf to be) *you ſhall die in your Sins.* Thus likewiſe concerning God we muſt abſolutely believe that he is a God of Mercies, pardoning Iniquity, Tranſgreſſion and Sin, a Juſtifier of the Ungodly, a God of Pardons, *Neh.* 9. 17. (ſo it is in the Hebrew.) Theſe things muſt be as verily and indubitably believ'd with full Aſſurance of Underſtanding, (as it is termed, *Col.* 2. 2.) as that we believe there is a God. For by the ſame Neceſſity that he that comes to God muſt believe that he is, by the ſame parallel of Neceſſity he that cometh to God or Chriſt to be ſaved and juſtified, muſt as abſolutely believe that he is a Juſtifier of the Ungodly. There muſt be fixed likewiſe in every believing Soul a firm Perſwaſion of the full Reſolvedneſs of God's and Chriſt's Will, Purpoſes and Intentions to ſave ſome of the Sons of Men effectually, concerning which there are likewiſe ſo many Teſtimonies and abſolute Declarations in the Word.

Exod. 34. 6.
Rom. 4. 5.

Laſtly, There is neceſſary a Belief of the infinite Riches of Mercy that are in the Divine Nature, which are as the Sea that feeds and maintains the Springs of thoſe his Purpoſes and Intentions, and the Streams iſſuing from thoſe Springs in overflowing Promiſes with abundant Kindneſs and Truth. And the more the Soul comes to be perſwaded and poſſeſſed of all theſe things, in the aſſurance of Underſtanding, the deeper Foundation is laid, and the ſtronger Hold and Obligation there is upon his Will to draw it to truſt on God for a Man's particular Salvation.

(2.) In the Will there is to be in every Believer a firm and fixed Adherence or cleaving unto God and Chriſt, and unto the good things promiſed by them; *Pſal.* 63. 8. *My Soul cleaveth unto thee*; (ſo the Hebrew word is, it being the ſame that is uſed, *Deut.* 10. 20. and *chap.* 13. 4.) it is further added, *my Soul cleaveth to thee* behind. The Meaning is, that when God ſeemed to turn away from him, and to leave him, yet the Soul will not part ſo with him, but takes hold of him tho behind, when yet it cannot ſee his Face and Favour. A Soul that hath Aſſurance, and ſees the Face and Favour of God to ſtand towards him, may be ſaid to *cleave unto God* before; but when God turns away his Face, that Soul cleaves to him behind, that is, it both will and doth lay hold on him through Adherence of Faith, as it reſolves never to leave and forſake him, however he ſhould ſeem to deal with it. Thus *Ruth* is ſaid to cleave to *Naomi*, Ruth 1. 14. which Act of Cleaving to her, when *Naomi* bid her return, *Ruth* thus expreſſeth, *ver.* 16. *Intreat me not to leave thee, or to return from following after thee, for whither thou goeſt I will go; and where thou lodgeſt I will lodg: thy People ſhall be my People, and thy God my God.* And *ver.* 17. *Where thou dieſt I will die, and there will I be buried: the Lord do ſo to me, and more alſo, if ought but Death part thee and me.* Which Cleaving, *ver.* 18. is further termed *a being ſtedfaſtly minded to go with her*, analogically unto which this Cleaving of the Soul by Faith to God is termed a Cleaving with Purpoſe of Heart, that is, a ſtedfaſt fixed Reſolution of Heart not to part with him, *Acts* 11. 23. And thus doth the Will of a Believer cleave firmly and ſtedfaſtly unto God, when yet God makes as if he would

For this reading of the Words, ſee Piſcator, *Dutch Annotat.* Genebrard, Muis.

ſhake it off, and to depart therefrom. And whereas *Ruth* ſaid, *Nought but Death ſhall part thee and me*; *Job* he ſays, *Tho thou kill me, I will truſt in thee*; that is, Death it ſelf ſhall not part me from thee, will this Soul ſay unto God in his ultimate Reſolves. Nay the Soul ſays to God, Hell ſhall not part thee and me; for thou art there, and I will cleave to thee if thou throweſt me thither. Thou ſhalt never be rid of me, for that is my Reſolution. The Reaſon of this Fixedneſs of the Will is from that ſpiritual Sight and Aſſurance that (as we ſaid) is in the underſtanding of the things themſelves contained in the Promiſes, the Underſtanding being thereby invincibly poſſeſſed of thoſe Riches of Mercy and Goodneſs which are in God, of that Mercy and Forgiveneſs that is with him, and that is there to be had, and of that abundance of Grace and Righteouſneſs which is in Chriſt, and plenteous Redemption for the Salvation of Sinners, (*Pſal.* 130.) and all theſe ſhining in thoſe abſolute Declarations and Promiſes, and through them into the Soul. Faith in the Underſtanding lets down into the Will the abſolute and compleat Goodneſs of the Salvation promiſed, and that in the Cauſes of it; and the Will is drawn thereby with as invincible a Reſolution to cleave unto God for the Obtainment thereof. And then again, another Reaſon of this its Cleaving is, that God, tho he hide his particular Favour and Grace from this Soul, and holds it yet in ſuſpence as to that, yea, and turns away, as was ſaid; yet in the mean time he ſecretly by his right Hand upholds that Soul, and draws it by that his efficacious Power to cleave to him, and that alſo follows in the next Words of that Verſe in that Pſalm fore-cited; *Thy right Hand* (that is thy Power) *upholdeth me*, and cauſeth me thus to hang upon thee, tho it be but behind: and if he ſeems to go away, yet then the Soul is carried to follow hard after him the more, as our Tranſlators have render'd it, *My Soul follows hard after thee.* And hence it is that tho God ſhould defer him long, yet he continues to ſeek him. And thus you ſee as to the Matter of thoſe abſolute Promiſes, there is both an Aſſurance in the Underſtanding, and a Firmneſs of Adherency in the Will, even in him that at preſent wants Sight and Aſſurance of the Face and Favour of God, which was the Caſe of the Pſalmiſt at that time, and therefore the ſame may be in any that wants that Aſſurance.

And theſe two Acts are (tho in a greater or leſſer degree) common unto all Believers.

But, 2*dly*. There is further the Tenor of thoſe Abſolute Promiſes, which comes to be conſidered as they reſpect Perſons, and from thence it is that ſo great a Difference is between the Faith of him that hath a perſonal Aſſurance of his Intereſt therein, and the Faith of theſe other Believers that want it. As alſo from hence it is that Difficulty ariſeth, *how ſuch Souls wanting perſonal Aſſurance, may yet come to lay hold on ſuch abſolute Promiſes for their own Perſons, and with what kind of Faith.*

1. What is the Difference between that Act of Faith, (which the Apoſtle to the *Hebrews* calls *full Aſſurance of Faith*, (Heb. 10.) as comprehending not only an Aſſurance of the Things and Matter of the Promiſes, as *that God's abſolute Will is to ſave Sinners*, &c.) but together therewith an Aſſurance that *I am* the very individual Perſon whom God means to ſave, *&c.* Between this Faith, I ſay, and the Faith of ſingle and ſimple *Adherence*, the Difference lies herein; inaſmuch as Faith in the Underſtanding of him that is an *Adherent* only comes ſhort in this, that he doth not as yet firmly and prevailingly over his Doubts believe that himſelf is the individual Perſon intended by God in the Promiſes, concerning which the other is fully ſatisfied, and accordingly can and doth with Aſſurance apply thoſe Promiſes to himſelf, that they are his, *&c.* So as indeed the former hath a whole or compleat Aſſurance both of *the Matter*, and alſo of his own *perſonal Intereſt*; but this other poor Soul hath but an half Aſſurance, namely, of the Matter, *&c.* but not of the ſecond, *viz.* his perſonal Intereſt therein: touching which God is as yet pleaſed not to reveal that to him.

2. As to the Difficulty mentioned, *viz.* how ſuch Souls may yet have Recourſe to ſuch abſolute Promiſes, and with what *kind* or rather *degree* of Faith: For anſwer hereto I ſtill take that Rule along with me, that Faith is to be ſome way or other anſwering and conformable to what is in the Promiſe, or it is not Faith; and that if it comes up to the Tenor of it, (as we ſee it hath done to the Matter thereof) it muſt needs be true Faith. And my grand Aſſertion here about it is, *that there is and may be Place for Actings of true Faith both in the Underſtanding and the Will*

Part I. *of ſuch an one anſwering and conformable unto the Tenor of theſe Promiſes*, as we heard there was in each of thoſe Faculties towards the Matter of them. And this Correſpondency muſt be diſtinguiſh'd by its Tendency towards that Tenor of them. Now this Sutableneſs and Conformity between this Faith wanting perſonal Aſſurance, and the Tenor of theſe Promiſes (which I call Abſolute) lies thus.

1. On the part of the Promiſes the Tenor of them is indefinite to Perſons, and not univerſal to all Men. 'Tis true thoſe ſecond ſort of Promiſes forementioned, which expreſs a Condition whereunto Salvation is annexed, are univerſal, that is, to all and every one that hath the Qualifications in them. And in that ſtrain they run, *Whoſoever believeth ſhall be ſaved:* And more emphatically (*Rom.* 3. 22.) the Apoſtle ſpeaks of the Righteouſneſs of God, which is by Faith of Jeſus Chriſt unto all, and upon all them that believe, where he ingeminates the Univerſality to all, and upon all them that believe, but not to all Men abſolutely: *Promiſſiones Evangelii univerſales ſunt, non abſolutè, ſed reſpectu credentium*, ſays *Paræus* very well in his Commentary on that Text: *The Promiſes of the Goſpel are univerſal, not abſolutely, but with reſpect to Believers.* But in abſolute Promiſes it is not ſo, for they mention no ſuch Qualifications already wrought.

In this very Tenor of them which thus reſpecteth Perſons, we muſt conſider that they have yet ſomething of Abſoluteneſs, or of Certainty, concerning *Perſons*, which is as certainly to be believed, and yet ſomething that is but indefinite; both which I ſhall ſpecify, to the end that I may by and by ſhew the punctual Conformity of Faith wanting perſonal Aſſurance unto the Tenor of thoſe Promiſes.

1ſt. That which is abſolutely or certainly declared in thoſe Promiſes *concerning Perſons*, for all Faith as of a Certainty to build on is this.

(1.) It is moſt certain and abſolutely declared in ſuch Promiſes concerning Perſons, that ſome ſhall have thoſe Promiſes fulfill'd on them; *Heb.* 4. 6. *It remaineth therefore that ſome muſt enter in.* Which Declaration made thus under the Goſpel, ſpeaks the true Intent of all abſolute Promiſes, as to Perſons, ſhewing they are underſtood but only of ſome, and yet certainly and abſolutely of ſome. The Expreſſion is, *they muſt enter in*, for which alſo the Apoſtle there alledgeth an Oath of God, than which nothing could make the Promiſe more abſolute. Likewiſe thoſe Paſſages of Chriſt's evidence the ſame thing; *John* 10. 16. *Other Sheep I have which are not of this Fold: them alſo I muſt bring, and they ſhall hear my Voice*, &c.

(2.) It is abſolutely certain alſo in thoſe Promiſes, that theſe Perſons are, (1.) Of all ſorts of Sinners, and *all manner of Iniquity ſhall be forgiven*, except that againſt the Holy Ghoſt, (ſays Chriſt) to ſome or other. (2.) Of Perſons in all Ages or Succeſſions of Times. (3.) In all Nations, and of all Places. *Look unto me all the Ends of the Earth, and be ſaved.* And *thou haſt redeemed us out of all Nations, Tongu and Kindreds*, &c. *Rev.* 5. 9. (4.) Out of all Ranks and Conditions, *bond* and *free*, *poor* and *rich*, *Kings*, *and all in Authority*. By all Men, all ſorts of Men are intended.

2dly. Yet theſe Promiſes are withal ſtill indefinitely uttered as to Perſons: For if ſome, and but ſome (that I may win ſome, ſays the greateſt Converter of Souls) are ſaved, then ſtill not all; if out of all Nations, then not all in or of a Nation. And truly in their ſaying, *thou haſt redeemed us out of all Nations, Tongues and Kindre*, he makes the very Redemption of Chriſt to be but of ſome in all, and they that ſpeak this, ſpeak it not of themſelves, as they had been juſtified, called and ſanctified, No, they ſay not, thou haſt called us out of all Nations, *&c.* but plainly thou haſt redeemed us with thy Blood out of all Nations, ſo limiting it to Redemption. They ſpeak of thoſe namely on whom Chriſt in ſhedding his Blood for them (they ſpeaking it to Chriſt) had his redeeming Eye, which he had not in redeeming unto the reſt of thoſe Nations, which are therefore diſtinguiſhed from theſe even by a Redemption of them which is not of thoſe other. And there is a vaſt Difference between ſaying, Thou haſt redeemed all Nations, as the Univerſaliſts ſay, and, Thou haſt redeemed us a ſelect Company out of all Nations, as they ſpeak here. There is no ſuch Univerſality the Promiſes are made unto, tho theſe Promiſes are to be promulged to the Univerſality of all Mankind. And the Promiſes are then to be ſtiled *Indefinite*, whilſt they *abſolutely* and *certainly* declare that ſome *muſt and ſh enter in*; and that all ſhall not, and yet do no way ſignify who they are, either b any diſcernable Mark or Character of Difference, or by naming thoſe Perſons, (Go reſerving that to himſelf, and leaving it in ſuſpence) until the Qualification of Faith and ſuch other Graces are wrought in them. And thoſe Promiſes which are made unto ſuch Qualifications we call conditional Promiſes, which are in their Tenor univerſal, but not ſo theſe abſolute of this ſort which we ſpeak of; for they can bear no other Title (as they reſpect Perſons) but of *Indefiniteneſs*, tho they be otherwiſe never ſo *Abſolute*. If we will take an impartial Survey of all abſolute Declaraions and Promiſes of Salvation, they will be found thus indefinite as in reſpect to Perſons, as they are propoſed for Objects unto our Faith. Thus it is in that grand Proclamation which was made on purpoſe as the Foundation of Old Teſtament-Faith, (wherein the Riches of the Mercy in the Divine Nature are diſcovered and xpoſed) *The Lord gracious, merciful*, &c. *Deut*. 34. 6. This, as it reſpects Perſons, to whom God means to be gracious, have this profeſſed Reſtriction premiſed hereto by God himſelf the Promulger, *I will be merciful to whom I will be merciful*, h. 33. v. 19. *I will proclaim the Name of the Lord before thee, and will be gracious o whom I will be gracious, and will ſhew Mercy on whom I will ſhew Mercy.* The Import of which, what is it other than that he will abſolutely be merciful unto ſome, ven thoſe whom he will, but not to all? And who thoſe are to whom he will be merciful, he reſerves within himſelf, and yet profeſſeth to proclaim this, that all the People might know it; and accordingly *Moſes* publiſhed it to all. And this was of ll other the firſt moſt ſolemn Promulgation of Mercy publickly made that ever was made before, and ſo the Tenor of it is *menſura reliquorum, the Meaſure of the reſt.* hat God alſo will blot out (or pardon) Tranſgreſſions for his Name's ſake, (*Iſa.* 3. 25.) is an abſolute Promiſe fitted to the Faith of any one that hath a Will to beieve. It ſpeaks to no Condition or Qualification but the contrary, *v*. 22, 23, 24. *But thou haſt not called upon me,* O Jacob; *but thou haſt been weary of me,* O Iſrael. *Thou haſt not brought me the ſmall Cattle of thy Burnt-offerings, neither haſt thou honoured me with thy Sacrifieces; I have not cauſed thee to ſerve with an Offering, nor weaied thee with Incenſe. Thou haſt bought me no ſweet Cane with Money, neither haſt thou illed me with the Fat of thy Sacrifices; but thou haſt made me to ſerve with thy Sins, hou haſt wearied me with thine Iniquities.* He names no Perſon but *Jacob*, that is, is People elect, as elſewhere he calls them; yea and there alſo, (*ver*. 21.) *The eople he had formed for himſelf to ſhew forth his Praiſe*: who are in other Scriptures ermed before their Calling *Children of God*, John 11. 52. *His People*, Acts 15. 14. nd *Acts* 18. 10. But who theſe are till they believe none knows. Yea, and he limits this Pardon unto them; *Micah* 7. 18, 19. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage? He reaineth not his Anger for ever, becauſe he delighteth in Mercy. He will turn again, he ill have Compaſſion upon us; he will ſubdue our Iniquities; and thou wilt caſt all their ins into the Depths of the Sea.* The Words are purely what are in *Exod*. 33, & 34. nd they whom they concern are but the *Remnant* whom he hath choſen for his Heitage, which who knows but he? The like we have alſo in that Declaration concerning Chriſt's Intention of Coming into the World to ſave Sinners, commended or ſuch a faithful Saying, for all our Faith to receive and accept; 1 *Tim*. 1. 15. *This is a faithful Saying, and worthy of all Acceptation, that Chriſt Jeſus came into the World to ſave Sinners, of whom I am chief.* 'Tis *Sinners* in the World indefinitely, e ſays not *all*, not all univerſally, which the very Sound and Tenor of the Speech hews. And it is of great Force to confirm it to be ſo, that he ſpeaks of *that* Redemption by Chriſt, and that ſort of Purpoſe therein to ſave theſe Sinners, to be every way one and the ſame with that which he had of ſaving the Apoſtle himſelf, which the Apoſtle came then to find and diſcern, when Chriſt had by ſuch an Overlow of Love and Almighty Power wrought Faith in him: *ver*. 14. *And the Grace f our Lord was exceeding abundant with Faith and Love, which is in Chriſt Jeſus.* And herefore he was now able with Aſſurance to put in his own Name in ſaying, *Of hom I am chief*. And in ſaying ſo he puts himſelf (we evidently ſee) into the ſame ank and Number, Sort and Heap, of all the Sinners that were redeem'd, and all f them redeem'd with the ſame Grace and Intention that *Paul* himſelf had been redeem'd with, and made the Subject of in Chriſt's Heart. He himſelf was redeem'd ith no other Aim than they all were. That which did put the Difference was, that e was the chief of that rank in Sinning. And ſurely Chriſt's Aim and Eye at him dying for him was out of a ſpecial Grace and Love, whereby he died not only to

Part I. make him ſalvable, as ſome would dilute Chriſt's Intention in dying for the non-elect, affirming, that Chriſt died for all Men thus far, barely to make this Propoſition true of all Men, That if they would believe they ſhould be ſaved. It is certain that he died for *Paul* with a further Intention of Love than ſo, even efficaciouſly to give him Faith, and invincibly ſave him. For that Grace in converting him effectually, it is he there ſo predicates, *ver.* 14. *The Grace of our Lord was exceeding abundant with Faith and Love,* &c. and magnifies Chriſt for having come into the World to beſtow it on him. Chriſt did not die with one Intention for *Paul*, and another Intention for others, for he ranks the other Sinners for whom Chriſt died in common with himſelf, together in one Rank with his own Perſon. He puts himſelf and them in the ſame Rank. Now Chriſt died for him as a choſen Veſſel to himſelf, *&c.* as Chriſt himſelf that died for him, from Heaven ſpeaks of him, *Acts* 9. 15. and in dying bore the ſame *Love* to the reſt of thoſe Sinners he died for, that he did to *Paul*; he dying for him and them conſider'd in one Body, (*Epheſ.* 2.) whereof *Paul* was but a Member. And therefore *Paul* propounds himſelf as a *Pattern* of this Grace unto all that ſhould by virtue of Chriſt's dying come to believe; ver. 16. *For this Cauſe I obtained Mercy, that in me firſt Jeſus Chriſt might ſhew forth all Long-ſuffering,* [*for a Pattern*] *to them that ſhould hereafter believe on him to Life everlaſting.* And withal commends this faithful Saying thus indefinitely utter'd, *that Chriſt came into the World to ſave Sinners,* as the moſt accommodate Object to their Faith, (upon which they ſhould embrace and lay hold on Chriſt) as it had been ſo to him, when in his Humiliation he had ſeen himſelf to be the chiefeſt of Sinners. To conclude this, I will ſay, that after all the wringing, and writhing, and turning things this way and that, and when Men have ſaid all that they can, it will be found that *the World* which is the adequate Object of Chriſt's Aim in dying, (which he is elſewhere ſaid to have come to ſave, and is thereupon proclaim'd to be the Saviour of the World, *John* 4. 42.) is no otherwiſe to be underſtood than of Men in the World indefinitely taken. Yea, and that other Phraſe *of all Men*, of whom likewiſe he is ſaid the Saviour, will after all Agitations iſſue in and come to its being but an *indefinite Expreſſion*, (as we have explained it) noting out *Men in all Nations*, of all Ranks, Ages, Conditions and Sorts of Sinners over all the World. And ſo it imports an Indefiniteneſs, and not an Univerſality of Perſons to have been intended in it; and ſo all theſe Declarations and Promiſes of Salvation which are abſolute, are to be underſtood.

I come now to demonſtrate the Suitableneſs of the Faith of one that knows not of a Certainty of himſelf to be intended unto the Tenor of the Promiſes, as it reſpects Perſons. Let us ſee then what Actings of Faith there may be in ſuch an one for his own perſonal Salvation, altho he is not aſſured of his perſonal Intereſt, and view withal, (which I mainly intend) the *Correſpondency* which Faith in ſuch an one doth hold with the Tenour of ſuch Promiſes (as it hath been opened) which will at once evince that ſuch a Faith is ſaving, (for if Faith anſwers the Promiſe, it is certainly true Saving Faith) as alſo make way to inſtruct us how in ſuch a caſe we may apply our ſelves unto abſolute Promiſes, which is the Point I ultimately drive at.

I ſhall, as I have done before, (when I ſhewed the Correſpondency of ſuch a Man's Faith to the Matter of the Promiſes) go over the Actings of the Soul towards *the Tenor* of them, and that as to both the Underſtanding and Will.

1. Theſe abſolute Promiſes do in the Tenor afford and lay before Faith in the Underſtanding of ſuch an one, theſe great Truths that follow, which are productive of Faith in his Will, and do draw on his Will to cloſe with God and Chriſt, with Acts therein ſuitable to the Tenor of the Promiſes for his particular Salvation. They preſent to Faith in his Underſtanding; 1*ſt.* That there are ſome (and thoſe not a few) Perſons whom God certainly and undoubtedly intends to ſave, and whom he will effectually give Faith unto. And altho the Man may yet be ſuſpenſive whether his own Perſon or no be included, yet in the mean while Faith may and doth meet with and come up to this part of the Promiſe, *In that he fully believes that ſome ſhall be ſav'd.* And he may and doth believe this piece of the Tenor of it, (notwithſtanding his wavering as to his own Perſon) even as abſolutely as the Promiſes themſelves, *viz.* that God is abſolutely (that is, certainly) reſolved to ſave ſome with free and efficacious Grace. *There are that ſhall come to me*, ſays Chriſt, *John* 6. 37. And again, *There are thoſe that are the Children of God*, (in God's purpoſe) *who ſha*

hear my Voice, John 11. 41. And the Belief of this at once gives *Hope as concerning this thing*. For if the Example of that one Perſon *Paul* is propoſed by himſelf, and the Holy Ghoſt ſpeaking in him as a Pattern and Flag of Mercy, held out to toll and invite others in, who were after to believe, (as in that 1 *Tim.* 1. we may read) then much more are we encourag'd when we hear that there are a many for whom Chriſt came into the World with an abſolute Intention to ſave them. Thus Chriſt ſpeaks; *My Blood* (ſaid he) *that is ſhed for many for the Remiſſion of Sins*, when now he was to die, *Mat.* 26. 28. And when they ſhall come together in that laſt great general Aſſembly, it is ſaid of them, *Rev.* 7. 9. *Lo, a great Multitude which no Man could number, of all Nations, and Kindreds, and People, and Tongues, ſtood before the Throne, and before the Lamb, clothed with white Robes, and Palms in their Hands.* And likewiſe the Belief of thus much concerning Perſons in a Matter of ſo near and great Concernment as a Man's Salvation is, will, through the Spirit's drawing, quicken and ſtir up the Will to put in for it for a Man's ſelf, (altho he knows not certainly that he is the Perſon intended) and accordingly to indeavour after the obtaining of it. This we manifeſtly may find in the Coherence of the *6th* and *11th* Verſes of *Heb.* 4. *Seeing therefore it remaineth that ſome muſt enter therein, (namely, that Reſt) and they to whom it was firſt preached, entered not in, becauſe of Unbelief*; (the Confirmation of which he proſecutes in the following Verſes:) In the *11th* Verſe he draws forth this Inference from that his former, *Let us labour therefore to enter into that Reſt*, (ſays he in *ver.* 11.) *leſt any Man fall after the ſame Example of Unbelief*. Which punctually anſwers in the way of *Exhortation* unto both Parts of his foregoing *Doctrine* in that *ver.* 6. And the true Reaſon of ſuch an Inference may be ſeen in the ordinary Practice of Men. For if when Men know aforehand that *one*, yea *but one* ſhall in running a Race obtain a Crown, yet *all* (that are habilitated for a Race) will venture their Ability and Skill to run for it, and this when it is but for a *corruptible Crown*, (as the Apoſtle enforceeth his Exhortation, 1 *Cor.* 9. 24, 25.) Then how much more when we know that not one only, but many, and ſo great a Multitude ſhall obtain; and that the Gage or Price at ſtake is not a corruptible but *an incorruptible Crown*, as the Apoſtle (*ver.* 25.) further heightens and raiſeth his Motive and Argumentation to this our very purpoſe in hand.

2. Theſe abſolute Promiſes and Declarations do lay before the Underſtanding of ſuch an one, that theſe *ſome* or *many* are of all ſorts (as was ſaid) out of all Nations, Ages both of Succeſſion of Times, and Ages of Perſons, and alſo of all Sinners of all ſorts, in all the Degrees, and Sizes, and Proportions of Sinnings, even the *chiefeſt*, as the Apoſtle's Viſion ſhews, *Acts* 9. 12. *All manner of Beaſts, wild and creeping things*, from the baſeſt Worms to the moſt loathed and monſtrous Beaſts, were involved in that Sheet, which was the Figure of the Church Catholick, repreſented unto *Peter*, as thoſe that were to be called and converted out of all ſorts of Sinners, even the vileſt. Theſe Declarations in like manner hold forth that it is God's very Deſign to comprehend and take in of all theſe, whatever their Sins, their Ranks, their Conditions be. He would have ſome of all Kindreds, Families, Callings; that he might be ſaid to extend his *rich free Grace* unto an [*all*], all in ſome reſpect. And this opens the Door of Hope to the Soul (we are ſpeaking of) yet far wider. For he now looking upon himſelf round about in all Circumſtances whatſoever, and viewing himſelf all over, may ſee, that whatever Rank, Condition, or Sinfulneſs we can ſuppoſe him to be in, or he finds himſelf to be in, yet he finds that his own Condition is not only not to be excluded, but taken in in that indefinite way mention'd in the Promiſe. The very ſame Condition and Degree of Sinfulneſs that he ſtands in, is to be found in the Perſons of ſome or other, whom in the Promiſe God intends, and ſo comes to be comprehended in the Promiſes. And further, he may thereby ſee, in ſuch abſolute Declarations all Objections of all kinds that can any way be made by carnal Reaſon, (which is ſo jealous of God) or that can be alledged either from his Sins, or Circumſtances, or Conjectures, wholly to be removed and anſwered. And all this theſe abſolute Promiſes do ſuggeſt and prompt him with. And tho ſtill he demurs whether his Perſon ſingly and particularly conſidered, be certainly the Man whom God will own ſtill further, yet even as to that Point, namely his Perſon ſingly conſidered, he hath this to ſay, that ſeeing God hath no where, nor by any fatal Mark or Brand, as upon *Cain*, ſet him out for Deſtruction; why then (may he not well think thereupon) ſhall I exclude my ſelf?

There is no Difference, (ſaith the Apoſtle) *for all have ſinned,* being therefore all alike, whoever they be that have ſinned, they are capable alike of being *freely juſtified by his Grace, through the Redemption that is in Jeſus Chriſt,* Rom. 3. 22, 23, 24. The meaning is, that there is no Difference of Sins, ſmall or great (as to the point of God's Free Grace to juſtify a Man) which is any Bar that ſhuts any Man out. He finds likewiſe, that as there is nothing of Good in him that ſhould move God to be merciful to him ; ſo nor on the contrary, nothing of Evil that will be of Power to divert God from his declared Reſolution to pardon all manner of Sin *de facto,* (but that one againſt the Holy Ghoſt) as Chriſt that bore our Sins, and paid the Price for us, tells us. So as his ſingle individual Perſon ſtands free of all Incumbrances, of all *quare impedits,* of all that ſhould prejudg him, and let him. He ſtands as *free* for *free Grace,* as freely to accept and receive him, as ever any Man did whom it hath accepted, any thing in the whole Word of God notwithſtanding. It is not that ſuch or ſuch Sins, or manner of Sinnings after Illumination, *&c.* ſhall be a Croſs-bar, or Spoke, or Hindrance againſt a Man, no more than Sins before. For whenever a Man cometh to God to be juſtified, whether after Calling or before, he comes and ſues it *ſub formâ Impii,* as looking upon himſelf as an ungodly Perſon, whilſt he is a ſuing for Juſtification, and appears in that Court. He is not to conſider his being already godly ; there is no Difference, no not in that reſpect neither. He may ſee that it is pure free Grace in God's Heart he hath to deal withal and to treat with God by, and to try what quarter it will give ; and it is the Glory thereof that moves God to be merciful where he will be merciful ; and where he proves to be gracious he is to an ὑπερεπλεόναμα, he is to an overflowing ſuper-abounding Fulneſs gracious to them. Thoſe that run in a Race, or ſtrive for Maſteries, have the Confidence of their own Skill or Strength, or Uſe, and accuſtomed Agility for their Confidence, and do venture thereupon ; but this Soul hath the abſolute Grace of God before him to rely upon, and ſo ventures upon what it ſhall be willing to do for him.

Interrogo nunc crediſne O peccator Chriſto? dicis, Credo. Quid credis? Gratis univerſa peccata tibi per ipſum [*poſſe remitti.*] Habes quod crediſti. *Aug. Gerard. de Juſt.* p. 1050.

3. Theſe abſolute Promiſes do, together with all theſe Conſiderations, hint to him an *it may be,* that is, that *he may be one God will be merciful unto.* If it muſt be ſome body's *Lot,* (in that Language the Apoſtle ſpeaks, *Epheſ.* 1.) then, ſays he, why not mine? So prompts the Holy Ghoſt often ſuch Souls ; and this, tho but afar off, Apprehenſion hath brought many a Soul near, and drawn and encouraged them to come to God for their particular Salvation. The People of *Niniveh believed God* in his Threatnings, *Jonah* 3. 5. And this Thought withal fell into them by the Suggeſtion of the Spirit ; *ver.* 6, 9. *Who can tell if God will return and repent, and turn away from his fierce Anger, that we periſh not?* And ſays the Prophet, *Joel* 2. 14, 15. *The Lord your God is gracious and merciful, ſlow to Anger, and of great Kindneſs, and repenteth him of the Evil : Who knows if he will return and repent, and leave a Bleſſing behind him?* In the Caſe of the Child *David* ſought the Lord ; for, ſays he, I ſaid, (that is, I had this Saying or Apprehenſion of Faith in my Mind) *Who can tell whether God will be gracious to me?* 2 Sam. 12. 22. in ſparing his Life ; and yet the Prophet had told him it ſhould die ; but *David* thought it might be but of the nature of a conditional Threatning, which by Prayer might have been diverted. And in other Scriptures Promiſes are uttered in the ſlender Stile of an *it may be,* as *Zeph.* 2. 3. *It may be ye ſhall be hid in the Day of the Lord's Anger.* Some of theſe were Promiſes and Apprehenſions in caſe of temporal Deliverances ; others of eternal Salvation connex'd with them. However my Argument is ſtrong from either, for theſe ſo indefinite Expreſſions utter'd in temporal Promiſes with but an *it may be,* and *who can tell but that God,* &c. did yet however draw them in to ſeek God with a true Faith for the obtaining the things promiſed, (the Faith in them anſwering to the Utterance and Tenor of the Promiſe from God) then much more in the caſe of eternal Salvation, if the Promiſes thereof ſpeak or whiſper rather, but an *it may be,* and *who knows,* ſhould we be drawn to believe. And ſo much (for certain) theſe abſolute Promiſes do ſpeak of Hope to ſuch a Soul before us, yea or any Soul whatever that hears and obſerves them. And if they leave but ſuch a Hint or Impreſſion upon the Soul as *David* had and ſpake of, *(I ſaid, who can tell but God will be gracious to me?)* that ſo ſuch a Soul comes but once to ſay within it ſelf, *Who can tell but God will be gracious to me, in pardoning and ſaving of me*

This *it may be* in the Soul's Apprehenſion may and will have, through the Spirit's ſſiſting, and God the Father's drawing, (without which never ſo certain and di-ect Promiſes made to all univerſally, or particularly to any one by Name, would ot have any drawing Virtue in them to work Faith) I ſay theſe *it may be's*, or *I ay be the Perſon*, may have as much Power and Force in them to win the Heart to elieve, and by Faith to put in for them, and to pray to obtain them, as in temporal alvations they had. For the Reaſon is the ſame in both, yea and the Weight far the ore on this ſide of Salvation eternal, by how much a Man's Salvation (the Subject-atter of ſuch ſpiritual Promiſes) is infinitely nearer to ſuch a Man's Soul to move nd ſtir him, than all or any temporal Salvation is or can be ſuppoſed to be to any. his the Apoſtle hath inſtructed us in, as touching the very Point before us; *They rive for a corruptible Crown*, (ſays he) *we for an incorruptible*: 'Tis an Inference rom the leſs to the infinitely greater. And a Soul once made apprehenſive to pur-oſe (as we ſay) of the Weight of Salvation, the maſſy Import and Concernments hereof joining all their Forces with theſe ſo weak *it may bees*, will yet, as ſmaller nd more weak Cords twiſted with greater and ſtronger, have together a mighty ower in them to draw the Soul, when withal God ſhall be at the end of theſe Ropes nd draw with them. And how ſlender theſe Hopes, and however contemptible ome may and do account them, which theſe *it may be's* do afford, yet they are from od, who is pleaſed to ſpeak in that Stile to us Men; and the Weakneſs of God hen he comes to work upon Souls by them, is ſtronger than the greateſt Power of en. He can draw a mighty Whale to ſhore with a twine Thread. He can hold ſt the greateſt Ship in the moſt tempeſtuous Storm, by the Cable of a ſlight Straw.

Now behold the Correſpondency and Conformity of ſuch an Apprehenſion of Faith n ſuch a Soul unto the Indefiniteneſs of theſe Promiſes in the Word; juſt as God peaks, ſo they believe. God is a gracious and merciful God, (that's abſolute) and may be God will be gracious to you, and who can tell? So ſays the Promiſe on od's part, as it is ſpoken unto us, that is, it is but indefinitely ſpoken. And then ys the Soul, who can tell but he will be gracious to me? (as *David* ſaid, *It may be od will bleſs me for* Shimei's *Curſing to day*) ſo ſpeaks the Heart as it were in an Echo o the other Voice in the Promiſe.

4. There is a fourth Act of Faith may be in the Underſtanding of one that is not et aſſured of his preſent perſonal Salvation, and it may be an Act of Aſſurance too, s for the future, namely, that if that Faith which in his Will he is now a putting rth (of which next) prove true ſpiritual Faith, and that he hold faſt the beginning f his Confidence unto the end, then it is an abſolute Certainty that he ſhall be ved. And this is a great Addition that crowneth all the former Conſiderations ith a further Hope; and who is there that is at the very brink of Believing would ot, upon this and the other Conſiderations, caſt himſelf in upon God's Mercy? *He that ploweth, ſhould plow in Hope: and he that threſheth in Hope, ſhould be Partaker f his Hope*, 1 Cor. 9. 10. The Apoſtle ſpeaks it to another Buſineſs, but I may thus r apply it to this in hand, that as it is a comfortable Incouragement to a Plow-an to plow and to caſt in his Seeds into the Ground, becauſe he is in an ordinary ay hopefully aſſur'd he ſhall (if his Corn take root) have an expected and deſired rop, and with that Hope he plows, and in the Hope of it doth at the preſent hrow away his Seed: Do Men take Pains to plow, and venture to ſow their Corn Hope, then how much more ſhould we? *We endeavour* (as the Apoſtle's word) and take Pains to believe, knowing that if our Seed that is caſt come to have a oot, (as Chriſt in oppoſition to the thorny Ground inſinuates) it will bring forth ruit unto Perfection, and *in due time we ſhall reap if we faint not*. And this is a owing far more certain for the Hopes of it than that other, and yet we ſee Men or-inarily venture both their Labour and Seed-Corn. Yea, this *venture to believe* for ſo I call it as to the Soul's own Apprehenſion) upon theſe *it may be's* of Salva-ion, are far more ſure and certain than our exerciſing Faith, and ſpending Prayers pon thoſe (*it may be's*) it may be's of temporal Promiſes for things outward. For aith (altho it be true Faith) doth often prove uncertain and iſſueleſs as to the ob-aining of the particular thing we aimed at in ſuch Promiſes for outward things, which was *David*'s Caſe in that Inſtance mentioned) but this Adventure of Faith, nd of our Souls on theſe *it may be's* for Salvation, (if it prove true Faith in the end, ho in the loweſt degree) will never be unſucceſsful as to that Salvation we ſeek for.

For

Part I. For Chriſt hath ſaid, *He that ſeeks* (continues ſo to do) *ſhall find, and to him that knocks, it ſhall be opened.*

2. I ſhall now conſider the Acts of Faith in the Will in ſuch a Believer, and how conformable thoſe alſo are to the indefinite Tenor of abſolute Promiſes. Let us next conſider what Acts of Faith in the Will (that are true Acts of Faith) ſuch a Soul may put forth, and which may ſtand with theſe indefinite Apprehenſions, when very far ſhort of an Aſſurance that he is the Perſon for which the pure abſolute Promiſes afford him no further Ground.

(1.) There may be a coming unto God and Chriſt. That Act of *Coming* which is ſo often uſed to expreſs Believing both on God and Chriſt, (as Chriſt himſelf expreſſeth it in his Sermons, and we read of Coming unto God through Chriſt, *Heb.* 7.) is an Act of *the Will*, (as Rev. 22. 17. *Let him that is athirſt come, and let him that will*, &c.) And the ſaving Act of Faith is expreſſed by it; *John* 7. 35. *If any Man thirſt, let him come unto me and drink:* and it follows, (as explaining what he meant by coming) *He that believeth me*, &c. And the Aim, End, or Errand of ſuch a Soul in its Coming, and for which it comes, is ſaid to be that *it may be ſaved*, that is its Buſineſs it comes unto God and Chriſt for. Now ſuch an Act may well ſtand with the forementioned indefinite Apprehenſion as concerning his own Perſon, and with that ſuſpenſive Uncertainty, (as I may term it) for in that reſpect he may yet come to have it given and made good to him, altho he knows not that he hath, or certainly ſhall have a ſhare in it. And therefore undeniably the ſaving Act in the Will may be put forth without ſuch a perſonal Aſſurance. That Phraſe of *Coming* is taken from what is ordinary with Men, and is on purpoſe choſen out to expreſs the Aim of ſuch a Faith in ſuch a Condition. For a Man uſeth to come to another for a thing that is in that Man's Power to beſtow whom he comes to, when yet he utterly hath no Aſſurance from him that he ſhall obtain it, and yet ventures to come. Nothing is more ordinary in common Practice than this, and therefore the Act of Faith which is without Aſſurance is moſt aptly ſet forth thereby. And truly that Speech of Chriſt's, *Him that cometh unto me I will in no ways caſt out*, (John 6. 36.) was ſpoken as on purpoſe to the Heart of many an one that comes, (eſpecially at firſt) to hearten him againſt, and obviate this very Fear of being rejected; and who therefore ſo comes as in his own Thoughts, he may remain ſuſpenſive in himſelf, whether he ſhall be received as to Salvation, which is his Errand, yea or no, eſpecially in the Caſe of him who but now firſt comes, ſeeing that until he hath come and put forth ſuch an Act, he cannot come to know whether it will be a true and ſpiritual Act of Faith, or coming with a true Heart, yea or no. Yet however at his firſt Coming the Intent of his Soul in Coming is, that he may be receiv'd. And come he muſt firſt in a direct Line to Chriſt, e're he can reflect upon his Coming, whether it be with a true Heart, (as *Heb.* 10. 'tis explained) nor will he know his Welcome unto Chriſt until he actually comes, or hath come.

And that the Aim of ſuch an Act of Coming to God or Chriſt, or God in Chriſt, is purely that he *may be juſtified*, and that this is that genuine Act whereupon a Man is indeed juſtified; the Example and Inſtance of the Apoſtles themſelves, as it is alledged by one of the greateſt of them in the Name of himſelf, and all the reſt of them, doth manifeſtly declare; *Gal.* 2. 16. *We knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* In which Words he tells us plainly, that by ſuch a Faith having ſuch an Aim or Tendency in it, *that they might be juſtified*, it was that they came to Chriſt. And it is ſpoken of their having renounced Works for Juſtification, (which the Jewiſh Principles did lead unto) and their betaking themſelves unto Faith, that they might be juſtified, from the firſt of their Converſion unto Chriſt. Thoſe Words, *even we*, do point unto the other Apoſtles, together with himſelf; *even we* that were the firſt Fruits of Chriſtianity, and eminenteſt among Believers, had yet but the ſame like Faith at firſt, which all Believers elſe have, *viz.* that which was pitch'd upon, *the Righteouſneſs of God and our Saviour Jeſus Chriſt*, (as *Peter*, 2 Pet. 1. 1. ſpeaks) which he ſtiles *like precious Faith*, which was then and is to be for ever common to all Believers, both ſmall and great, at firſt; which Faith (as by comparing this in the *Galatians* appears) was not a believing at the firſt daſh, that *they were juſtified*, but a believing *that they might be juſtified*, and ſo a Coming unto Chriſt

with

vith this Aim and Errand, *that I may be juſtified*, as to the future. And if any vould queſtion, whether it were ſpoken of all the Apoſtles or no, yet however to e ſure, it was *Paul* ſpeaks it of himſelf, and *Peter* of himſelf, who was the Chief f the Apoſtles; and of *Peter*, who profeſſed his Faith in the Name of all the Apotles, *Mat.* 16. For, if you obſerve, it is the Continuation of a Speech he had bean to make unto *Peter* perſonally; *ver.* 14. *I ſaid unto* Peter, *&c.* and this is part f what he ſaid to him, *We who are Jews by Nature, and not Sinners of the Gentiles, nowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus hriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of hriſt, and not by the Works of the Law; for by the Works of the Law ſhall no Fleſh be uſtified.* In which he proceeds to confute and reprove *Peter*, who by Judaiſm had xpoſed no leſs than the great Point of Juſtification by Faith. But *Paul* appealeth to is own Experience at and from his firſt Converſion, and often after, by what a Faith e had lived to be juſtified by it, and preſſeth it on him *before all* that were preſent, as he relateth it in *ver.* 14.) as a commonly received Principle amongſt Believers, ea and even amongſt us too (ſays he) that are *Jews*, and not *Gentiles*. And hat the Act of Coming to Chriſt (whereby Faith is expreſſed) includes this as the End and Intent of that Coming, and is indeed in the Form of it, *viz. that I may be aved*, or *that I might be juſtified*, that Speech of Chriſt's ſhews, (altho ſpoken to Phariſees, and yet ſpoken of the contrary Act of Unbelief in them, and ſo as the ontrary illuſtrates, wherein the Spirit of true Faith lies) *Ye will not come to me that e might have Life*, John 5. 40. that is, you will not believe, which is a Coming to ne with that Intention, to have Life from me; which all thoſe whom I ſave do ut forth and exerciſe towards me, and do come unto me for; but theſe proud Juſtiiaries did ſcorn to do it, and would not thus come. That Particle ἵνα, *that*, deotes out the End or Aim which he is to take up, who would come to Chriſt, or elieve on him ſavingly; and imports not only what is the Event or Conſequent upn Believing. And as the ſole Aim of a Soul in Believing is, that he may be ſaved; o likewiſe God's Will and Intention in requiring Faith is declared to be, that he hat believes *may have Life*, (John 6.) God's Aim anſwering that of the Believers. And again, that this is the Aim and Buſineſs of the Soul in Coming, Chriſt's Inviation to come ſhews, *Mat.* 11. 28, &c. *Come to me ye that are heavy loaden, and I ill give you Reſt.* Which Promiſe in the laſt Words doth at once ſpeak to what heir Souls were burthened for the want of, and moſt of all deſire, namely, Reſt; nd alſo guides and directs thoſe Souls with what they ſhould intend and deſign in oming to obtain from him, even *Reſt: And you ſhall find Reſt to your Souls.* Now as his Act of Coming with this Intention, *that I may have Reſt*, doth and may well tand with a ſuſpenſive Uncertainty, that I am the Perſon; ſo it may and doth anwer to the indefinite Apprehenſion the Underſtanding of ſuch an one hath. The Underſtanding tells him from the Promiſe, that he may be the Perſon whom God may juſtify; then in Correſpondency, ſays the Will, I do believe, or come to God nd Chriſt, that I may be juſtified, and ſo he exactly comports with the Indefiniteneſs of the Promiſe, as to his Perſon; for as *that* holds forth an *it may be God will*, &c. o the Aim of his Coming is, that he may be ſaved. And it is certain in experience, that with ſuch a poor and ſlender *it may be* at the firſt, many a Soul hath caſt Anchor within the Vail blindfold, (as Seamen caſt their Anchors when yet they ſee ot the Earth at the bottom of the Sea, or know that their Anchor will take hold, or yet know how to trail it or apply it certainly to that Earth, ſo as to be able to y, it ſhall without peradventure faſten and take ſure hold thereon, but a long ime perhaps comes back to them again) and yet have in the end found a firm and ure hold-faſt in the Heart of God, and Grace of Chriſt, to hang upon with the whole Weight of their Souls, the Weight of their Sins hanging upon them alſo, with all the *Pondus* of them.

ἵνα [ut] ſignificat *finem*, non ſolum conſequentiam. *Brugenſis* in verba.

CHAP. V.

That Election-Grace, and the Immutability of God's Counſel indefinitely propos'd in the Promiſes, is the Object of Faith.

HEB. 6. 13——20.

For when God made Promiſe to Abraham, *becauſe he could ſwear by no greater, he ſware by Himſelf,*

Saying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee.

And ſo after he had patiently endured, he obtained the Promiſe.

For Men verily ſwear by the greater: and an Oath for Confirmation is to them an end of all Strife.

Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath:

That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong Conſolation, who have fled for Refuge to lay hold upon the Hope ſet before us:

Which Hope we have as an Anchor of the Soul both ſure and ſtedfaſt, and which entreth into that within the Vail.

Whither the Forerunner is for us entred, even Jeſus, made an high Prieſt for ever after the Order of Melchiſedec.

THE *11th* Verſe begins an Exhortation, whereof all that follows is the Proſecution. The Words of that Verſe are theſe; *We deſire that every one of you do ſhew the ſame Diligence, to the full Aſſurance of Hope unto the end.* Here are two things diſtinct: *1ſt.* An Exerciſe, and Diligence. *2dly.* This is directed towards the Attainment of full Aſſurance of Hope unto the end; which is ſomewhat parallel to that of *Peter, 2d* Epiſt. 1. 10. *Brethren, give Diligence to make your Calling and Election ſure.* To exhort them to all Diligence, he lays before them the Examples of the eminent Saints that they had known in their times; *ver.* 12. *That ye be not ſlothful*; and that refers unto uſing that Diligence he ſpeaks of: *Be Followers of them who through Faith and Patience inherit the Promiſes,* that is, that have got Poſſeſſion, and obtained and have arrived unto eternal Glory. And by Patience he doth not only mean Patience in ſuffering, but Conſtancy in well-doing, eſpecially waiting by Faith for the Attainment of the Promiſe, as Patience is taken in *Rom.* 2. 7. *Who by patient Continuance in well-doing, ſeek for Glory and Immortality.* As for that other part, *the full Aſſurance of Hope unto the end*; he begins at *ver.* 13. to propound the Example of *Abraham* more particularly and eminently; and ſhews how God, to aſſure him in his Hope, did give him a *Promiſe* and an *Oath,* both which you have in *ver.* 13. that is, he arrived at the end of his Days at the Enjoyment and fulfilling of the Promiſes, as thoſe other Saints he ſpake of, *ver.* 12. are ſaid to have *inherited the Promiſes.* Some refer his obtaining the Promiſe to what was in this Life, in having *Iſaac* given him, *&c.* and by having the Comfort of it ever after while he lived. But he had obtained the Promiſe of *Iſaac* before this Oath was given, and therefore 'tis rather to be underſtood to mean it after that Oath given, upon his offering up *Iſaac,* he having patiently endured to the end of his Days as his Exhortation, (*ver.* 11.) had ſaid, that then he attained the full Poſſeſſion of it.

The Aſſurance which was given to *Abraham* was the greateſt that Heaven could afford, a Promiſe and an Oath. I ſay the greateſt, as, *1ſt.* The Apoſtle himſelf argues, *ver.* 16. If amongſt Men an Oath, when they ſwear by God that is greater than themſelves, is of ſuch Authority, as it ends all Strife, tho Men be Liars, and may be ſuppoſed even in Swearing to lie; yet an Oath taken by God, or by their Gods, whoever they be, is accounted ſo ſacred, and of ſuch Authority, as all Men reſt in it, and there is an end of Strife: much more when God ſhall take an Oath. This you have, *ver.* 16. *For Men verily ſwear by the greater, and an Oath for Confirmation is to them an end of all Strife.* For that God himſelf ſhould ſwear, the Apoſtle ſays, *ver.* 18. that *'twas impoſſible for God to lie therein.* It cannot be ſuppoſed of him, tho of Men it may; ſo *ver.* 18. But, *2dly.* Whom did God ſwear by?

He ſware by himſelf; *ver.* 13. *Becauſe he could ſwear by no greater he ſware by himſelf:* he ſtaked himſelf; as if he had ſaid, I will ceaſe to be God if I do not perform this.

The thing he ſware to was, to bleſs *Abraham* with all Bleſſings, and that unto the end; *Surely bleſſing I will bleſs thee.* And if he ſware by himſelf to perform this, then all the Power in God, and Long-ſuffering of God towards *Abraham*, were engaged to the uttermoſt to work upon *Abraham*'s Soul, and to bear with him effectually to attain this. And whereas thoſe that ſhould read but hitherto what *Paul* ſaid of the Oath to *Abraham*, would expect of *Paul* he ſhould declare how this Oath did concern thoſe whom he exhorted, or otherwiſe it had been in vain, and an Example not applicable to his purpoſe, which was to exhort them to the *full Aſſurance of Hope unto the end*, ſuch as *Abraham* had: And whereas becauſe it was a Voice from Heaven, they might think that this was ſingular and proper to *Abraham* alone, he therefore proceeds in the 17*th* and 18*th* Verſes to apply it to them to whom he wrote, to all the *Heirs of Promiſe and Salvation*, and together therewith expounds what was the Matter intended in the Oath and Promiſe. Thus he applies it in theſe Words; *ver.* 17. *Wherein God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath.* (1.) Obſerve that word, *ver.* 17. *wherein God willing*, &c. Wherein, or in which Oath and Promiſe he had ſpoken of before. (2.) It is made to the *Heirs of Promiſe*, and therefore to all that are *Heirs* with him, which all that are Chriſt's are ſaid to be; *Gal.* 3. 29. *And if ye be Chriſt's, then are you* Abraham's *Seed, and Heirs according to the Promiſe.* (3.) In *ver.* 18. he ſhews the Intent of the Oath to be, that we all do believe that have the Faith of *Abraham*; which Faith he doth deſcribe by ſuch Acts and Terms as might include the weakeſt of Believers, unto that end that all ſuch might have ſtrong Conſolation. So as we are to look upon *Abraham* in this manner of Diſpenſation (tho it was ſo ſingular an Example in him) to him perſonally, as that he therein was (*Rom.* 4. 16.) *the Father of us all.* As in the caſe of Imputation of Righteouſneſs by Faith, it is ſaid in the ſame *Rom.* 4. 22, 23, 24. *It was imputed to him for Righteouſneſs*, ver. 22. *Now it was not written for his ſake alone that it was imputed to him*, ver. 23. *But for us all to whom it ſhall be imputed*, &c. *ver.* 24. And indeed this is held forth in the very Promiſe which was then given him, and which the Oath confirmed. The Promiſe is in *Heb.* 6. 14. *Surely bleſſing I will bleſs thee.* Now in *Gal.* 3. 14. the ſame Bleſſing that was given to *Abraham*, is ſaid *to come on the Gentiles that were after to believe*; and ſo in bleſſing *Abraham*, he bleſſed us all that are *Heirs of Promiſe*; and we have the ſame Promiſe with him and them. For in the latter part of the Promiſe, *in multiplying I will multiply thee*, all the ſpiritual Seed are included. *In multiplying I will multiply thy Seed*, or all Seed to thee, (ſays God, *Gen.* 22.) which were the ſpiritual Seed, *Heirs of Promiſe of Salvation with him, and Children of the Promiſe with his* Iſaac, *Rom.* 9. 7, 8.

Let us next conſider what is the Matter of that Promiſe and Oath. 1*ſt*. In the Letter of it, 'tis to bleſs him and us with all *ſpiritual Bleſſings in heavenly things*, imported in this doubling the Words; *In bleſſing I will bleſs thee*; and ſo thy Seed. I will bleſs thee with Faith, with Holineſs, with Perſeverance to the end, and Salvation at the end. But, 2*dly*. The Apoſtle brings forth a deeper and higher Matter that this Oath and Promiſe did intend, and that is the Immutability of his Counſel confirming the Promiſe by an Oath; ſo then his own Counſels about *Abraham*'s Salvation, and of us all, are the ſame kind of Decrees for the Salvation of us all that was for *Abraham*'s.

1. If you ask what is meant by his Counſel here: I anſwer, It is his everlaſting Decrees and Purpoſes taken up within himſelf concerning *Abraham*'s Salvation, and of us all; and it is the ſame kind of Decrees for the Salvation of us all that was for *Abraham*'s.*

1*ſt*. I ſay God's Decrees and reſolute Determinations concerning our Salvation, are imported by the word *Counſel*. Concerning Jeſus Chriſt to be crucified, the Apoſtle utters himſelf thus; *Acts* 4. 28. that the Jews did but *whatſoever God's Hand and Counſel determined before to be done.* His Counſels then are his Determinations and Purpoſes.

And,

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* Jacobus Capellus *doth analiſe the Matter of theſe* 17 *and* 18 *Verſes.* Cujus duo ſunt præcipua capita. 1. *Quæ-*
am electionis: oſtendere *hæredibus ſalutis*, ii ſunt electi. *Immutabilitatem*, quam ſit firmum & immutabile ſuum prædeſtinationis decretum, *Conſilii ſui* ſecundum electionem ſcilicet. *Capellus* in verba.

Part I. And, 2*dly*. They are his Purpoſes within himſelf, and ſo differ from a Promiſe. A Promiſe made, is God's outward Declaration to do ſo and ſo for us, but his Counſel are his Purpoſes within himſelf, decreeing ſo and ſo, as in *Epheſ*. 1. 9. and *v.* 11. compared.

3*dly*. His Counſel imports theſe his Purpoſes which have been from everlaſting; Acts 4. 28. *What thy Counſel determined to be done aforehand.* And ſo it imports the ſame that Fore-knowledg doth, which in matter of our Salvation is ſaid to have been before the World began. And what other is this Counſel of his in matter of *Abraham*'s and our Salvation, but the very ſame we find, *Epheſ*. 1. 3, 4, 9, and *ver.* 11? *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual Bleſſings in heavenly Places in Chriſt Jeſus, according as he hath choſen us in him before the Foundation of the World, in whom alſo we have obtained an Inheritance, being predeſtinated according to the Purpoſe of him who worketh all things after the Counſel of his own Will.* What is the Counſel of God here, is Election and Predeſtination there.

2. As his Counſel ſhews it to be his electing Love and Purpoſes, ſo the Oath ſhews theſe to be immutably fix'd and pitch'd, and that to ſhew forth the Immutability of the Promiſe the Oath was given, as *ver.* 17. of my Text imports. God's Oath ſhews an Unchangeableneſs, not a Peremptorineſs only, but an Irreverſibleneſs, and that the Matter ſworn to ſhall never be recall'd. Therefore in *Pſal.* 89. when God mentions his Oath to *David*, the Type of Chriſt, and to his ſpiritual Seed, (the ſame that was here made to *Abraham*'s Seed) ſays God there in the 35*th* and 36*th* Verſes, *Once have I ſworn by my Holineſs, that I will not lie unto* David, *his Seed ſhall endure for ever.* Ver. 34. *My Covenant will I not break, nor alter the thing that is gone out of my Lips*; it having been thus confirmed by an Oath. Our Divines have generally owned this Notion, and from thence in the caſe of our Redemption by Chriſt, that he ſhould ſuffer in our ſtead, have obſerved, that all God's Threatnings of the Law (as the Law it ſelf alſo) was given without an Oath added, and that ſo God might diſpenſe with any Commination or Exchange of the Perſons threatned, and put Chriſt in their ſtead, for all thoſe Threatnings were without an Oath. For if they had had an Oath annexed to them, we had been everlaſtingly undone and loſt, and Chriſt's Redemption would not have ſaved us. But now the Goſpel coming, and Promiſes thereof, becauſe God intended them with an Immutability, he hath therefore confirmed them by an Oath, *Heb.* 7. 21. Thoſe Prieſts, *viz.* of the Law (*ver.* 19.) were made without an Oath, and therefore were changeable: as (*ver.* 12.) he ſays, both Law and Prieſthood were to be changed, becauſe made and given without an Oath, but this with an Oath, and an Oath irreverſible *by him that ſaid unto him*, (unto Chriſt namely) *The Lord ſware and will not repent, thou art a Prieſt for ever.* Where he gives an Oath, he will never repent, nor make Alteration of it, *viz.* of what he hath ſworn unto.

3. I add, that ſuch an Oath is abſolute; and tho there are Qualifications that God will work, which are neceſſary to our Salvation, and unto the compleat Performance of the Oath, yet theſe Conditions God ſuppoſes and includes in the Oath, and by the Oath undertakes to work them, and effect them in us. When therefore God took this Oath concerning *Abraham*'s Bleſſing, *I bleſſing will bleſs thee*, &c. (which alſo takes in the Salvation of all the ſpiritual Seed) God did abſolutely ſwear and undertake to perform and accompliſh it, and to that end withal to give all theſe Qualifications requiſite to the full Performance. God doth not ſwear by halves in it, but to do the whole as to *Abraham* and our Salvations. Why now I appeal unto all ſober Spirits that will conſider things, whether they will or dare ſay, that God ſhould make an Oath for *Abraham*'s Salvation, when yet according to the Principles of Free-Will-Grace, as they ſtate it, the Performance of this Oath muſt depend upon *Abraham*'s Will, and to the end of his Days, and his Will muſt caſt the Iſſue of it, and God would only have been to give him ſuch Aſſiſtance as he ſhould have a Power to do ſo and ſo. It was *Abraham*'s Will that muſt have caſt the Event, which is ſo mutable and changeable as any of ours is, or can be ſuppoſed to be. Can we think that God in Swearing that he would ſave *Abraham*, and bring him to obtain the Bleſſing, as the Phraſe is here, ſhould depend upon the Mutability of ſuch a Man's Will? He was to live many Days after this; and if God in his Oath had not undertaken to carry on his Will effectually and invincibly, as well as to ſave him in the

end, if he went on to will, there is a Suppoſition and a Poſſibility that his Oath might have failed, and that God ſhould have taken his own Name in vain. I might ſay the like concerning *Iſaac*, who was included in the Oath, who was a young Man at this time, he being the firſt of the Seed, the Pattern of the reſt. He was included in the Seed abſolutely, and God's Promiſe was abſolute as to give him *Iſaac*, ſo to continue *Iſaac*, that his Covenant might continue with him for ever as it was. And do we think that God would betruſt an Oath, ſuch an Oath, as to ceaſe to be God, if it were not performed upon any Creature's Will? What tho they ſuppoſe he ſhould foreknow certainly their Wills would hold out unto the end, yet would God honour a Creature's Will, ſo mutable a thing as they ſay 'tis, as to venture and pawn an Oath upon it, and ſwear for their Salvation in this manner, ſo as to ſay if *Abraham* be not faithful *Abraham* to the end, I will not be God. Do you think that God would debaſe himſelf ſo much, if that the keeping *Abraham* and *Iſaac*, and by conſequence us all unto the end, had not depended upon his Will ſo as to overcome and carry on theirs and ours infallibly unto the end? If God ſware by himſelf, then certainly he ſware by all himſelf, and will therefore put forth all in himſelf to the utmoſt, whereby to make good his Oath, and therefore his Will and Power to the utmoſt whereby to make good his own Word, nay to make good himſelf. Their Principles put God upon theſe Straits, that tho God will vouchſafe ſuch Means and Helps as by the Laws of Free-Will-Grace they ſay he doth uſe; yet if the Will of *Abraham* in the Freedom of it, or of any or of all the Saints, ſhall be deficient on its part, then God cannot ſave him, for he hath tied himſelf up unto the Principles of the Liberty in the Will, to act or not to act according to its innate Liberty, and ſo according to this Principle he ſhould ſwear by his Holy ſelf to work what he is not able to work, nor can undertake to work. It may be objected, that ſomething in *Abraham* was made the Cauſe of that Oath, *ver.* 16. *By my ſelf have I ſworn, ſaith the Lord; for becauſe thou haſt done this thing, and haſt not with-held thy Son, thy only Son, that in bleſſing I will bleſs thee.* And therefore it was not an irreſpective or an abſolute Oath, but founded upon an Act of *Abraham*'s. 1*ſt.* I anſwer in general, The Papiſts (as *Pererius*) would draw this Particle *becauſe*, (ſet before the Promiſe and Oath, *ver.* 17. and then again repeated, *v.* 18. and put after the Oath) to favour their Merits. And truly the Force of thoſe Particles will as ſoon, yea rather make for their Merits than for God's having in his Decrees had a ſimple Fore-reſpect unto this famous Act of *Abraham*'s Obedience as foreſeen, and upon the Foreſight of which he ſhould have thus immutably reſolved, and taken up ſuch a purpoſe in his Decrees: but it will ſerve the turn of neither.

Cum ſit cauſale, & denotat cauſam meritoriam, non obſcurè ſignificatur. Abrahamum egregio illo facto, *meruiſſe* ut ſibi tales promiſſiones à Deo darent. *Pererius* in verba.

1. Becauſe the Promiſe or Matter ſworn unto was given to *Abraham* long before this his high Act of Obedience, and therefore it cannot be the Merit of this Obedience, nor yet could the Foreſight of this Obedience after to come, any way be the Ground of making that Promiſe; for it is the Promiſe that contains the Matter of the Oath ſworn to. Now God long before this Oath gave the ſame Promiſe to *Abraham* without an Oath, which here he confirms with an Oath; *Gen.* 12. 2. *I will bleſs thee, and thou ſhalt be a Bleſſing, and in thee* (that is, in thy Seed, as here, *Gen.* 22.) *ſhall all the Families of the Earth be bleſſed*; (as here in *Heb.* 6. it is ſaid, *all the Nations*, &c.) and the ſame again is in *Gen.* 18. 17, 18. And the Apoſtle alſo (*Heb.* 6.) affirms the ſame, by ſaying that the Promiſe had teſtified the ſame thing that this Oath did, and that the Oath was but a Confirmation thereof. If indeed the Promiſe had been but now firſt given upon his Obedience, there might have been ſome Colour for Merit, or a reſpective Decree, but ſo it was not. And it is inconſiſtent to think a Promiſe declar'd a long time before, ſhould be in reſpect unto an Act that was to come after; for it muſt be ſomething that had at that preſent been performed by *Abraham*, upon which, as foreſeen, (if any thing foreſeen had been the Ground of it) the Promiſe ſhould have been declared. For it being ſo that at the giving of the Promiſe he was actually and indubitately eſtated thereinto, and poſſeſſed of it, it therefore muſt have been ſome preſent or former Act of Obedience, upon the reſpect of which (if any ſuch Reſpect had been) the Promiſe ſhould have begun to be uttered to him. Now in that *Gen.* 12. thoſe Promiſes are ſaid to have been given him at, and together with God's firſt Command and Invitement of him to go out of his own Country, and as antecedent to any Act of Obedience firſt put forth by him.

Part 1. Thus we have the Account in *ver.* 1, 2, 3. *Now the Lord had ſaid unto* Abraham, *Get thee out of thy Country, and from thy Kindred, and from thy Father's Houſe, unto a Land that I will ſhew thee. And I will make of thee a great Nation, and I will bleſs thee, and make thy Name great; and thou ſhalt be a Bleſſing. And I will bleſs them that bleſs thee, and curſe him that curſeth thee: and in thee ſhall all the Families of the Earth be bleſſed.* There you have the Promiſes and the Date of them; and then his Obedience follows after as the Effect of thoſe Promiſes uttered to him, and moving his Heart thereunto. Thus expreſly (*ver.* 4.) it follows, *So* Abraham *departed as the Lord had ſpoken to him, &c.* So that of the two it muſt be ſaid, that *Abraham* had rather an Eye and Reſpect unto the Promiſes firſt given abſolutely unto him, than that God had a Reſpect unto *Abraham*'s Obedience foreſeen, and that he did thereupon declare them. And it will remain that God's eternal Counſels had firſt reſolved to do ſuch and ſuch things for *Abraham* out of mere Grace, and from thence put them into Promiſes, and utter'd them to *Abraham* without mention of reſpective Conditions, upon which he ſhould give forth theſe Promiſes as foreſeeing *Abraham* would do ſo or ſo, and thoſe Promiſes drew his Heart to that Obedience upon the Manifeſtation of them.

But, 2. Altho we grant that theſe Promiſes and this Oath after them might have been given with a reſpect unto ſome former or preſent Act of Obedience, yet ſtill the Decree or Counſel that determined to give thoſe things promiſed, might ſtill be, yea and was, abſolute, that is, without reſpect to thoſe Acts. Even as a Father may and doth often abſolutely reſolve within himſelf to give ſuch and ſuch good things to his Child, and yet defers giving the Promiſe of them to him until ſuch or ſuch an Act or Acts of Obedience are performed by him, and then in giving the Promiſe of them profeſſeth an high Approbation of that Obedience, and as a Gratification or Remuneration of it to him, makes the Promiſe, altho the Counſel and Determination of it in his Heart had been abſolute. And ſo indeed in Subſtance and Effect the Apoſtle ſpeaks here, that both the Promiſe and Oath were but to ſhew or declare the Immutability of his Counſel and abſolute Determination taken up before, ſo as ſtill the Decree and the Immutability of it was fixed firſt, and God did but by theſe utter and declare it. It was not his Oath made his Counſel for the future immutable, but his Counſel being immutable, he did by his Oath ſhew it, and gave Demonſtration thereof.

3. That ſingular Obedience was the Occaſion of the Oath, as *Rivet* ſpeaks. *By my ſelf have I ſworn it,* (ſays God) *becauſe thou haſt done this, and haſt not withheld,* &c. But it was the Immutability of his Counſel that was the ſupreme Cauſe why *Abraham Did* that thing. It was that which was the Cauſe of that Obedience in *Abraham*, and of the Oath and all; and if he had not been greatly ſtrengthned by the Promiſe before-given, which had abſolutely declared and ſhewn what his Counſel was, *Abraham* had never arrived at ſo high an Act of gracious Obedience as this was.

Nor, 4. Would God for one ſingular Act of Obedience have ſworn then his perpetual Perſeverance, which was to conſiſt in ſo many other Acts of Grace to ſucceed for ſo many Years yet to come till after *Abraham*'s Death, had not his own Grace immutably decreed it firſt, and therefore it was that he did not ſtick to make Declaration of it by an Oath irreverſibly, which if it had been left to *Abraham*'s Will, only aſſiſted with Power to perſevere or not to perſevere, (as 'tis ſaid of all other Believers by the Arminians, that ſo they are left) God would never have ventured an Oath thus.

But, 5. What he ſware to *Abraham* here, therein did God in Perſon ſwear to all *Abraham*'s Seed, the Heirs of Promiſe with him, whoſoever they be, and therefore their Salvation and Perſeverance is as ſure as *Abraham*'s, tho they never do or did perform any ſuch an high Act of Self-denial as *Abraham* here did. And therefore this muſt wholly flow from the Immutability of God's Counſel both towards *Abraham* and them all alike, or elſe *Abraham* had this promiſed him upon more hard and higher, yea unnatural Terms, than the reſt have.

The Corollary which I infer from hence is, That the Promiſes of *Abraham*'s Salvation and ours are but Extracts, Tranſcripts of God's everlaſting Decrees concerning Man's Salvation. His Counſels within himſelf are the Original, and thoſe are the Types. The Matter of the Promiſes are the Decrees of Election. Promiſes re but God's inward Counſels put into Words and into Writing: As when a Man makes his Will which he had contrived within himſelf, he ſets it down, and ſeals r ſwears to it before Witneſſes. Or Promiſes are but the Expreſſions of Election ut concerning Perſons and things only. There is this differing Caſe between the Caſe of *Abraham* and *Iſaac* in this Particular, that the Perſon of *Abraham* by Name was expreſſed in the Promiſe made of them. But the Promiſes made of the reſt of he Seed are as to Perſons made indefinitely, concerning whom the Perſons are not amed, but yet intending them very Perſons, and them only, and therefore they re called Children of Promiſe as well and as much as *Iſaac* was. And in that Place *ſaac* is called a Child of Promiſe, as he was an elect Child of God, and declared by romiſe ſo to be, to prove Election, which is the Subject of that Chapter; and firſt *ſaac*, then *Jacob*'s Inſtance brought for the Proof of it.

It is next to be conſider'd, how doth this Oath, as to the Matter of it, belong to s?

1*ſt*. It doth, *re ipſa, in the Nature of the thing*, belong to us as well as to *Abra-am*, and our Salvation is ſworn to as well as *Abraham*'s, and therefore it is made re whether we have attained the Aſſurance of it or no, if we be true Believers. nd indeed I deſire my Salvation to be no ſurer than *Abraham*'s was, and it is as re by this Oath as his was.

2. Yet it tends to the ſame end that it was made for to *Abraham*, which was for he Confirmation of him in his Faith, and to us to give Aſſurance of Hope, *Heb.* . 11. for that is the Head of this Diſcourſe, and he carries it along in his Eye, *ver.* 17.) to give a ſtrong Conſolation, even as it ſerved to give *Abraham* Aſſurance, o it ſerves to give us.

As for Obſervations upon this Oath, as it relates to us, and *Abraham*'s Example herein in the Tendency of it, to give us Aſſurance, I would conſider this Oath wo ways.

(1.) In the Matter of it, as it is to be made uſe of by all Believers as a Ground for hem to attain Aſſurance by.

(2.) In the Circumſtances of it, as by the Story it appears it was perſonal and ngly given to *Abraham*, and God's Dealings with him in doing of it, are to be conſider'd, which are not common to all Believers, but yet hold ſome parallel with od's Diſpenſations to ſome eminent Saints in the New Teſtament, as in relation to is giving Aſſurance to them, as he gave to *Abraham*.

My Obſervation upon the Oath in the Matter of it, as 'tis common to all is this, hat the Immutability of God's Counſel in his electing Grace doth in the whole of t lie as a fit Object to all Believers, even the weakeſt, ſo as it is not only warrantable for them to have Recourſe to it, and apply it to themſelves, but it is their Duty. ſhall prove and explain this by Parts.

1. That it belongs to all Believers, we have ſhewed before from *ver.* 17, & 18. ut,

2. That which I obſerve for this purpoſe is, That his Scope was to relieve even he weakeſt. Do but obſerve how (*ver.* 18.) when he deſcribes Believers, his Deſcription of them is ſuch as includes the weakeſt, and ſuch as have not attained a aith of Aſſurance but of Recumbency, altho the Faith of thoſe that have Aſſurance ay be included in that Deſcription. Yea, in the general it may be obſerved in hat Verſe, that he ſpeaks of Conſolation, and ſtrong Conſolation, as of a thing hich yet might be obtained as diſtinct from the Faith which he doth deſcribe, for o the Words run. He ſpeaks of their Conſolation as of a thing which they might ave for the future. But the Faith which he deſcribes is *that* which in the time aſt all thoſe had already attained, and might now attain to this ſtrong Conſolaion, ſo that their ſtrong Conſolation is a diſtinct thing from their firſt Faith exerciſed at Converſion; and he chuſeth to decipher all Believers by the Acts that were t firſt, tho continued ſtill, that ſo he might be ſure to include all the Seed. But et us examine every Word whereby he doth deſcribe their Faith, and it will be ound to be ſuch as I have ſaid, and which the weakeſt, even they that want Aſſurance, have.

1*ſt*. His firſt Expreſſion, *We that have fled for Refuge*: This ſpeaks the very Heart and Condition of one who at firſt begun to believe, and doth not neceſſarily mport Aſſurance that he is ſaved, or that he ſhall certainly be ſaved. For it ſpeaks but his running and flying for Refuge and Shelter to be ſaved. And, as I ſaid, it ſpeaks the very Heart and Condition of ſuch a Man at that time, and in his firſt Act of Believing, (tho he exerciſeth it all his Life, whether with Aſſurance or without it) but his Condition at firſt is that which this holds forth. (1.) He hath a Senſe of preſent Danger, and *that* the extremeſt, as a Man in danger of Death by reaſon of his own Sins that come upon him, together with an Apprehenſion that the Wrath of God abideth on him in the Eſtate he hath thereunto continued in. And ſo, (2.) Flies out of, and from that Condition, (and that word imports a *terminus à quo*) or, if you will, he flies *à Deo irato*, from an angry God, (or from out of that Dominion wherein there remains nothing but Wrath to him, if he continue therein) unto a God of Grace, and his Dominion of Grace in and through Chriſt, as the Scripture expreſſeth it, *Rom.* 5, & 6. And this his then Condition, and this Act of flying for Refuge thereupon, doth not neceſſarily contain in it Aſſurance of being ſaved, *&c.* but only a Hope that he may be ſaved from the Wrath to come, even as Coming to Chriſt imports a Believing on Chriſt, that we may be ſaved, (as Chriſt ſpeaks when he ſays, *Come unto me that ye may have Life*) as alſo a Believing on Chriſt that we may be juſtified, as the Apoſtle's Speech is, which imports not a Knowledg that we are juſtified, or that we have Life. And thus much the Metaphor here barely inſinuates, whether it be taken for one that is in danger of his Life, and ſeeks to ſave it by flying to another Dominion, or to a Privilege-place, as the Murderer fled to the City of Refuge, *Numb.* 35. not as then knowing he ſhould be able to arrive thither, or whether the Gates would be ſet open to him, or whether it be taken for ſuch a Flight as that of *Joab* to the Horns of the Altar. And all we Believers may from our Experience well know that the firſt Acts of Faith at Converſion, and perhaps for a long while after, were but ſuch as theſe: And yet we can all ſay, we (ſeeing our loſt Condition) have fled for Refuge all of us.

2*dly*. If we conſider what it is to lay hold on the Hope ſet before us, the Queſtion here may be about the word *Hope*, whether the thing hoped for ſhould be that intended, or the Hope which out of the Goſpel offers it ſelf to, and riſeth up in and to a Man's own Heart and Apprehenſions, from what is in and out of the Revelation of Grace made therein. And thus we may take Hope for the Grounds thereof ſet before the Soul in the Goſpel, together with the Hopes which they beget in Mens Hearts upon the Revelation of them, that the Salvation ſpoken of may be theirs, and he or they may be the Perſon that ſhall obtain it. This I find to be the Senſe of *Calvin*, and of the moſt conſiderative late Interpreters, and my main Reaſon (as theirs alſo ſeems to be) is, that in the next Verſe he ſays, *which Hope we have as an Anchor*, &c. Now the Hope there compared to the Anchor of the Soul muſt be the Hope which a Man hath in his own Heart for himſelf to obtain it, and it cannot agree to the Object of Hope or thing hoped for, ſince the things hoped for are ſuch, for which this Anchor is caſt into within the Vail. And I add not ſimply the Act of Hope in our Hearts, but withal the Grounds of that Hope, as ariſing from out of the Revelation of the Goſpel: Or as *Calvin* doth moſt aptly expreſs it, *confidendi materiam, the Matter of Hoping*, there being in the word *Hope*, as he ſays, a Metonymy of the Effect for the Cauſe, and ſo the Promiſe on which Hope bears up it ſelf and is grounded, is connotated in that word *Hope*. So then I expound the Words thus, That to a Man truly a working upon by the Spirit of God, the ſame Spirit (as he is a Spirit of Faith to him) doth begin to raiſe up in his Heart a Hope from ſome Declarations or other in the Goſpel, about the Grace of God, and the Intent of Chriſt coming into the World, and the Tenor of ſuch Promiſes laying forth this before him, *that there is an Hope* for him that he may be ſaved, notwithſtanding his ſinful Condition; as 'tis ſaid, *There is Hope in* Iſrael *concerning this thing*. And he is ſaid to *lay hold on this Hope*, which the Spirit of God hath thus raiſed up to him and in him, as a Man is ſaid to lay hold on the Hopes of ſuch a Preferment, which the Intimations of the Perſon in whoſe Power it is, ſet before him, and he reſolves not to let ſlip the Opportunity of it, but to put in and ſeek it with all his Might. So here, this Believer lays hold faſt upon the Hopes that have been begotten in him, and the Grounds thereof, and will not caſt them away, but holds them faſt, and that ſtrongly too (as the word ſignifies) with all his Might, and he will not at any hand *forſake those Mercies* which he hopes may be *his* own.

Certè in vocabulo ſpei eſt metonymia, effectus pro cauſa accipitur: Ego promiſſionem intelligo cui ſpes innititur; neque enim iis aſſentior qui ſpem accipiunt pro re ſperata. *Calvin.* in verba. *Thus alſo* Cameron, Jacobus Capellus, Gomarus.

Hope is taken here, as *Cameron* would have it, in oppoſition to an utter Deſpondency, whereby a Man doth caſt away all Hope, and lets all go; as they in the Prophet, who ſaid, *there is no Hope.* Now then this alſo does not neceſſarily ſpeak full Aſſurance, but a Faith rather that wants it. For,

1. Becauſe that 'tis barely and ſimply called *Hope*, with diſtinction from full *Aſſurance of Hope*, in *ver.* 11. here is the Hope of the Recumbent expreſſed, but there the Hope of one fully aſcertained and enſured. And again, this Hope is diſtinct from *Conſolation* in the ſame *ver.* 18. And Hope thus ſingly taken in this Diſtinction, (*ver.* 11.) ſpeaks a lower Matter than Aſſurance: and we uſe in ordinary Phraſe to ſay of a Matter we are not fully certain of, *I hope well.* Under the Old Teſtament, when Aſſurance was ſo rare a thing, for they were generally under Bondage, their Faith was expreſſed by this, *thoſe that hope in his Mercy.* I obſerve there is Hope, as it is in us ſometimes ſingle and ſimply ſaid, and there is a good Hope, which is riſing up to ſome Degrees of Aſſurance. And in all Languages when we would expreſs Hopes that are exceeding promiſing, we call them good Hopes, when yet we are not ſure; and this word we have, 2 *Theſſ.* 2. 16. *Now our Lord Jeſus Chriſt, and God even our Father, which hath loved and given us everlaſting Conſolation, and given us good Hopes through Grace, comfort your Hearts*; that is, more and more with further Degrees. And that Conſolation which is already vouchſafed but under good Hopes, is yet called *Everlaſting*, becauſe it is ſuch as will not (finally) be taken from us, tho ſuffering many Interruptions at preſent. The Conſolation under ſuch good Hope is everlaſting Conſolation, but it riſeth not up to ſtrong Conſolation, which the Apoſtle ſays they may here attain, and which thoſe that have an Anchor that holds faſt may yet want.

2. This Hope is ſaid to be ſet before them to lay hold on, becauſe the Groundwork and Foundation is in the Promiſes, and the Things declared in the Goſpel, which give the Heart this Hope for its own Salvation. As for example, the Promiſe being indefinitely expreſſed concerning ſome; and that there is a Seed ſhall be made Partakers of it; and that Chriſt died for Sinners; by ſuch Promiſes as theſe indefinitely expreſſed doth the Spirit of God work a Hope in the Heart of the weakeſt Believer, and cauſes the Heart to think with it ſelf, why may not *I* be the Man that ſhall obtain? And from ſuch Expreſſions ſet before us, the Heart doth gather it ſelf up into Hope, and by the Power of God lays hold on them in ſuch Goſpel-Manifeſtations that may give it Hope. As to *Benhadad*'s Servants, a Word, tho afar off, did give them Hope concerning the Life of their Maſter, and they laid hold upon it: and ſays the Soul, take away this Hope and you take away my Life. The Devil comes and perſwades a Man to caſt it away; but ſays the Soul, I have laid hold on it, and I will never let it go; I will hold it and keep it, and hold to it: And tho neither of theſe Words either of laying hold, or that it is ſaid to be *ſet before us*, do expreſs that we have poſſeſſion of it, or Apprehenſions that it is ours already, but that we view it before us; and likewiſe the word *to lay hold*, or to retain ſo faſt as I will not let it go, is ſhort from being a Perſwaſion that it is already mine, but argues indeed that I would have it mine, and therefore lay hold upon it, and ſeek it that it may be mine, and that I would keep it for mine, yet with Hopes it ſhall never be taken away.

3. That Similitude of an Anchor, tho it would ſeem to expreſs an Aſſurance of Hope, in that it's called *ſure and ſtedfaſt*, is more enclining to expreſs the Hope of a Recumbent, than Aſſurance of Hope: for he that caſts Anchor, caſts Anchor in the dark, blindfold as it were in the bottom of the Sea. It expreſſes a pure Act of Faith, joined with Hope of what a Man ſees not, and it is uſually caſt in Extremities, juſt as when a Man fears he may be caſt away, knows not but he may; and when he caſts it, he knows not whether it will take hold of the Ground or no; and ſometimes it comes back again. And whereas 'tis ſaid, 'tis an Anchor ſure and ſtedfaſt, it follows not that he ſpeaks in reſpect of a Man's own Apprehenſion, but 'tis ſo *re ipſa*, in the nature of the thing it ſelf, through God that ſecretly ſtrengthens it. That weak Hope which a poor Believer hath doth ſtay it, and but ſtay it, as a Ship in a Storm, that it ſhall not ſplit upon Rocks of Deſpair. God makes a mere *it may be*, and who knows but that God will be merciful to a Man, which is as ſlender a Hope as may be, and as a weak Straw for holding the Heart in a great Extremity of Temptation, and yet God makes it as ſtrong to hold the Heart that it ſhall

Part I.

not ſink or be caſt away, as the ſtrongeſt Cable that is. It is ſure, becauſe it breaks not, ſnaps not aſunder as the Ropes of the Anchor uſe to do; and it is ſtedfaſt, becauſe where it hath took hold, there it ſticks, and holds the Will as firm to cleave to God, that he will not let him go till he bleſs him and aſſure him, when the Aſſurance in the underſtanding of the Party, that God will certainly ſave him, may be fluctuating, and in that reſpect his Soul be caſt up and down, and ready to ſink, and that in the Storms of Doubtings to the contrary. Therefore it doth not neceſſarily imply Fulneſs of Aſſurance.

CHAP. VI.

How abſolute Election and abſolute Promiſes are the Ground of Faith of Recumbency.

THE Ground of all Faith is an Expreſſion of God in his Word, which is either a Command or a Promiſe. Now the Grounds of Juſtifying Faith are accordingly the Promiſes of Juſtification and Salvation by Chriſt contained in the Word, and the Command of God to reſt on them for their Salvation. Now that which I would eſtabliſh is this, that indefinite Promiſes may be and are ſufficient Ground to draw the Heart in to believe. By indefinite Promiſes I underſtand ſuch as are not made univerſally to all Men, as ſome would have the Promiſes run, as that God hath loved all, and Chriſt died for all; nor ſuch as particularly deſign out the Perſons that ſhall be ſaved, or are intended, (as conditional Promiſes do, and the Promiſe firſt made to *Abraham* perſonally did deſign out himſelf as intended): but they are called Indefinite, becauſe they mention that only ſome of the Sons of Men are intended by God, not all; and that without mentioning particularly or perſonally who thoſe Perſons are. So as they are not indefinite as leaving the thing promiſed uncertain, for Salvation is abſolutely pronounced unto ſome of the Sons of Men, but only becauſe they deſign not the Perſons who are certainly intended. Such are thoſe Promiſes, *Chriſt came into the World to ſave Sinners*; *God was in Chriſt reconciling the World*; which is made the Matter of the Goſpel's Miniſtry. And tho the Promulgation of this be made to all Men, *(Preach the Goſpel to every Creature)* yet this is not the Goſpel to be preached that God hath promiſed to ſave every Creature, tho upon this Promulgation of them it becomes the Duty of every one to come to Chriſt, and a Command is laid on Men to do it. Now a Soul that is newly humbled looks out for a Promiſe upon which he may come to Chriſt. He cannot reſt on Promiſes conditional, for he ſees no Qualifications of Faith or any Grace in himſelf. 'Tis true, ſays that Soul, *He that believeth ſhall be ſaved*, but I am now to begin to believe, and have not Faith yet; and what Ground will you give me of Believing? For this there is no Anſwer, but to lay ſuch Promiſes before him; *God ſo loved the World, that he gave his only Son*; *Chriſt came into the World to ſave Sinners*, &c. But how (will the Soul ſay) ſhould I know I am one? That, I ſay, all the World cannot yet aſſure thee of; no Promiſe is ſo general as certainly to include thee, none ſo certain as to deſign thee. How then, ſays the Soul? Say I, they are all indefinite, and exclude thee not, they leave thee with an *it may be thou mayſt be the Man*; and it is certain ſome ſhall be ſaved, and there is nothing in thee ſhuts thee out, for God hath and will ſave ſuch as thou art, and he may intend thee. As therefore there is in ſuch Promiſes a Certainty of the thing promiſed, that it ſhall be made good to ſome, ſo there is an Indefiniteneſs to whom, with a full Liberty that it may be to thee. Now if the Heart anſwer but the Promiſe, two things are begotten in it.

1. An Aſſurance of the thing promiſed, that the Promiſe is as true as that God is, which is the Aſſurance *James* requires, *ch.* 1.

2. But then concerning the Party's own Intereſt that is to believe, the Soul is not aſſured, nor can be, that he is one intended, till he hath indeed believed; but the Indefiniteneſs of the Promiſe begets only an Hopefulneſs that he may be intended, and that is all that can be required of ſuch a Soul, and enough to draw forth (if his Aſſent be ſpiritual) true Acts of Juſtifying Faith, of truſting, waiting, coming to

Chriſt, *&c.* which when the Command ſhall alſo back and urge him in particular unto it, and make it a neceſſary Duty to him, (tho yet he knows not certainly he ſhall be accepted) all this ſerves to draw him on to Faith through the Power of the Spirit accompanying both.

Now that ſuch indefinite Promiſes back'd with the Command, are Grounds ſufficient enough to draw on ſuch Acts of Faith, there are theſe Proofs.

1. We have the firſt in *Heb.* 4. 11. *Let us labour therefore to enter into that Reſt, eſt any Man fall after the Example of Unbelief.* By *entring into Reſt* there, he means Faith; *ver.* 3. *We who have believed do enter into Reſt.* It appears alſo from the Opposition when he ſays, *Leſt any fall after the Example of Unbelief*; ſo as he evidently xhorts unto Faith. Now this Exhortation, *Let us therefore endeavour to enter in, r truly to believe,* and ſo take heed of a falſe Faith, is an Inference of ſome thing aid before. Now what was it the Apoſtle had mainly driven at in all his Diſcourſe efore? even this, that there was a Promiſe of Reſt, (*ver.* 1.) and of a Reſt that emains for the People of God, *ver.* 9. More particularly if you examine what Promiſe this is upon which he exhorts to Faith, it is expreſſed plainly in the 6*th* Verſe; *eeing it remains that ſome muſt enter into Reſt, let us therefore endeavour,* &c. This as not an univerſal Promiſe that all Men might enter in and be ſaved, nay it is the ontrary, for this Promiſe was fetch'd by the Apoſtle out of an Oath God had made gainſt ſome that they ſhould not enter in, for ſo it is in the 5*th* Verſe, *If they ſhall nter into my Reſt.* It is ſuch a Promiſe as ſhews that ſome are excluded with an Oath, it is a Promiſe that in the Letter of it hath Swearing in it that ſome ſhall not nter, and is but by Implication or Illation a Promiſe that ſome ſhall. It is indefinite, for he ſays, that only ſome muſt enter in, not naming who, but only ſpeaks of ome, and ſo leaves it, yet with a Certainty of the thing promiſed unto ſome, in ying ſome muſt enter in. There is a *muſt* put upon it, that ſome ſhall and muſt: n the 9*th* Verſe he calls thoſe, for whom the Reſt remains, *the People of God, the lect,* and yet upon this indefinite Promiſe he exhorts every one. He ſays not only, *et us (viz.* all) *endeavour to enter in*; but (*ver.* 1.) he ſays more expreſly, *Let us ar leſt a Promiſe being left,* (or forſaken of us) *any of you ſhould come ſhort of it:* So s tho it is but an indefinite Declaration of God's Mind to ſave ſome, yet every one bound to put in for it, and to take heed that not any one fall ſhort.

2. I ſhall prove this by Reaſon. 1*ſt.* If the Indefiniteneſs of God's Mind declared oncerning his Intent of ſaving but ſome be not ſufficient Ground to Faith, then all hoſe Divines whoſe Judgments having been for particular Election and Reprobation, and ſo they muſt needs underſtand the Mind of God's Promiſes not to be univerſal, could never have come to have believed ſavingly, which would be too hard a enſure. Since therefore the Indefiniteneſs of the Promiſe was the Ground of their elieving, this alſo may be Ground ſufficient to any Man's Faith.

2*dly.* Faith in us is to be but anſwering unto, and conforming to the Promiſe in e Word; and if it be, it may be true Faith: Now there are Promiſes in the Word at ſpeak but indefinitely, that ſpeak *but it may be's.* Thus *Moſes* propounds the romiſe to the People when they had ſinned, *I will go to the Lord,* (ſays he) *peradventure I ſhall make an Atonement for you.* Thus the Ninevites reaſon too, *Jonah* 3. 10. *Who knows but the Lord may be merciful?* And yet this wrought Repentance, Chriſt tell us. So likewiſe ſpeaks *Joel,* ch. 2. 13, 14. *Turn unto the Lord, for is gracious and merciful, and repenteth him of the Evil; who knows if he will return d repent?*

3*dly.* In temporal Promiſes Believers exerciſe true Acts of Faith, and it is required them to believe about them; and yet theſe Promiſes are but indefinite, not abſolute to their Perſons, tho it is certain that God will perform them to ſome: Now erefore why may it not be as well thus in matter of Salvation?

4*thly.* Anſwerably the Acts of Faith themſelves required of us, are ſutable to ſuch romiſes. Truſting, and waiting, and coming to Chriſt, and caſting ones ſelf upon him, are the Acts of Application in our Faith. Now theſe are indefinite Acts of e Soul, *i. e.* which are and may be performed when we know not certainly that hing ſhall be ours, or that we ſhall obtain it. They are often performed by Men other caſes with the greateſt Venture that may be, as in *Benhadad*'s Servants that t Ropes about their Necks, and Sackcloth on their Loins, *Peradventure* (ſay ey) *he will ſave our Lives.* Thus Men come to Chriſt, *John* 6. 37. when they know not but they may be caſt out. Yea, ſuch a Submiſſion is an Act of Faith, and hath its chief Exerciſe in caſe of not knowing that a Man is certainly intended.

5thly. Where there is but a true Hopefulneſs, there may be Faith; 1 *Pet.* 1. 21. *That your Faith and Hope might be in God.* And to beget an Hope, the indefinite Promiſes do ſerve ſufficiently. This Saying, *that Chriſt died to ſave Sinners,* I not knowing but I may be one, may breed Hope. If you had no Promiſe, then indeed you were *without Hope*; Epheſ. 2. 12. *Without Hope, without Promiſe*: But where there is but a Promiſe indefinitely revealed, there may Hope be begotten; and where Hope is, there may and ought Endeavours to be, and ſo an endeavouring to enter in and to believe: when thou canſt not ſay to the contrary, then there is Hope concerning this thing, *Ezra* 10. 2. And if there be ſo, then there may be Faith of Recumbency, or truſting on Chriſt to perform it to me.

6thly. Where Love may be begotten, there may Faith or Truſt alſo, for Faith works by Love; but Love may be begotten when there is not a Certainty that we ſhall obtain. How many fall in love that are taken with a Perſon's Excellency and Beauty, and Sutableneſs to them, tho they have but little Hope, no Aſſurance they ſhall obtain the Party's good Will? This we ſee daily in humane Experience, and why may it not be ſo in this Caſe? Yes, we ſee it to be in many that love God for his being good to Sinners, *&c.* tho they apprehend not certainly that he will be ſo to themſelves. And if Love to God is thus produc'd, why may not Faith or Truſt be ſo begotten? Yea, is not the pureſt and greateſt Truſt ſhewn in putting ones ſelf into the Hands of a Spirit whom we know to be noble, tho we certainly know not how he will deal with us?

7thly. The main thing that is in Faith, and which draws on the Heart to cleave to the Goodneſs of the Promiſe, is the Sight of the things promiſed in their Reality. Thus it appears through the whole 11*th* Chapter of the Epiſtle to the *Hebrews,* that Faith being the Evidence of things not ſeen, they ſaw and were perſwaded of them, and embraced the Promiſes. Now therefore if there be but a ſpiritual Sight, and Aſſurance, and Perſwaſion of the Exiſtence, and Worth, and Excellency of the Things promiſed, (as Chriſt's Righteouſneſs, Juſtification, *&c.*) tho the Aſſurance of the Intereſt be wanting and be left but indefinite, this will cauſe the Heart to venture all for them, and to rely on God, and come unto Chriſt, and this is enough. On the other ſide, if it were a Truth that God intended and had promiſed to ſave all, and this were preached and believed, yet if Men ſaw not the Excellency of things promiſed, the Perſwaſion of their Intereſt would not move them.

8thly. It is plain Peeviſhneſs not to come in to Chriſt upon ſuch indefinite Promiſes. It is ſuch an obſtinate Temper as was in them who would not believe unleſs he would come off the Croſs. Thus Men will not come to him unleſs he will aſſure them by a general Promiſe that all may be ſaved, and are intended, and ſo themſelves particularly. 'Tis as if Men ſhould ſay, We will not go to Church, for there is not room for all; and unleſs a Church be built into which all may come, we will not ſtir. You do not ſo in caſe of Advantage or Preferment: Men uſe all Endeavours for a Place or a Living which many put in for, and but one can obtain it. *Tho all run,* ſays the Apoſtle, *yet but one obtains*; and yet the Worth and Glory of the thing moves, becauſe it is a Crown, 1 *Cor.* 9. 25. So why ſhould it not be here? Yea, if you be affected with the things themſelves, you will be glad to venture.

9thly. Upon ſuch indefinite Promiſes it becomes a Duty to come to Chriſt for Life, and God may back ſuch Promiſes with a Command juſtly, and therefore Faith may be wrought, and Men are to come in upon ſuch Promiſes. Many Duties are commanded upon mere Uncertainties: Thus the believing Wife is commanded to ſtay with her Husband; *For what knoweſt thou* (ſays the Apoſtle, 1 *Cor.* 7. 16.) *but thou mayſt ſave thy Husband?* In like manner doth God command thee to go to Chriſt for Salvation, altho his Promiſe holds forth but a *what knowſt thou but thou mayſt ſave thy Soul,* and wilt thou not go to him? So then altho the Promiſe were but uncertain in reſpect of its Performance to thee, yet it is certain that God commands thee upon this to go to Chriſt and truſt on him, and give thy Soul up to him; and this Command is not indefinite but univerſal, and therefore a Soul eying both, hath full Ground to come in.

But yet let me add this, that together with the indefinite Promiſe to ſave, God, where he works Faith, conveys a ſecret hint to the Soul whom he draws to believe, of his Mind, and good Will, and Inclination towards it. Chriſt doth ſome way or other break his Mind to it, and God gives the Heart a ſpecial Ticket of Favour from himſelf over and above that indefinite Revelation in the Word e're the Soul will come at him, which is part of that teaching of the Father, meant *John* 6. 45, 46. *He that hath heard and learnt of the Father, comes unto me.* God whiſpers in a Man's Ear that which doth ſpecially incourage him, and ſo Chriſt alſo doth by his Spirit. Thus it is ſaid, (*John* 10. 3.) that Chriſt *calleth his own Sheep by Name, and they hear his Voice.* The meaning is, that whereas there is a general Invitation goes to Mens Ears to come to Chriſt, and a general indefinite Proclamation, which all Men living in the Church do hear or may hear; and this is the Voice of us Miniſters, and God's Voice in and by us; yet there is conveyed with this a ſecret Voice, and private Ticket, and Impreſs on their Hearts whom God means to ſave, of ſpecial Mercy towards them: which Voice only his own Sheep hear, whom alſo he is ſaid to call by Name, to ſhew it is thus particular, it being a ſpecial Intimation, as if a Man were called by Name, as *Cyrus* was call'd by Name: and as of *Moſes*, God ſays, that he knew him by Name, *i. e.* took ſpecial notice of him; ſo doth Chriſt of thoſe whom he calls by Name, and that makes them follow him. And the want of this is given as the Reaſon (*John* 10. 26, 27.) why the Jews believed not; for Chriſt ſays, *They were not his Sheep*: and therefore in the diſpenſing the Promiſes he did not thus ſpeak to their Hearts as to Believers he did, for he adds, *My Sheep hear my Voice*, (the Voice before-mentioned) *and I know them, and they follow me.* He brings this as the Reaſon why he diſpenſed not that Voice to them, and the want of that he aſſigns to be the Cauſe why they believed not. And if you conſider *ver.* 16. it will appear that the Reaſon they are not called his Sheep, is not becauſe they believe not already: for there he calls thoſe his Sheep whom he had not yet brought in, whom yet I muſt bring in, (ſays he) and how will he bring them in? *They ſhall hear my Voice*; he will call them by Name too, as he had done others. And therefore (ſays he) this is the Reaſon why you, being not of my Sheep, believe not, for if you were, I would ſpeak to your Hearts, and cauſe you to hear my Voice, and to come in; which becauſe I vouchſafe not to you, therefore it is ye believe not.

Now concerning this ſecret Hint or Ticket given, which I make to be in Faith, let me add this to prevent miſtakes. I do not mean that it is always ſo loud a Voice as ſhall quell and prevail againſt Doubts in a Man's Senſe, ſo as to triumph with Aſſurance that Chriſt is his: no, that is not the Extent of it; for we ſhould condemn a Generation of righteous Men, if I, or any other ſhould teach ſo; but it is ſuch a ſpecial Intimation as really gains the Heart, and incourageth it to come to Chriſt, and carries it on againſt Diſcouragements, and it doth the Deed ſo prevalently, as that they follow Chriſt where-ever he goes, and will never leave him. To explain my meaning further, you muſt conſider, that in the ſpeaking of a Spirit in and to our Spirit, tho the Voice be entertained, yet it is not always diſtinctly diſcerned to be from another. Satan when he works effectually on the Children of Diſobedience, (2 *Theſſ.* 2. 9, 10.) ſo as he makes them believe the Lie of Popery, yet their Souls perceive not a Voice of Satan diſtinct from their own Thoughts, for then they would not believe the Error, but their Hearts cloſe with the Suggeſtions of the Devil; and as ſoon as caſt in, they are entertained as their own Thoughts, yet upon Satan's effectual working. Thus when the Spirit of Chriſt from Chriſt ſpeaks the Mind of Chriſt to the Soul to cauſe it to believe in him that is true, it follows not it ſhould diſcern that Voice diſtinct from its own Thoughts in its own Senſe, but his own Thoughts from it effectually entertain ſuch an Apprehenſion ſo as to carry him on to Chriſt. And the Reaſon is, becauſe every Thought in a Spirit, ſuch as the Soul is, is a kind of Speech, it is called λόγος, and therefore the very Speeches of the Spirit caſt in are often not diſcerned from the Man's own. Thus if a Man's Ear did form Sounds in it ſelf, and Voices in it ſelf, then a ſecret Whiſper would not be diſcerned from its own Noiſes, as a loud Voice would be. There is a loud Voice of the Holy Ghoſt coming as a Witneſs to aſſure, and then he ſpeaks ſo loud and ſo diſtinctly as a Man diſcerns it to be diſtinct from his own Spirit, and infallibly to be the Voice of God; and it is as if a Voice from Heaven ſhould ſay, *Thy Sins are forgiven*: but this firſt Voice of Chriſt in the Extent of it being to carry the Heart on to Chriſt, and not to aſſure it; therefore it is not always diſcerned as Part I. diſtinct, yet ſo as the Heart is taught effectually this Leſſon to go to Chriſt; and that other Voice is therefore call'd a Witneſs, becauſe it hath relation to this Hint given to put it out of queſtion. It is like the ſecret Scent a Blood-hound hath gotten of the Hart that is ſtruck, when the Maſter hath bad it *go ſeek*, which tho he ſee not the Hart, yet it carries him on till he find him out: So this ſecret Voice of the Spirit, tho it prevails not againſt Doubts in a Man's Senſe, yet it carries him on againſt Diſcouragements, there being an Impreſſion of Chriſt's ſpecial Inclinableneſs to it, which cannot be worn out by any Temptation.

Now if this be in Faith, (as you ſee it is) then it is not an eaſy Work; for you ſee Chriſt vouchſafes not this to all to whom the Goſpel is preach'd, he did not vouchſafe it to thoſe Jews who heard the outward Voice of his Mouth as a Miniſter of Circumciſion, and who believed not becauſe they heard not his ſpecial Voice, which he did not vouchſafe becauſe they were not his own Sheep. Can all the Angels in Heaven, or Miniſters on Earth, procure this Voice to you? or bring you News of it? No, and yet without it the Heart makes not out after Chriſt; and therefore *Paul* makes this to be the great Difficulty to bring a natural Man in to believe, becauſe all his Underſtanding cannot know God's Mind in the Word unleſs the Spirit reveal it; *Who knows the Mind of a Man but the Spirit that is in him? ſo nor doth any know the deep things of God but his Spirit*, who is a Privy-Counſellor, and is in his Boſom: And therefore he concludes to ſhut Nature out herein; *Who hath known the Mind of the Lord? but we have the Mind of Chriſt*, 1 Cor. 2. 16.

CHAP. VII.

How the Faith of a Believer ſhould depend on Electing Grace for Salvation.

THO a Believer views God's electing Love, and depends on it for his Salvation, yet he doth not ſo commit his Soul to that one ſingle Act of God's chuſing Perſons, as ſo to rely on it, that God having choſen Mens Perſons on his part, they themſelves ſhould care to do nothing as on their Parts. No, this is the higheſt degree of Profaneneſs and Contempt, and a perverting of our whole Chriſtian Religion, and to bring in that of *Simon Magus*, and indeed the *Devil's Divinity*, for he was the moſt famous Sorcerer in the World; *Acts* 8. 9, 10, 11. It was DEPTHS, as they themſelves termed their Doctrine; but the Holy Ghoſt, who penn'd the Epiſtle, animadverts upon it, and calls them *Depths*, Rev. 2. 20, 25. The *Gnoſticks* took no other part of the Chriſtian Profeſſion but that, *By Grace ye are ſaved*; and ſo left Men unto a licentious Liberty, which *Peter* ſpeaks of, 2 *Pet.* 2. 19. *Whilſt they promiſe them* (*i. e.* their Diſciples) *LIBERTY, they themſelves are the Servants of Corruption*: That was the latter part of their Doctrine; and *Jude* ſupplies the fore-part in ſaying, (*ver.* 4.) that they *turn'd the Grace of our God unto Laſciviouſneſs*: And yet even this hath been affixed as a Calumny upon them that profeſs the Doctrine of *irreſpective Election*. I will therefore explain in theſe following Particulars the true Dependance of a believing Soul upon electing Love for Salvation.

1. A Soul who hath begun to be wrought upon by *taſting how good the Lord is* in his Electing Grace, or (as the Apoſtle ſpeaks, *Col.* 1. 6.) *ſince the Day he firſt heard of it, and knew the Grace of God in Truth*, hath been affected with it, caſts himſelf upon it to be ſaved. And ſo quick and ſpeedy, and operative was the Power of God in the Miniſtry of thoſe firſt times; and to ſuch a height did their *Convert-hearers* aſcend, as to apply themſelves unto a Dependance on *that Grace* for their Salvation. Where God hath thus begun it in us (and we cannot begin any good thing unleſs God himſelf begins) we may look toward his electing Love: Nor is any Man fit to look towards the *Grace of God in Election*, till God awaken him with the gracious Knowledg of it, no more than a Sinner not yet convinced of his Sin by Nature, and his being under the Wrath of God for Sin, will ever *look after Chriſt* as a Saviour.

2. It is not my Deſign to conſider whether all Saints, from their firſt Converſion, know this *Grace of God* in Election, as that Grace upon which Salvation doth depend; but whether ſooner or later (as God pleaſeth to diſpenſe greater Diſcoveries

of Grace to him) and whenever his Soul begins to take in the Senſe and Savour of this Grace, he ſhould follow on with might and main in his Inqueſt after it. Let him *follow on to know the Lord* and his Grace, and *God will rain down Righteouſneſs upon him,* as the Prophet ſpeaks in the Pſalmiſt's Words. Let him *follow hard after him,* where the Words in the Original are, *follow him behind, i. e.* If thou ſhouldſt loſe that ſight of his Face, and the *Taſte that he is good* begins to grow leſs and leſs in thy Heart; yea, and he to try thee, turns away his Face from thee; yea, and turns his Back on thee, as offering to go away, then down on thy Knees, and like an *importunate* Beggar *follow him behind,* and with the moſt vehement Earneſtneſs deſire him to give thee his Grace, and that Manifeſtation of his Face again, that overcame and took thy Heart at the firſt, and then thou ſhalt be ſaved.

3. Let ſuch a Soul be ſure to look at and take all along with him, the *whole Complex* of God's *Methods and holy Purpoſes and Decrees of Grace* belonging to the Doctrine of Election. Now there are *two ſorts of Decrees,* the *firſt* is an Act of *Abſolute Election of the Perſons* that are elected unto Salvation; the *other* is of the MEANS *by* which and *through* which God brings Men unto Salvation, who are in that manner elected. And both theſe are decreed with the *ſame Peremptorineſs,* as to the decreeing of each, and with like Abſoluteneſs indiſpenſably: ſo as no Man ever was or will be ſaved, without his diligent Attendance to the Decree of the *Means,* as well as to that of his *Salvation,* which is the *Decree of the End,* as we call it. And the putting theſe two together doth pave *the way of ſeeking God according to Election,* compleat. Theſe two ſorts of Decrees we find diſtinguiſhed and ſtated to our Hands; 2 *Theſſ.* 2. 13. *God hath from the beginning choſen you* (*viz.* your Perſons) *to Salvation.* With that he begins, and this is that *Election* firſt mentioned, *Epheſ.* 1. 4. And it is our Foundation, that is, of our *Perſons elected,* and alſo of *all things* elſe, (the Means) decreed in order to our Salvation: and theſe two Decrees are alike fixed, and made abſolutely neceſſary to be attended to; but the latter as *ſubordinate,* or rather *ſubſervient* to the other, and ordained to accompliſh and bring unto *effect* that firſt *Original Act,* the Election of our Perſons, by bringing us to *that Salvation* which was ordained to us. And this *Decree* of the *Means* the Apoſtle ſubjoins in thoſe Words, *Through Sanctification of the Spirit, and Belief of the Truth,* that is, *of the Goſpel,* which in New-Teſtament-Speech has that Title, *the Truth,* by way of Eminency. Which two *Means* are indeed no other than a *true ſaving juſtifying Faith, and Holineſs of Heart, and new Obedience.* And theſe two, as they are the decreed *Means* to bring us to that *end* of Salvation, ſo they are *Parts* or *Pieces* of that *Salvation it ſelf,* which we were choſen unto by the firſt Decree, and which God has ordained, not as *Conditions* of that *original Act,* of which he had ſaid before, *He had choſen us from the beginning unto Salvation.* Conditions they are not, in any Senſe, either of the *Arminians,* who would have a Man acknowledg when he has truly believed that then he is actually elected, and not before: (Now according to our Doctrine, God chuſes no Man *for* his Faith, but *unto* Faith, and *through* Faith;) Or of thoſe other Divines that orthodoxly do hold Election of Perſons, who do call them *quaſi* Conditions, but *as it were* Conditions, no more than a Pepper-corn, if it be required, as an Acknowledgment of a Rent-Farm, which is the loweſt diminutive Term. But I am afraid to give it, leſt it ſhould diminiſh from the Praiſe of the Glory of God's Free Grace, and leſt he ſhould not brook it.

There are two Points which God is eſpecially tender of; that of Juſtification is the one, and his Free Grace in Election is the other. But God is eſpecially tender in point of Election; for that Act is wholly within himſelf, wherein he has no Creature to look on, but the Ideas of us which himſelf hath formed, and repreſents us to himſelf by. In which firſt Act alſo within himſelf, his Grace, the higheſt Principle in him, aſſumes to himſelf the moſt ſovereign abſolute Freedom. If you come to that Point with him, (and it is of that Point he ſpeaks it) God in his Soveraignty proclaims, (*Rom.* 11. 35.) *Whoever hath firſt given him, he ſhall be recompenſed,* be it but a Pepper-corn. I am afraid to diminiſh an Hair from God, in ſpeaking what will have the Sound or Preference of the leaſt ſuch appearance in the point of Juſtification. It is not the proud Notion of MERIT only, (tho the Primitive Fathers uſed the Word in a good Senſe, but our Proteſtants have generally avoided it) but of Works too muſt be exploded. God loves not Faith as a Work, tho it ſaves his Children whom he loves, much leſs will he admit it to be conſider'd Part 1. in Election, which is a purely pure Act of himſelf within himſelf. Beſides, I cannot ſee that what is a part of Salvation it ſelf (at leaſt the beginning of it) ſhould have put upon it the Nature of a Condition. If a Father ſhould ſay, Marry my Daughter, upon a Condition that you marry her, I ſhould think he at leaſt ſpeaks not ſo properly; for to marry her is to have the Perſon her ſelf, and not the Condition of having her. And whereas the Scripture ſays, *Look unto me all the Ends of the Earth, and be ye ſaved:* Looking (there) unto him, is not the Condition of being ſaved, but that whereby we are ſaved, and ſo *he that believes hath eternal Life.* Marrying a Man's Daughter (in the caſe mentioned) is not a Condition, but an eſſential Ingredient into the conſtitutive Nature of the thing, and the Means of enjoying her Perſon.

Both the Decree of, and *Production* of the Means decreed, is in Scripture-Expreſſion termed *the FRUITS* which flow from his original Decree of the Election of the Perſons, in the virtue of which God beſtows them; and God's Choice of the Perſon is the Cauſe of our performing them, according to that of the Pſalmiſt, (Pſal. 65.) *Bleſſed is the Man whom thou chuſeſt,* (there is the firſt Decree, and then follows) *and CAUSEST to approach unto thee.* So as the beſtowing of theſe *Means* which we are to obſerve and perform, are ſeminally contained in the Choice of the Perſon, and in the Love out of which he is choſen. Yea, the Love that God bears to the Perſon choſen, is that which moveth God's Heart to appoint the Means, and then to work the Means in the Heart. Yea further, this Love moves God to the Act of Election it ſelf, and is therefore the original Grace of all Grace, even as that we call Original Sin is the Cauſe and Matrix of all Sin. Let no Man therefore (this being the Order of God's Decrees) ſeparate what God hath inſeparably and unalterably joined.

5. Hence, and above all, the principal Object which I propoſe to your Eye and Purſuance, is this Love and Grace which was and is in God's Heart, and is *that* Love which is the Cauſe of all, but eſpecially of working Faith, and quickning at the firſt, and ever after, according to *Epheſ.* 2. 3, 4, 5. Yea, this Love and Grace is the Cauſe of Election it ſelf, and of all the Fruits of it; *Epheſ.* 2. 3, 4, 5. *But God who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickned us together with Chriſt, (by Grace ye are ſaved;) and hath raiſed us up together, and made us ſit together in heavenly Places in Chriſt Jeſus.* It hath been even his Love from everlaſting which hath done it, according to that in *Jeremy,* ch. 31. *I have loved thee with an everlaſting Love.* Let the Soul then infinitely admire that Love, and poſſeſs his Heart with all the royal and glorious Properties of it, as that it is Free, Abſolute, Unchangeable, Everlaſting, *&c.* as follows in thoſe Royal Titles in which the Scriptures do array and preſent it to the Sons of Men; and let him admire and adore, that the Great God ſhould love ſo well his mere Creatures; out of which Love that abſolute Decree of Election did then flow, and all thoſe Purpoſes concerning the Means, which that Love all along continued unto a Man's Converſion, and doth *then* work, and put them in execution, unto Salvation it ſelf: (for this Love is *Actus continuus,* as the eternal Generation of his *Son* is, and yet from everlaſting, *both:*) So as at and before (yea, unto the very Moment before) a Man's Converſion, it is one and the ſame Love, for the Subſtance of it, that at any time was or ſhall be, and it is the ſame Love which wrought Converſion it ſelf, and which works every good Work in us that belongs unto Salvation; tho according to the *general Rules of his own Word* he hath obliged himſelf from diſcovering it any way, no, not to the Men themſelves, until that *Fulneſs of time* be come, appointed by *his ſecret Will,* for every elect Man's firſt Converſion and Calling. And therefore this *Love* is the Principal, Principle, and Object, which is to be addreſſed unto and pleaded, and God plied with the utmoſt Intenſneſs of a Man's Soul and earneſt Diligence, both for the Manifeſtation of it ſelf after Converſion, and alſo to convert a Man who is as yet to be converted. And this I eminently propoſe to be noted in this *ſeeking of God in the way of Election;* and my Propoſal of it is for two Uſes or Improvements of it, in the matter of Election.

1*ſt.* That the Soul may implore this *Love* and the *Grace* of it, *to manifeſt and diſcover it ſelf unto the Soul of the Perſon* by an intuitive Light of the Spirit, joined

with

vith a Word of Promiſe, with an overpowering Efficacy, as when in Prayer God ometimes anſwers, *Thou art a Perſon ſo beloved!*

2dly. That the Soul may alſo wait with the moſt vehement Expectations and ongings, (with a *Neck ſtretched out*, as the Apoſtle's Word is) how the Work of od goes on in him, and how the Diſcoveries of God's Grace do riſe and ſpring up him unto a more perfect Day.

3dly. That the Soul may humbly beſeech that pure Free Love, both to fulfil all d each of thoſe deſigned Graces and Bleſſings decreed together with that Act of lection; to fetch and dig out every Grace thou wanteſt, or art deficient in, in the xerciſe thereof, and to draw it forth out of that full and inexhauſtible Mine of lory which is in God's Grace; *Phil.* 4. 19. *God ſhall ſupply all your need according to e Riches of his Glory by Jeſus Chriſt.* And the Soul is to regard all and each of theſe *conſequential Fruits* that ſpring from ſuch a Love, and were as peremptorily de-eed to be in a Subordination, as Fruits of that great Act of the Election of Per-ns.

For a Concluſion, let me but lay open the Heart of one Scripture; *Col.* 1. 5, 6. *Whereof ye heard before in the Word of the Truth of the Goſpel, which is come unto you it is in all the World, and bringeth forth FRUIT as it doth alſo in YOU, ſince the Day ye heard of it, and knew the Grace of God in Truth.* The Grace of God principally meant (*ver.* 6.) is the *Grace of elective Love*, which is properly in God's eart toward us. But what ſhould be meant by the *Grace of God* made known by reaching by their faithful Miniſter, and which being *known* by them in *Truth*, rought forth Faith and Love in them from the Day they *heard it?* The *Grace of od*, as it ſtands in this Coherence, muſt be either the *Grace* which was by the Goſpel made known to be in *God's Heart* toward *Sinners* to move them to come in to God, and ſo to work Faith in them, whereby to be reconciled to God, or elſe it is e laying open what the *Grace* of God required to be wrought *in them*; and ſo to irect them how they ſhould turn to God, or elſe both of theſe, which is the Truth. is not what the Grace of God requir'd to be wrought in them that only or chiefly hould be intended by Grace; becauſe *that Grace of God* intended is that Grace (if ou obſerve the Series of the Words) which after it is known, brings forth *that Fruit* oken of, *Fruit in YOU*, ſays the Apoſtle. Now that cannot be underſtood chiefly only of inherent Holineſs or Faith, for that Grace it ſelf is *the thing* that is the ery *Fruit* it ſelf, ſaid to be brought forth, and that in them (as the Phraſe there is). nd therefore it is not the Grace, or the *knowing* of that Grace begun experimentally to be in them, that is wholly or chiefly meant. There muſt therefore be another *race of God* that was the *Cauſe* of that Grace or Fruit in themſelves, which could e no other than *the Grace* in God's Heart towards them, taught and diſcovered to hoſe Coloſſians by the preaching of the *Truths of the Goſpel*, ver. 5. which Goſpel ſelf is therefore ſtiled *the Grace of God which bringeth Salvation*, that is, the bleſſed News to ſinful Men, of Salvation by the ſole Grace that is in God's Heart towards hem, *Tit.* 2. 11. And this doth moſt properly and principally bear the Name of *race*, and of the *Grace of God*, and is *in God himſelf*, who is the *God of all Grace*, Pet. 5. and is the Cauſe of all *Grace in us*, and that by its appearing, being made *nown* to us *in Truth*. This is *gratia gratians, the Grace that makes us gracious.*

But now, the Inquiſition will be, What Grace of God born to us Men ſhould be ere meant, whether *to all Men* alike in common, a Love of God alike to all Men; r the *Grace of Election* exerted at Election of *ſome Men* choſen out by God out of the eſt of Mankind, deſigning particularly Salvation to their Perſons, but promulged nd proclaimed to all Men, ſo as his Love to Mankind hath appeared to all Men, ut is not intended to all Men. That this Grace ſhould be intended here, there are heſe Reaſons which prove it.

(1.) Becauſe the Truth and Reality of God's Grace indeed is but to a *Remnant*, Rom. 11. 5. *Even ſo then, at this preſent time,* (when the Apoſtle wrote) *there is a Remnant, according to the Election of GRACE*, ver. 5. Whoſe very Perſons (God's Choice carries the ſway in it) are ſtiled *the Election*, *The Election hath obtained, and the reſt that are not elected were blinded*, ver. 7. And this *Election* is but of a *Remnant* whom God had reſerved to *himſelf*, or they had all gone alike to the Fire, and been as *Sodom* and *Gomorrah*, if they had been left to their own Free Wills.

(2.) I find Election it ſelf expreſſed by *finding Grace in God's ſight*, whilſt others of the Sons of Men are not vouchſafed it. Thus *Moſes* his Election is expreſs'd, Exod. 33. 16. *Wherein* (pleads *Moſes* to God) *ſhall it be known that I* (*Moſes* my ſelf) *and this People, have found Grace in thy ſight?* The Phraſe is uſed to expreſs the being *God's own choſen People.* And as for *Moſes*, God owns it, and expreſſeth it to himſelf; *ver.* 17. *I will do as thou haſt ſpoken, for thou haſt found Grace in my ſight*: And he ſpeaks more expreſly for Election yet, *And I know thee by Name.* And as for the People of the Jews, (*Jer.* 31. 2, 3.) the choſen Elect among that People are ſaid to have *found Grace in the Wilderneſs*, the reſt being cut off by the Sword; and thereby their being an Elect People is alſo expreſſed, for there it follows, *I have loved thee with an everlaſting Love*, and that I am ſure you will ſay imports their Election. And as for *Moſes*, whereas he grew bold upon that Encouragement, *I know thee by Name*, to ask of God to ſee his Face and his Glory; God gave him this Anſwer, *I will make all my Goodneſs to paſs before thee*, and will proclaim the Name of the Lord before thee, *The Lord, the Lord God, gracious and merciful*, &c. *viz.* all the Attributes of his *gracious Nature.* But to whom ſhould the Attributes be applied for their Salvation? God there makes a Reſerve of the ELECT only to be the Perſons who ſhould have the Benefit of theſe Attributes for their particular Salvation; and therefore adds, *I will be gracious to WHOM I will be gracious, and I will be merciful to WHOM I will ſhew Mercy.* As if he had ſaid, I have indeed proclaimed all the Attributes of Grace and Mercy that are in my Nature, in common to all the People, but with this Reſerve to my ſelf, that as to my WILL which governs the Management of thoſe Attributes unto Perſons for their Salvatian, this I keep the Counſel of it unto my ſelf, *according to the Counſel of my own Will*, Epheſ. 1. 11. And ſo anſwerably it is in *Exod.* 34. *I will be merciful to whom I will be merciful.* And the Apoſtle *Paul* alledgeth theſe very Words, *I will*, &c. to prove the Point of Election to be by ſpecial Grace, and the good Pleaſure of his Will, in the caſe of *Moſes* his Election, and in the caſe of hardening *Pharaoh.* And that Phraſe, *they found Grace*, doth not import a Grace inherent or diſcover'd *in them*, but a Grace from God *without them*, or dwelling in God's Heart towards them, and coming from without *upon them*, not in them. And it is to be obſerv'd, that *that* is the Phraſe God himſelf in expreſſing his ſhewing Mercy to the Perſons whom he there chuſeth, (as hath been opened, *Exod.* 33. 19.) *I will be merciful ON WHOM I will be merciful.* And to bring this home yet nearer to theſe Coloſſians, and what is ſpoken of their receiving the Grace of God without them, which was the Cauſe of their ſo quick Converſion, as I obſerved; this was truly the Grace of God *inventa & non quaſita*, in *Iſaiah*'s Words, *I am found of them that ſought me not*, as he promiſed. And of whom and what ſort of Men did he propheſy it? Expreſly of thoſe Heathen Gentiles that had been Heathens to the time of their Converſion; *Iſa.* 65. 1. it follows in that Verſe, *And I ſaid, Behold me, Behold me, unto a Nation that was not called by my Name*: which was punctually fulfilled in this City of *Coloſs*, who were Heathens, till the day they heard the Goſpel of the *Grace of God*, but from that time brought forth Fruit, and the like was in all the World. We poor Miniſters in theſe times ſtand picking the Lock, which asketh often much time, but the Apoſtles and Primitive Miniſters broke open the *Door of Faith*, as 'tis called.

The End of the Firſt Part.

OF THE OBJECT AND ACTS OF Juſtifying FAITH.

PART II.

Of the Acts of FAITH.

By *THO. GOODWIN*, D.D.

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OF THE OBJECT and ACTS OF Juſtifying Faith.

PART II.

Of the Acts of Faith.

BOOK I.

The Acts of Faith in the Underſtanding is a Sight of Chriſt, a Diſcerning and Knowledge of his Excellencies, and a hearty Aſſent to the Truths of the Goſpel concerning Him. That this meer Aſſurance of the Object, or a General Aſſent to the Truth of the Promiſes, is not the Act of Faith juſtifying, but an Application is Neceſſary. What the Acts of the Will are, which are exercis'd on Chriſt in Believing.

CHAP. I.

That Faith in the Underſtanding is a ſpiritual Sight and Knowledge of Chriſt. That it is a Sight diſtinct from Bodily Senſe, and from Reaſon, and other ways of Knowledge. That this Sight hath the greateſt Certainty in it, and realizeth to the Mind the Things believ'd. That the true Believer ſees the Spiritual Excellency and Glory that is in Chriſt, ſo as to have his Heart affected with it: That he ſees an Alſufficiency of Righteouſneſs in Chriſt: That he is perſwaded of Chriſt's readineſs to ſave ſinners, with ſome ſecret intimation that there is Mercy for himſelf, tho' a ſinner.

JOHN VI. 40.

And this is the Will of him that ſent me, that every one that ſeeth the Son, and believeth on him, might have Everlaſting Life.

THE Subject I intend to Treat of, is to ſet forth to you thoſe ſpecial Acts of Juſtifying Faith exerciſed upon and towards our Lord Jeſus Chriſt. And (that I may be diſtinctly underſtood) when I ſay the Acts of Faith, I do limit my ſelf ſimply and meerly to thoſe Acts which are of Faith as juſtifying. There are the Offices of Faith, (as you call them) which are many and divers, each whereof have ſeveral Acts; as for example, It is the Office of Faith to juſtifie, it is the Office of Faith to ſanctifie, it is the Office of Faith to enable you to live in Communion with God and with

Chriſt in all your wayes, *&c.* in all Conditions. Now I ſingle out one of thoſe Offices of Faith, and that is, as it Juſtifies, as it treats with Chriſt about Juſtification: And I ſhall conſider the Acts that it performs as ſuch. There are likewiſe ſeveral Degrees in Faith, in which every one of thoſe Offices is performed: There is weak Faith and ſtrong Faith, there is Faith of aſſurance, and Faith of recumbency. Now in diſcourſing of the Acts of Faith, my Scope is not to ſpeak of the high Degrees, but thoſe that are more eſſential, and are Ingredients in the loweſt degrees of Faith of recumbency, wherein a Sinner treats with Chriſt about Juſtification. There are alſo the Effects of Faith, as it purifies, and ſanctifies, and conformeth the Soul to Chriſt, and bringeth Joy and Peace, and worketh Love, and the like: My Scope is to handle none of theſe now. And thus by ſhowing you what my Scope is not, I do thereby open to you particularly what it is that I pitch upon. Now there is no one Scripture that puts all the Acts of Faith, as it treateth with Chriſt about Juſtification, together; neither ſhall I be able it may be to ſpeak of all, but I purpoſe to follow the Method that is here in this Text: And I begin firſt with that of ſeeing, *He that ſeeth the Son*, &c.

I purpoſe in a brief way to lay open thoſe Acts of Faith (as it juſtifies a Sinner) whereby the Soul doth pitch upon Jeſus Chriſt as the Object thereof. There is no one Scripture that mentions all, neither ſhall I be able to mention all to you; yet thoſe that are more eminent, and may come under what is here in the Text, I ſhall go over with as much brevity as I can.

In theſe Words, compared likewiſe with the 37*th. Verſe* of this Chapter, you have three ſeveral ſorts of Acts of Faith:

1. Seeing the Son: *Every one that ſeeth the Son.*
2. A coming unto him; ſo *Verſe* 37. (for you may take that Verſe in likewiſe) *Him that cometh unto me.*
3. A Believing on him: *And believeth on him.*

Now it is to be remark'd, that *that Faith* by which we are ſaved, (which the Apoſtle calls *believing to the ſaving of the Soul*) is ſeated in the whole Heart, ſo you have it in *Act.* 8. 37. *If thou believe with thy whole Heart*: And indeed every Faculty, and every Power of the Soul in believing doth put forth a ſeveral Sprig, a ſeveral *Fibra* into Jeſus Chriſt: As you ſee in the Roots that are in the Earth, every root ſhoots a ſmall ſtring into that by which the Tree and the Root is united thereunto: Thus are we rooted in Chriſt, and grounded in him, as the Expreſſion is in *Coloſ.* 2. 7. which is then when the Faculties do thus ſhoot forth ſeveral Acts, ſuitable to themſelves, into our Lord Chriſt, and then the Soul believeth on him.

I will begin firſt with the firſt Act of Faith here, and that is *Seeing*; which Notes out that Act of Faith which is in the Underſtanding, which we call the act of Knowledge. Hence we find that in Scripture our being juſtified by Chriſt is aſcribed to the Knowledge which we have of him; you have it in *Iſa.* 53. 11. *By his Knowledge ſhall my righteous ſervant juſtifie many*: When he ſaith *by his Knowledge*, he doth not mean that we are juſtified by the Knowledge that is in Chriſt, (though perhaps in ſome ſenſe that might be ſaid) but it is by the Knowledge we have of him. The Word *His* there is taken objectively: It is called you ſee here a ſeeing the Son: Here is the Act, and here is the Object: The Act it is Seeing, the Object is the Son. In this Sight of Chriſt there are four things which I would ſpeak to:

1. It is a Spiritual Sight or Knowledge of him.
2. It is a Sight in diſtinction to Bodily Sight, and in diſtinction from Reaſon, and other ways of Knowledge.
3. It hath a Certainty in it.
4. It hath a Reality in it.

It is 1. A Spiritual Sight, which doth diſtinguiſh it from all Knowledge of Chriſt after the Fleſh: For there is indeed a ſight of Chriſt, and a real ſight of Chriſt, which is contra-diſtinct to Faith, a ſight of the Bodily Preſence of Chriſt, and this the Apoſtle ſpeaks of in 1 *Pet.* 1. 8. *In whom, though ye ſee him not, yet ye believe*: And the truth is, our Faith ſhall end in ſuch a ſight, for we ſhall one day ſee him as he is; and to be believing in the mean time, having not ſeen, is that

Bleſſedneſs which is pronounced *Joh.* 20. 21, 29. When *Paul* was Converted he ſaw Chriſt, his Eyes were elevated to ſee Chriſt, whether as in Heaven or in the Air I will not diſpute, as ſome do; but certain it is that he ſaw him, and yet that was not a ſight of Faith. Now in 2 *Cor.* 5. 16, 17. he prefers that Knowing of Chriſt after the New-creature, by that ſpiritual ſight the New-creature hath of him, to all the Knowledge of Chriſt after the Fleſh, in any ſuch viſible manner: Thus wicked men ſhall ſee him at the latter day, and be never the better for the ſight of him; but it is a ſpiritual ſight of Chriſt by the Eye of Faith that ſaveth a Man. In 1 *Cor.* 2. 14. the Apoſtle tells us, that Spiritual things are not known by the Natural Man, becauſe they are ſpiritually diſcerned, ſo that the Knowledge of a Spiritual Man is a Spiritual Knowledge: The meaning is this, It is ſuch a Knowledge and Sight of Chriſt as is ſuitable to the ſpiritualneſs that is in him, it takes in a genuine Notion of him. Spiritual things may be ſet out by words to the Reaſon, and to the Fancies of Men, ſo as to take with them, but we do not know them, nor ſee them, till we ſee them purely and nakedly, by an impreſſion the Holy Ghoſt makes upon us; that conveys the proper, and native, and natural Image to us. As for Example, Go take a Song in Muſick, that is ſet, or written, or prickt upon a Book, a Man may be taught the Art of Muſick, ſo that he may know the proportions and harmony, according to the Rules of Art, that are in this Leſſon, as it is ſet, or prickt upon the Book; this artificial Harmony of it he may know, but yet notwithſtanding, the real, natural harmony, the Ear only taketh in when this Leſſon is ſung: Why? becauſe the Ear is that ſenſe which is ſuited to take in the harmony and ſound of Muſick. Thus, as God hath given us an Underſtanding to know ſpiritual things thereby, the Reaſon that is in them, the rational Excellencies of them, ſo far forth as they may be ſet out by words, all this the Natural Man takes in, but ſtill there is that which is natural and proper to the things themſelves, which he underſtands not.

2. It is in the ſecond place called a Sight, to diſtinguiſh it from Reaſon and other Knowledge: So Faith is expreſs'd, *He that ſeeth the Son*; and in *Heb.* 11. *They ſaw the Promiſe afar off*; and *Abraham ſaw Chriſt's day,* Joh. 8. 56. And though Chriſt is now come, and exhibited, and is taken again out of our view, yet it is the ſight of him that ſaveth us. It is not meerly knowing him, but it is knowing him in a way of ſight; for we may know him in a way of Reaſon, we may gather one thing out of another, and ſo have the knowledge of him, and yet not have that which is Faith about him; though whatſoever a Man doth believe he hath reaſon for it, Reaſon ſubſerveth and comes in to confirm it, yet the act of Faith lyes in a Sight, rather than in a Knowledge that is made up out of Reaſon.

The Holy Ghoſt ſtill when he ſpeaks of Faith, expreſſeth it to us by the Knowledge of the Senſes: *Phil.* 1. 9. Spiritual Knowledge is there called Senſe; the word is ſo, if you read your Margent, and it is ſo in the Original, *That your Love may abound in Knowledge, and in all Senſe*; ſo the word is. It's true indeed, that Faith is ſaid to be of things not ſeen, *Heb.* 11. 1. but yet it ſelf is ſaid to be a ſight: The things themſelves are not ſeen, that is, to Reaſon, and to the bodily Senſes they are not ſeen, but the Mind hath a New Senſe as it were put into it, by which it ſees them otherwiſe than either Reaſon or Senſe could preſent them to a Man.

The Holy Ghoſt (to make this a little out to you) when he doth work Faith in us, and reveal Chriſt and Spiritual things to us, doth two things:

Firſt, He doth firſt give us a New Underſtanding, a New Eye as it were, on purpoſe, that is as truly ſuited to behold Spiritual things as the Natural Eye is to behold Colours, 1 *Joh.* 5. 20. *He hath given us an Underſtanding to know him that is true*; that is, a New Eye to ſee Chriſt with; he puts a Spiritualneſs into the Underſtanding: He doth not create a New Faculty, but endues this with a New Activity, which is as much as if he gave us a New Underſtanding.

Secondly, When he hath done ſo, himſelf comes with a Light upon this New Underſtanding, which Light conveys the Image of Spiritual things in a ſpiritual way to the Mind, ſuch an Image of the things as is taken off from the things themſelves, ſuch as no form of words, no reaſoning, not all the Wit and Parts of a Man, no Diſcourſes about Chriſt and Spiritual things would ever form in him. The Angels, who have ſeen Jeſus Chriſt in Heaven, in his Glory, if they ſhould all come down, and uſe all their Art, all their Rhetorique, come with all their Pencils to paint and ſet out Jeſus Chriſt to us in the moſt lively manner that can be, yet all they could do, or could ſay, would not beget (without the Power of the Holy Ghoſt, without his art joined with it) ſuch a ſight of Chriſt as Faith gives us: If they ſhould all ſet themſelves to beget an Image of Jeſus Chriſt in our Minds and Underſtandings, it would be but a *Parelion*, as they call a falſe Sun. As we cannot ſee the Sun but by his own light, ſo we cannot ſee Jeſus Chriſt but by his own light, and by the light of the Holy Ghoſt.

There is a ſeeing of ſpiritual things meerly by the Effects, and there is a Faith wrought thereby; for the Devils they have a Senſe, and they have a Knowledge, and a real Knowledge too, (ſo far forth as Effects go) that there is a God, for they feel the laſhes of his Wrath upon their Spirits, yet notwithſtanding this is not Faith, this is not that Faith which is the Spiritual Faith, which is the Faith of ſight, which here this Text and the Scripture ſpeaks of. So that now it is a Spiritual Sight of him which is in the Nature of Faith: And the Truth is, it is ſuch an Image of Chriſt framed in the Heart; (and when I ſay an Image, I mean not the Image of Chriſt in Holineſs, but the Image of Knowledge of him; for a Man knoweth nothing, but there is an Image of it framed in his Mind;) ſuch a ſight of him by which we know him, as all the Creatures, and all the Knowledge, and all the deſcription of him in the World, would never work: As you have it in 1 *Cor.* 2. 9. *Eye hath not ſeen, nor Ear heard, nor hath it entered into the Heart of Man, the things that God hath prepared for them that love him.* He ſpeaks there of the things of the Goſpel, (and ſo of Jeſus Chriſt eminently above the reſt,) and of the Knowledge of them: There are ſuch Images of theſe things created there by a peculiar Artifice of the Holy Ghoſt, as never entered into the Heart of Carnal Men: It is his peculiar Art, (that's the truth of it) which is in no Knowledge elſe, that is thus in Faith. It is not that which we ſhall have in Heaven, for that is ſeeing him face to face; it is not ſuch a Knowledge only as we have of other things here below, which yet we believe really, though we never ſaw them; but I ſay, there is a peculiarity in it, which the Holy Ghoſt works in the Hearts of the People of God, which is the ſight of Faith. It is therefore called in 1 *Cor.* 2. 4. *The demonſtration of the Spirit.* There are two Principles in Scripture which all Knowledge, even of Spiritual Things, is reduced unto: The one is called the *Revelation of fleſh and blood*, Mat. 16. 17. the other is called the *Demonſtration of the Spirit*, 1 Cor. 2. 4. *Fleſh and Blood* (ſaith Chriſt to *Peter*) *hath not revealed theſe things to thee:* Implying that there was a Knowledge which fleſh and blood works in us, which is the way of Man's Nature. But then there is another Knowledge which ariſeth from the demonſtration of the Spirit: It is light (as the Apoſtle tells us in *Eph.* 5. 13.) that makes all things manifeſt. How comes your Eye to ſee Colours, or to ſee any thing elſe? Why there is a light comes, and that light takes of the Image of the Colours, and of the things you ſee, and brings them to your Eye. Now Spiritual things are all nothing elſe but light, now God himſelf and Jeſus Chriſt is nothing elſe but light, and ſo is Heaven, it is called the Inheritance of the Saints in light. Now the Holy Ghoſt comes with the Beams of this Light, and every one of thoſe Beams doth bring the Image, the natural, native Image of the thing to the Eye, to the Underſtanding; and therefore the apprehenſion of it is called ſight, and we are therefore ſaid by the *Pſalmiſt* to ſee *Light in his Light*, Pſal. 36. 9. the Beams of the Sun you know convey every of them an image of the Sun, and ſuch an image of the Sun whereby you ſee the Sun ſo as nothing elſe can repreſent the Sun to you; and ſo the Holy Ghoſt he doth cauſe the Beams of God, and of Chriſt, (who as I ſaid is nothing elſe but light) for to ſhine into our Hearts, and all thoſe beams which he letteth and bringeth in, they convey the image of God and of Chriſt to us, and ſo we ſee him. In 1 *Pet.* 2. 9. *We are ſaid to be tranſlated into his marvellous light:* It is called marvellous becauſe it is above Reaſon, or the Natural Knowledge of a Man; and it is called *His light*, not only becauſe Chriſt works it, as in *Eph.* 5. 14. it is ſaid, *Chriſt ſhall give thee light*; but becauſe it is the light of himſelf, it conveys the Image of himſelf to the Heart.

Yea, let me tell you this, the ſight of Faith is ſo genuine a Knowledge, that tho' it differ in degrees, yet the very ſame Knowledge that Chriſt's Humane Nature hath of himſelf, the ſame Knowledge in its degreee doth the Holy Ghoſt
work

work of him in the Heart of a Chriſtian. This is a great ſpeech, but it is true, The Knowledge whereby Jeſus Chriſt knows and ſees himſelf, you muſt needs ſay is a natural knowledge of himſelf; that is, he ſees himſelf as he is in himſelf, not by hear-ſay. Now look what Spiritual Repreſentations Jeſus Chriſt hath of God, and of himſelf, and of his own Righteouſneſs, in his Mind, the Holy Ghoſt coming freſh from the Heart of Chriſt, ſtampeth the very ſame upon the Heart of a Chriſtian in his Meaſure. You will ſay, How prove you that? the Text is clear for it, in 1 *Cor.* 2. 16. *We have the mind of Chriſt:* He ſpeaks there of ſpiritual Knowledge; that whereas other Men have the letter, the litteral knowledge, yet they have not theſe thoughts, have not that Mind ſtamped upon their minds which is in Chriſt himſelf: But ſuch we have, (ſaith he) we have the Mind of Chriſt, we have thoſe ſpiritual thoughts as it were from his heart, becauſe we have the Spirit which works in us, impreſſeth upon us the ſame thoughts of him that are in his own Heart of himſelf. All other Enlightnings that Men have, they are from Chriſt indeed, he is ſaid, *John* 1. 9. to be *the Light that enlighteneth every Man that comes into the World* with all ſorts of common knowledge. As now go take the light of the Night, all the light you ſee in the Night by the Moon, it is all the light of the Sun, but yet it is not that light whereby the Sun conveys its beams to the Eye when it riſeth, and when a Man beholds it. So Men that are not regenerated, that have but a temporary Faith, they have a light from Chriſt, ſuch as is the light of the Sun ſhining in the Moon; they have a light, as from the Effects; they have a light alſo which the Letter of the Scripture, and the Spirit ſhining upon it, begets in them; but ſtill it is not a ſight of the thing it ſelf, it is not *Seeing the Son,* it is not ſuch as when the image of the Son himſelf is conveyed into the Mind and Underſtanding by the Holy Ghoſt. We may know there is a Sun by what light we ſee in the Moon, but it is another thing to have a beam of the Sun it ſelf ſhine into a Man's Eye, whereby the very Image of the Sun is conveyed into his eye. And therefore this ſight of Faith it is called ſight, becauſe it is thus elevated above all rational knowledge of Chriſt whatſoever; it is a further thing, though joined with it; it is (I ſay) ſuperadded to reaſon, let it be elevated and enlightned never ſo much by the Holy Ghoſt in a rational way. Go take a Temporary Believer, it's true he ſees thoſe things by the help of the light of the Spirit which Nature would never help him to ſee, and yet it is but by natural Underſtanding, remaining natural, and reaſon elevated, and reaſon improved, and reaſon enlarged and convinced. But Faith goes higher than all this, Faith is more than a Man's having an Optique Glaſs ſet before his Eye, to ſee that which elſe he could not ſee, becauſe it is ſo far off; the Eye of it ſelf is capable of it, if it ſtood nigh it. There is more than all this in Faith, it is as it were a new Eye, to ſee thoſe things in ſuch a manner as all the Optique Glaſſes in the World would never help a dim Eye to ſee at a diſtance. Therefore now Faith (as I ſaid afore) is called the demonſtration of the Spirit, all other knowledge is but by derived Images of the things of Chriſt, by hear-ſay; ſo much of Chriſt as may be conveyed to us by words, and by rational Diſcourſes, the Holy Ghoſt enlightning them: In all this there are but ſecondary Images conveyed to the hearts of Carnal Men, more or leſs, as they are more or leſs enlightned; but to ſee the Son as he is in himſelf, as here the Text holds it forth, this is proper to Believers. So that take any Man that hath been never ſo much enlightned in the knowledge of ſpiritual things, and not ſavingly enlightned, when that Man comes to turn to God, and to believe in earneſt, he will ſay he never ſaw theſe things before, he will ſay, he doth now ſee Chriſt ſo as he never ſaw him before, and that he ſees God in that manner as he never ſaw him before. And though he knew never ſo much before, yet now after he is turned unto God, he ſees *That old things are paſt away, and all things are become new*; as the Apoſtle ſays in 2 *Cor.* 5. 17. and he ſpeaks it in reſpect of Knowledge. Let now a Carnal Man ſpeak of Chriſt, and let a Holy Man who ſavingly believes, ſpeak of the ſame Chriſt, and of ſpiritual things, they ſhall both ſpeak of the ſame things, yet the knowledge, that is, the ſight which the Believer hath of Chriſt, and of ſpiritual things, is clearly differing from that of the other. I ſhall open but one Scripture to you to expreſs this, it is in *Joh.* 3. 12. Our Saviour Chriſt had been diſcourſing with *Nicodemus*

codemus, about the point of Regeneration, which is a thing belonging to the Kingdom of Heaven; *Now* (ſaith he) *if I have told you earthly things, and you believe not, how ſhall you believe if I tell you of heavenly things?* What is his Meaning there of having told him of Earthly Things? He had ſpoken of Heavenly Things, and why doth he call them Earthly? Becauſe he had expreſs'd them under Earthly Words, and he had not given light, he had not gone forth with what he ſpake in a Spirit of Irradiation to *Nicodemus* his Heart; hence therefore *Nicodemus* clean miſtakes Chriſt. But now when Jeſus Chriſt doth enlighten a Man, whilſt he or the Miniſters of his Word ſpeak Earthly Things, he ſtamps the Impreſs and Image of the Heavenly themſelves upon the Heart, and then a Man believes; he conveys them in their Heavenly Hew, conveys them in that Notion and Apprehenſion that his own Heart hath of them, and therefore *John* 3. 11. (ſaith he) *We ſpeak that we know, and teſtifie that we have ſeen:* And *We* too who are Believers *have the mind of Chriſt*, 1 Cor. 2. 16. So that a Believer hath ſuch a kind of knowledge of Heavenly things as Jeſus Chriſt himſelf hath, ſuch a knowledge of the Son as Jeſus Chriſt hath of himſelf, in his meaſure; it differs indeed in degrees, but it is of the ſame kind.

Hence it is that a Believer is ſaid when he believeth, to witneſs to the truth of God, *To ſet to his ſeal that God is true*, John 3. 33. What is the Reaſon? Becauſe he knows the truths of God, the great truth eſpecially about Chriſt, which is the thing eminently he witneſſeth unto, and he knows it not by reaſon, but by ſenſe, by ſight, and therefore he is a Witneſs. For you know, if any Man give a Teſtimony meerly by hear-ſay, we account it as no Witneſs in compariſon; but if a Man ſpeak by ſenſe and by ſight, then he ſpeaks like a Witneſs. Now becauſe a Believer takes in ſpiritual things by a ſpiritual ſenſe, by a ſpiritual ſight, therefore he is ſaid to Witneſs when he doth believe.

And the ſight of Faith, though it is joined with reaſon, yet it is intuitive. We do not gather the knowledge of Chriſt out of other things, but it is a ſight of himſelf, in 1 *Cor.* 13. 12. We are now ſaid to ſee thorough a Glaſs, darkly, yet we are ſaid to ſee. Rational Knowledge is to gather one thing out of another, but the knowledge of Faith, ſo far as it is a knowledge of Faith, is to ſee a thing in it ſelf, to ſee Jeſus Chriſt in himſelf.

That I may demonſtrate this yet further, you ſhall find that the knowledge of Faith in the ſouls of Men, is not proportioned to the compaſs of their Natural Underſtanding; Why? Becauſe it is a way of Knowledge above what the Underſtanding naturally hath, or can be improved, or raiſed up unto, remaining natural; it is therefore a way beyond it, it is by way of ſight. What is the reaſon that God hath choſen Fools, rather than the Wiſe Men of the World? *You ſee your calling*, (ſaith the Apoſtle) *how that not many wiſe men after the fleſh*, &c. 1 Cor. 1. 26. If God had meant to convey the knowledge of ſpiritual things only to thoſe that know him here in a rational way, and by reaſon, elevated by the Holy Ghoſt, certainly He would have choſen the Wiſe Men of the World, becauſe they by knowledge would have glorified him more in ſuch a way of knowledge: No, but he choſe the Fools of the World, becauſe he hath a way of conveying himſelf to their Underſtandings beyond the way of Reaſon, and that is by way of ſight. Therefore you ſhall obſerve, Men who are ignorant in a rational way, that cannot make out a rational diſcourſe of ſpiritual things, that cannot lay before you a rational Connexion of one truth with another, and when they ſpeak of them (though they have otherwiſe much Grace and Holineſs) they will ſpeak incoherently of them in their Expreſſions, and yet it is apparent that yet theſe Men, as being godly, have as ſtrong and deep a knowledge of Heavenly things as thoſe who have infinitely more ſtrength of natural reaſon: Why? becauſe Faith goes by way of ſight, it goes in a way beyond and above Reaſon, and the knowledge of God and of Chriſt in a rational way. When we come to Heaven, will God then proportion to you a knowledge of himſelf (and degrees of Happineſs depend upon greater degrees of knowledge of him) according to Men's Parts and Underſtandings which they had in this rational way here? No, but he lets in a light of himſelf, a light of Viſion, which he that hath the loweſt Parts, if God let in no more light to him, ſhall know more of him than theſe of far greater Parts, into whom he hath not let in ſo much light. And ſo doth God here, becauſe that Faith is ſight, and is the Prelibation, the Beginning of Heaven.

This is clearly (as to me) alſo the difference between that way of knowing God which Believers have now, and that which *Adam* had in Innocency; if *Adam* had ſtood, he amongſt his Children that had the moſt parts (thoſe parts being all carried in a rational way) ſhould have known more of God than he that it may be was more holy, and had lower parts. But it is not ſo in the ſecond *Adam*, becauſe he hath a way of letting things into the Mind beyond the way of Reaſon, by the way of ſight and ſpiritual light, conveying Beams of himſelf to us, which conveyeth thoſe Images of himſelf and of ſpiritual things to us, which neither Eye hath ſeen, nor Ear heard, nor ever entered into the Heart of Man remaining natural.

I will only give you a Caution, that I may not be miſunderſtood; for as this is a great truth, ſo I would clear it from Miſtakes: The Light of Faith doth not deſtroy Reaſon, but makes uſe of it, ſubordinates Reaſon to it ſelf, reſtoreth, rectifies it, and then uſeth it; even as Reaſon maks uſe of Senſe, though the Acts of Reaſon, the thoughts of a Man in a rational Soul are clean differing to what he hath in the ſenſitive Soul, yet Reaſon makes uſe of Senſe. And thus the Holy Ghoſt makes uſe of all the Rational Diſcourſes and Deſcriptions of Chriſt in the Word, makes uſe of the Letter of the Word, but by them conveys thoſe ſpiritual Thoughts of Chriſt, which all that Letter cannot hold forth to a Man: And as I ſaid afore, if the Angels from Heaven ſhould come and preach Jeſus Chriſt to us, ſhould with all their Pencils go and paint out what Knowledge they have of Jeſus Chriſt, they could not beget one ſuch ſight of Chriſt in the Heart as the Holy Ghoſt doth when he comes to work Faith. And yet the Apoſtle tells us it comes by hearing, and in hearing; the more rationally the Preacher diſcourſeth out of the Word, and lays open the Meaning thereof in a rational way, ſo much the better, becauſe it is ſuited to the Minds of Men; yet where the Holy Ghoſt works Faith, he conveys a light beyond all that Reaſon, though he makes uſe of that Reaſon too; this Word of God hath an Harmony of Reaſon in it, and if a Man would open a Place of Scripture, he ſhould do it rationally, he ſhould go and conſider the Words before, and the Words after; but yet ſtill if the Holy Ghoſt comes not with a further light than all this rational opening of the Word affords, a Man will never believe, for Faith is a ſight beyond it; the Holy Ghoſt uſeth Motives to move you to Holy Duties, but then he comes with a Power join'd with thoſe Motives, beyond the moral force of them; he uſeth ſigns out of your own Hearts to comfort you, but he comes with a light over and above thoſe ſigns; for if you ſhould ſtick there, you would never have comfort; ſo he uſeth Reaſon; he deſtroyeth it not, but ſubordinateth it.

The Apoſtle ſaith, that the Scripture is not of any private Interpretation, 2 *Pet.* 1. 20. If the Scripture might be known by the light of Reaſon, (it's written rationally, and ſuiting to Reaſon, I acknowledge) but if the Scriptures might alone be known, and the meaning of the Holy Ghoſt therein, by the light of Reaſon, they were of Private Interpretation, for Mans reaſon is but a Private Interpreter in compariſon of the Holy Ghoſt the Author; yet notwithſtanding he uſeth Reaſon to interpret it: But when he hath done, he himſelf comes and ſeals up to a Mans ſpirit that this is the meaning of the Holy Ghoſt in it, or elſe a Man never believes. So that it is the light of the Holy Ghoſt now that caſteth the Ballance, and he doth this not only in the Principles of Religion, but in deductions of Principles too; for though a Man gather by Reaſon one thing from another, yet if he have not the light of the Spirit to ſeal up thoſe Deductions, he doth not believe in a ſpiritual way, therefore it is called in *Job* 33. 15. *Sealing of Inſtruction.* If the Holy Ghoſt do not go, and by a ſupernatural light reveal the truth to a Man, all the Reaſon in the World will never work ſpiritual Faith in his Heart. Hence now you ſee why it is called ſight.

The End why I have inſiſted ſo long upon this, is as to open it, ſo to take you off of your ſelves, and all your own Knowledge, that you may therefore ſeek out to the Holy Ghoſt to make ſpiritual things evident to you by their own light, in their own hew, that you may not reſt in rational knowledge, and in notional knowledge of the things of the Word, for you may go to Hell with all that, unleſs you have a ſpiritual ſight of the things themſelves.

Thirdly, As Faith is a ſpiritual knowledge, and as it is a ſight beyond that of Reaſon, though of ſpiritual things, which yet are ſuited to Reaſon, ſo the knowledge of Faith is a certain Knowledge: So you have it in *Heb.* 11. 13. *They ſaw the promiſes afar off, and were perſwaded of them:* That is, they had a knowledge of Aſſurance of the things they did believe. I ſay, the Knowledge of Faith it is a certain knowledge; and why? Becauſe it is a knowledge of ſight; what a Man ſees, it is certain that he ſees it, when he ſees it; what's the Reaſon? Becauſe, *Senſus non fallitur circa proprium objectum, Senſe is never Deceived about its proper object*; therefore if it be a ſpiritual ſight and a ſpiritual ſenſe, it hath a certainty join'd with it: The knowledge of Faith it is called Aſſurance, in *Heb.* 10. 22. but in *Col.* 2. 2. as *you do increaſe in it*, you are ſaid *to increaſe in all Riches of the full aſſurance of underſtanding, to the acknowledgment of the Myſtery of God, and of the Father, and of Chriſt.* It is very emphatical, he tells us in the following Words, that there *are hidden in Chriſt all the Treaſures of Wiſdom and Knowledge*; and his Scope is to preſer the Knowledge of the Goſpel, and of Chriſt therein, to all other knowledge: Nay, ſaith he, it doth not only excel all other Knowledge in regard of the Object of it, but it is a Knowledge that when it is genuine, when it is ſaving, it excelleth as to the Riches of Aſſurance in the Knowledge it ſelf: It is ſuch an aſſurance, and ſo rich, as you cannot have from your ſenſes, or any thing elſe. The Apoſtle heaps up Expreſſions, he calls it Aſſurance, he calls it Full Aſſurance, he calls it Full Aſſurance of Underſtanding, he calls it Riches of full Aſſurance, and he calls it an Acknowledgment; words enough one would think to make Knowledge ſure.

But let me here add a Caution too: My Meaning is not, that every Man that is a true Believer hath an aſſurance that Jeſus Chriſt is his, or that he hath the aſſurance of his own Salvation; No, many Believers have not that, neither is that eſſential to Faith, or to the act of Application. This doth not lye in Believing that Chriſt is mine, for if it did, God would give it unto every Saint; but the act of Application is real Application, giving my ſelf up unto Chriſt that he may be mine, and I his: But now though there is not an act of Aſſurance of my own Intereſt, yet there is an act of Aſſurance of the thing I believe on; I do never truly believe, unleſs there be an aſſured Perſwaſion of the truth of the things on which I believe, and which I believe. Thus you muſt underſtand thoſe Scriptures where you have Mention of the Aſſurance of Faith, as in *Heb.* 10. 22. *Let us draw near with a true heart, in full Aſſurance of Faith:* And ſo in *Jam.* 1. 6. *If any man pray, let him ask in faith, without wavering, for he that wavereth is like a wave of the Sea, driven with the Wind and toſſed.* Of which place many have miſtook the Meaning; for is the Meaning this, that when a Man comes to ask a Promiſe at the hands of God, he muſt believe without wavering that he ſhall have it? No, if this were the Faith that *James* here meant, when he ſaith, *If any man pray, let him ask in Faith, without wavering*; who almoſt is there (unleſs in ſome ſpecial manifeſtations of God to him) that doth thus ask in Prayer, or can ask temporal Promiſes with ſuch a Faith, without wavering? But yet there is a Faith which is without wavering, that is, there is an aſſured Belief of the Truth of thoſe Promiſes, that God made them, and that he is faithful to perform them, according to the Intention of them: Here now is a Perſwaſion of the thing, and an asking in Faith without wavering; and ſaith the Apoſtle, *He that wavereth is as a wave of the Sea, driven with the wind and toſſed; a double minded Man is unſtable* (ſaith he) *in all his ways:* What is the Reaſon that Carnal Men are unſtable, and that they do not walk fully up in the Ways of Religion? it is becauſe that their Faith in the things do not riſe up to a ſtableneſs, it hath a wavering in the Belief of the Principles themſelves, ſo far forth as they are Principles of Practice. Whereas now if theſe things were ſpiritually and prevailingly rooted in their Hearts, above the Natural Darkneſs of Unbelief, that there is a God, who is a Rewarder of thoſe that ſeek him, and that Jeſus Chriſt is the Saviour of the World, and that he hath made theſe and theſe Promiſes, and is thus gracious and willing to receive thoſe that come unto him; if theſe things, I ſay, were believed in a real and ſpiritual manner, and that the

Hearts of Men were without wavering perſwaded of them, without Queſtion it would draw Mens Hearts, and cauſe them to walk anſwerably, and keep them from being driven with the Wind and toſſed. So that this is the Apoſtles Meaning, (which is the thing I drive at) that in all Faith there is a fixedneſs, an aſſuredneſs, a Perſwaſion, namely, of the things that I do believe, but it doth not follow that it ſhould be an aſſured Perſwaſion of my own Intereſt in the things themſelves, for ſo who asketh in Faith? Many poor Souls that even ask Salvation at the Hands of God, they do not ask it as fully believing, and being aſſured that they ſhall be ſaved, and yet in the mean time they fully believe that Salvation that God hath made known to them, and with which their Hearts are taken, and that is the Perſwaſion and Aſſurance of Faith. I ſhall give you ſome Scriptures, that this Faith is a Knowledge that riſeth up to a Perſwaſion, to an Aſſurance, *Joh.* 6. 68. *Peter* there in the Name of all the Apoſtles confeſſeth his Faith, and the Faith of all the Apoſtles; *We believe,* (ſaith he) *and are ſure*; of what? that we ſhall be ſaved? No, but *That thou art that Chriſt the Son of the living God.* Of this a Man muſt be ſure, or it is not Faith, and ſo likewiſe he muſt be ſure of all other things that are fundamental unto Faith; the things which he lays hold on, and which his Soul purſues after, he muſt believe with a certainty that they are. When Jeſus Chriſt was to go out of the World, what was it that he thanks his Father for? and why? *I can* (ſaith he *) comfortably leave the World, and leave theſe Diſciples in the World, for I have given unto them the Words which thou gaveſt me, and they have received them,* Joh. 17. 8. Wherein now lay their receiving them, and their believing them? (for that is the Meaning of receiving; *They have recieved them,* (ſaith he) *and have known ſurely that I came out from thee:)* He had begotten in them that Faith which riſes up to Aſſurance, and he diſtinguiſheth them thus from the World, *I pray for them,* (ſaith he in the very next verſe) *I pray not for the world*; for indeed the World do not ſurely know, or are perſwaded of the things that are in the Word; for if they were, certainly that Perſwaſion would alter the frame of their Lives, and would make them walk anſwerably, and cauſe them to be holy. If a Man be unſtable in his ways, it is becauſe he is unſtable in the belief of the Principles he profeſſeth to walk by, and ſo indeed hereby Chriſt diſtinguiſheth the Faith of the World, and the Faith of thoſe that were his Diſciples, whom he had wrought upon; *They have ſurely known* (ſaith he) *that I came out from thee, and for theſe* (ſaith he) *I pray, but I pray not for the World.* And the Truth is, this full Perſwaſion, or Aſſurance of the thing, it is an effect of the former property I mentioned, *viz.* of ſpiritual ſight; for if I ſee a thing, and ſee it really, (which is another property of the Knowledge of Faith, and which I ſhall ſpeak to by and by) it always begets a certain Perſwaſion in me that the thing is: Perhaps I may not reflect upon my own Knowledge, yet notwithſtanding an Aſſurance, and a full Perſwaſion doth always and moſt neceſſarily follow a real ſight of a thing. Take a Man that is awake, he can and doth ſay with himſelf, and ſay it by way of difference and diſtinction from one being aſleep, I know aſſuredly ſuch a Man is before me, I know aſſuredly that the Sun ſhines; why? becauſe he ſees the Man, and he ſees the Sun; whereas if a Man be aſleep, and in a Dream, it may be he thinks he doth the ſame, but ſtill there is no certainty in it: But now look where there is a reality of ſight, there is alſo always accompanying it ſo far a full Perſwaſion and Aſſurance, and the Man is able to ſay, that that Knowledge he hath is different from all other Knowledge. So that, I ſay, this is the third thing in this ſight of Chriſt which a Believer hath, he hath an Aſſurance of the thing; this even the pooreſt and maneſt Believer hath, take him out of thoſe Temptations and Doubts which the Devil may ſuggeſt to him; take him when he is himſelf, he hath an aſſurance, that is of the things themſelves; and the reaſon is clearly this, becauſe he ſees ſpiritual things by their own light, and the ground of Faith, the very *Formalis Ratio* is the light and demonſtration of the Spirit. Now that is more infallible than all that a Man knows by his outward Senſes, or by reaſon, by how much the Witneſs of the Spirit is above the Witneſs of Nature, and the Light of the Spirit above the Light of Nature; as an Oath hath more certainty in it than a Promiſe, ſo the Light and Demonſtration of the Spirit hath more certainty in it than all the rational apprehenſions a Man hath of Chriſt. In a word, the Heart of a Believer by the light of the Spirit ſees more reaſon to believe that theſe things are ſo and ſo which the Word ſaith, that there is ſuch a Chriſt, ſo glorious, and ſo good; he hath, I ſay, more reaſon to believe it, than he could have by all the demonſtrations that ſenſe or reaſon can afford. As when a Man ſees the Sun by its own light, it hath riches of evidence in it, hath it not? ſo when a Man ſees Chriſt by his own light, it produceth riches of aſſurance, namely that the thing is; I ſay not that it carries with it riches of aſſurance that Chriſt is mine, or that I ſhall be ſaved, for that's another thing; all the Torches in the World cannot give that Light which the Sun it ſelf gives, no more can all the rational Apprehenſions a Man hath, give him ſuch a ſight of Chriſt as a Believer hath by the demonſtration of the Spirit.

Fourthly, This Knowledge of Faith is a real Knowledge, a real ſight of Chriſt and of Spiritual Things. I do not ſpeak of Viſions and Revelations extraordinary, but it is ſuch a Knowledge as doth give a Man a real Poſſeſſion of the things, and doth make the things themſelves really ſubſiſting to a Mans Spirit, and he feeleth really that there is ſuch Glory, and Excellency, and Sweetneſs in Jeſus Chriſt as the Word holds forth, and indeed as is in Jeſus Chriſt himſelf; for now the Spirit of Chriſt is preſent, and joineth with his Spirit, for always ſight hath as a certainty ſo a reality joined with it. A Man may have by way of Reaſon a Conviction that things are, he may know that things do exiſt, as now a Man may know by the Light of the Moon, and by the Light of the Stars that there is a Sun, which ſhines upon them, and that this Sun exiſteth; but when a Man ſees the Sun it ſelf, here is a Knowledge *ſub eſſe præſenti*, here is a preſence of that Sun to him, which makes it realy exiſting to him; ſuch is the Knowledge of Faith, and therefore in *Heb.* 11. 1. Faith is called ὑπόστασις, the Evidence, that which gives a Subſiſtance to the things not ſeen; that is, by the outward ſenſes, or by the light and dictates of Reaſon. Now ſuppoſe that there were an artificial Inſtrument made, by which things that we never ſaw or never took in with our Bodily Eyes might be really coveyed into our Minds and Fancies, ſuch (if it were poſſible) as might ſtamp the Image of them upon our Fancies, we would ſay this were a very ſtrange kind of Inſtrument. Optick Glaſſes they do not ſo much, they indeed will preſent a thing to you which you glimmeringly diſcern afar off, but you muſt firſt diſcern it with your bodily eye; but now if there were an Engine as could preſent a thing afar off, which your bodily eye never beheld, and ſtamp it upon your Fancy, this you would ſay were ſtrange. Now the Holy Ghoſt hath an Art to do this, and he doth do it, though he uſeth the Word, and the deſcription of Chriſt in the Word, and uſeth the Promiſes, yet that Image of Chriſt and of Heavenly Things which he works in the Heart of a Believer is by a peculiar Art of his own which he uſeth, and it is far beyond, infinitely beyond what we can take in by our Fancies or Senſes, or any thing elſe, and therefore becauſe the Knowledge of Faith hath this reality in it, you ſhall find that there is almoſt no ſence but in the Scripture Faith is compared to it, and this is meerly, I ſay, becauſe it is ſuch a Knowledge as hath a reality of the things known convey'd to a Man's Soul, though they be abſent: It is compared to hearing, *Joh.* 10. 16. *My ſheep hear my voice*; and they hear it ſo as to diſcern it from the voice of a ſtranger: It is compared to eating, *Joh.* 6. 54. *Whoſo eateth my Fleſh*, &c. And elſewhere it is compared to taſting, *Pſal.* 34. 8. *Taſte how good the Lord is*; hence in *Joh.* 6. 55. Chriſt ſaith, *His fleſh is meat indeed, and his blood is drink indeed*: That is, the Soul finds a reality in it, and it is not as when a Man dreams he eats, but Chriſt and the Promiſes, and the things that the Soul feeds upon, they have a reality in them, they are meat indeed, and drink indeed, and the Soul finds them ſo. They that are temporary Believers have a ſhew of this, both of a ſight, and of a reality of ſight, and they are ſaid to taſte of the Powers of the World to come; but yet let me ſay this to diſtinguiſh it from this other.

1. They do not ſee Spiritual things in their Spiritual Nature, as they are in themſelves, tho' they may ſee an accidental goodneſs in them, and ſo be taken with them, and ſo may taſte of the Sawce of that fleſh of Chriſt which it is

ſawced up in, as I may expreſs it; that is, that accidental goodneſs which it is preſented to us in, with thoſe benefits that accompany it, as freedom from Hell, and the like; but the ſpiritual, the genuine, the native Excellency that is in Jeſus Chriſt himſelf, this they do not ſee, nor is it made real to them. Now to ſee a thing, or to know a thing in the Effects, or in the Accidental Goodneſs of it, is not to ſee or to know the thing properly and truly; but to ſee a thing in its own true genuine Notion, to ſee the ſpiritual Excellency that is in Jeſus Chriſt, and ſo to have the Heart taken with him, conſidered in all his ſpiritual Excellencies, this is ſpiritual ſight, and indeed this is only to know the things themſelves, which the other doth not.

2. And then again, though there be a ſeeming reality in the Knowledge and Impreſſion that is made upon the Heart of a Temporary Believer, yet it is but as the Knowledge one hath that is aſleep, and dreams that he ſees and converſeth with a Man, which ſight then ſeems to be exceeding real, and indeed is more real than the Picture of a Man is, becauſe in his fancy he ſeems to have the reality of the Man preſented to him with whom he converſeth, and his Image ſeems as it were to be ſtamped upon his Fancy; but yet it is but a Phantaſmatical Knowledge, it is not that Knowledge and Sight of a Man which Men have that are awake, that giveth a Subſiſtance, as the Knowledge and Sight of Faith doth, which is ſuch a Knowledge as is ſuited to the things themſelves, a Spiritual Knowledge, and a real Knowledge alſo. I told you before, that the Knowledge of a Believer is to have ſuch thoughts, in his Meaſure and Degree, as are in the Heart of Chriſt himſelf; now thoſe things which yet are not, (as the day of Judgment is not yet) yet are preſent to the Heart of Chriſt, and therefore it is ſaid, *God calleth things that are not as if they were*, Rom. 4. 17. If now I have the Mind of Chriſt, if I have that ſpiritual Notion of things to come, of Heaven that is to come, ſtamped upon my Heart, that is in the Heart of Chriſt, that I know them in that manner he knows them, in my degree and proportion, then it is preſent to my Heart as it is to his. Jeſus Chriſt doth not only know things, but they have a Subſiſtance, they are preſent to him, *All things are preſent and naked with him with whom we have to do*, Heb. 4. 13. So much Faith then, ſo much openeſs and nakedneſs, and ſo much preſence of the things we believe. You ſhall find in 1 *Cor.* 2. 9. *That the things of God are ſaid to enter into our hearts:* It is not only that we know the Images and Notions of things, but we have the Preſence of the things themſelves, therefore in *Heb.* 11. 13. Believers there are ſaid to *Embrace the Promiſes:* What is the reaſon they are ſaid to embrace them? Becauſe they ſo ſaw them as having a reality in them, they did not embrace a cloud, but they felt a Preſence, a Subſiſtance in the things promiſed, in God, and in Chriſt, on whom they believed, though Chriſt was not then incarnate. And in *Joh.* 6. 47, 51, & 54. When a Man is ſaid to believe, he is ſaid *to eat the Fleſh of Chriſt, and to drink his Blood*; as truly as a Man eats Meat, or drinks Wine, and he feels a Preſence, even as a Man feels the preſence of the Wine he drinks to ſtrengthen his Spirits: He doth not only know that there is Wine, and ſees it, but he feels a Power and Virtue joining with his Body, and with his Spirits; ſo a Man knows and feels the preſence of Chriſt, and of Heavenly Things in his Spirit, while he believes, and finds a reality in them; *My fleſh is meat indeed*, (ſaith he;) to ſhew that Faith feels as true a reality in the things believed, as a Man doth in the Meat he eats. And indeed what is the reaſon that Carnal Men leave Chriſt for the Pleaſures of the World? Becauſe the Pleaſures of the World are real things to them, therefore unleſs God make the things of another World real too, a Man will never leave Realities for Notions: All that Reaſon or Notions can repreſent of Chriſt, will never take a Mans Heart off from the real things he ſees here below; and therefore God comes, and he weighs down the reality of the things of this World by the reality of the things of the other World. And ſo much now for this firſt thing in Faith, *viz.* that it is a ſight; *He that ſeeth the Son*; ſaith he, and ſo you have the Act Seeing, with the kind and properties thereof.

I come now to the Acts of Faith in the Underſtanding, as terminated on the Great Object of Faith. I ſhall confine my ſelf to Chriſt, becauſe he is the Great Object of our Faith; and for that I ſhall ſay theſe few things to you.

Firſt, The Soul that God doth give Faith to, ſees the Spiritual Excellency and Glory that is in Jeſus Chriſt, and the Heart is taken with it; in 2 *Cor.* 3. 18. ſaith the Apoſtle, ſpeaking of the beholding of Chriſt, *We ſee as in a Glaſs the Glory of the Lord.* I mention it for this, that it is called a Seeing of his Glory; that is, that ſurpaſſing Excellency, even to a Glory, that is in Jeſus Chriſt. Every one whom God draws in to believe, he doth ſooner or later cauſe ſome Glympſe of the Glory of Chriſt in a ſpiritual and real way to paſs before him, which takes the Spirit, ſo that he is like one that is ſallen in Love with one at firſt ſight, when the Party is paſt by, but there is a ſight, a glympſe that has taken the Heart; ſo though that Glympſe of Jeſus Chriſt ſeems to be gone, yet there is that impreſſion upon the Soul, and upon the Heart, that other Beauties and Glories are but as Shadows in compariſon of that which is in Jeſus Chriſt: And ſuch a ſight of the thing, though it be but *in tranſitu*, takes the Heart for ever; the Church in *Cant.* 5. 9. had ſuch a ſight of Chriſt, for ſee how mightily ſhe magnified him; and though that ſight was vaniſhed, yet ſhe was ſo taken with it as ſhe ſeeks all the World over for him, in ſo much as others ſtand wondring at her; *What is thy Beloved,* (ſay they) *more than another Beloved?* They ſaw no ſuch Beauty in him: O, (ſaith ſhe) *my Beloved is ſuch a Beloved as is thus and thus*; and ſo ſhe falls a ſetting out of his Glories and Excellencies. It is ſuch a ſight as doth put out a Mans Eyes to all things elſe for ever doting upon them as formerly he did. Even as they that go on Pilgrimage to *Mahomet*'s Tomb, after they have been there they uſe to burn out their Eyes, that after that ſacred ſight they may never behold Creatures more. Such a thing now is really wrought in the Heart of a Chriſtian, in ſome meaſure; as Chriſt ſaith, *He that drinketh of this water ſhall never thirſt any more*, Joh. 4. 13. So he that hath thus ſeen Jeſus Chriſt, he never ſees any thing more as he ſaw it before; he may have his Heart taken with Folly and Vanity, yet not ſo as before, becauſe he hath ſeen the Lord Jeſus, there is that impreſſion made by that ſight of the Glory and Excellency which is in him; you have this in 2 *Cor.* 5. 17. *If I have known things after the fleſh,* (ſaith he) *henceforth know I them no more*; that is, I can never value carnal things at that rate I have done, I ſee through them all, ſaith he, I do not value them now by a fleſhly Sight and Conſideration; if I have ſeen them ſo, I ſee them now ſo no more; why? Becauſe I have ſeen Jeſus Chriſt by the knowledge of the New-Creature, and now old things are paſt away, and all things are become new. Even as God has moulded Fancies to Faces, ſo he hath framed and moulded the knowledge of Chriſt to Chriſt, and even as the Eye is framed to Colours, ſo is the New Underſtanding ſuited to Jeſus Chriſt, it is a ſpiritual Underſtanding, and ſo ſuited to a ſpiritual Chriſt; that having taken in the Image of Jeſus Chriſt in the real and ſpiritual Notion of him, the Heart is moulded into it, and that Heart can never be taken with any other Beauty or Carnal Thing of what kind ſoever that is here below, 1 *Joh.* 5. 20. *He hath given us an Underſtanding, that we may know him that is true.*

Secondly, When God draws the Heart to believe, it ſees alſo an All-ſufficiency of Righteouſneſs in Jeſus Chriſt, and in his Satisfaction, *Pſal.* 130. 7. *With him is plenteous Redemption*; and in *Rom.* 5. 17. it is ſaid, *They receive abundance of Grace, and of the Gift of Grace*; you have the like in *Phil.* 3. 8. *I count all things* (ſaith he) *but loſs and dung for the Excellency of the Knowledge of Chriſt Jeſus my Lord*; and next to the knowledge of Chriſt, what is moſt valued by him? The Righteouſneſs of Chriſt; and therefore ſaith he in the next verſe, *That I may be found in him, not having mine own righteouſneſs, but that which is through the faith of Chriſt.* Now a Man ſees that ſatisfaction, and that worth and fullneſs in the Righteouſneſs of the Lord Jeſus, that if he might have the Righteouſneſs of *Adam*, or the Righteouſneſs of the Angels, or as great a Righteouſneſs made his, to be his, and be inherent in him, and he to be juſtified by it, he would throw it all away as Droſs and Dung in compariſon of the Righteouſneſs of the Lord Jeſus, which he ſees held forth to him.

The *Third* Thing that the Soul ſees, and is perſwaded of, when God draws the Heart to him, it is the graciouſneſs that is in the Lord Jeſus Chriſt: And that in two things,

Firſt, In the general: In his readineſs to recieve ſinners. Whatſoever thoughts a Man had before of Chriſt, (as when a Man is firſt humbled, he is apt to have hard and ſower thoughts of Chriſt) yet when he comes to know *the mind of Chriſt*, as the Apoſtle ſaith, 1 *Cor.* 2. 16. that is, to know his gracious inclination, God doth make an impreſſion and ſtamp of the gracious Heart and Inclination that is in Jeſus Chriſt to receive ſinners, and ſets it as it were upon the Heart, and he perſwades them better things of Chriſt than either what they naturally, or when they are firſt humbled think of him.

Secondly, There is ſtamped upon the Heart of a Chriſtian ſome ſecret hint or whiſper of Mercy to him: I do not ſay it riſeth to aſſurance, for then it would quel all Doubtings, but in every one that God takes to himſelf, as he lets him ſee the readineſs that is in Chriſt to receive ſinners indefinitely, ſo there is ſome ſecret kind of wiſper of Mercy and Grace to him, a ſecret hint, as I uſe to call it. In *Joh.* 10. 3. it is ſaid, that *Chriſt calls his ſheep by name*, even as he called *Moſes* by name, and *Cyrus*, which implys a ſpecial intimation: And Chriſt he doth diſtinguiſh, and ſaith, the reaſon why others that were not his ſheep do not come, is becauſe they do not hear his Voice. Now that you may not miſtake me, though it be a whiſper, yet it is but a whiſper, and a hint, which the Soul often-times in it ſelf doth not ſo diſcern as to reflect upon it; but yet it is full enough to carry the Heart after Chriſt, and never to leave him. I uſe to compare it to the ſcent of a Blood-hound, when he is ſent to ſeek, though he finds not, yet having once had the ſcent he never leaves, but hunts up and down till he finds it; and though he knows not where it is, yet it is enough to carry him on. So the Soul, when it hath wound Jeſus Chriſt, as we may ſo ſpeak, this hint, this whiſper is enough to carry on to Chriſt, ſo as never to leave him, and that with ſome Encouragement, though it doth not riſe up to Aſſurance, and prevail over Doubtings: I diſtinguiſh it thus, Aſſurance is when the Spirit of God ſo ſpeaks to a Man that he ſpeaks as a Witneſs, when he comes in and evidenceth to a Man the truth of his Eſtate, and that Jeſus Chriſt is his; and when he ſpeaks as a Witneſs, he will ſpeak ſo loud as to prevail over all Temptations, and over all Doubts, or elſe he will loſe his End; for a Witneſs muſt ſo ſpeak as to put the thing out of doubt, or elſe he is no Witneſs. But now in this ſecret whiſper of Faith he doth not ſo, he doth not come then to ſpeak as a Witneſs, but he comes to ſpeak then as one that would work the Heart into Jeſus Chriſt, and carry on the Heart to Jeſus Chriſt, and in this caſe a ſecret whiſper (which he himſelf doth really back) is enough to carry on the Heart, though it is not enough to quel all Doubts and Temptations. Inſomuch now as when a Man is humbled, and ſees his Miſery, and the like, and when he is walking alone, or is in Prayer, he thinketh in himſelf, Well, I may find Mercy from God, Jeſus Chriſt may pardon me, *&c.* This he may take for his own thoughts, becauſe it doth not riſe to that height as when the Holy Ghoſt ſpeaks as a Witneſs, in ſuch a diſtinct manner from his own thoughts, as that he ſhould reſt ſatisfied in it. Nay, a Man is apt to take ſuch thoughts, and to fling them away, and diſcerns them not from other thoughts put into his Mind about other things; yet for all that, the Holy Ghoſt that puts them in, leaves them not, but carries them on in a way of Encouragement and Hopefulneſs, and never leaveth him till they have boil'd up either to the Viſion of Chriſt, or to the Aſſurance of Jeſus Chriſt's being his.

CHAP. II.

That the meer Aſſurance of the Object, or a general Aſſent to the Truth of the Promiſes, is not the Act of Faith juſtifying, but Application is neceſſary: This proved by ſeveral Reaſons.

AS I have explained the Nature of the Act of Faith in the Underſtanding, ſo now I will ſhew that true Juſtifying Faith includes more in it, or that it is not a bare general Aſſent to the Truth of the Promiſes, though never ſo ſpiritual; for ſtill in Scripture the Act of Faith that juſtifies is call'd *Believing on him*, ſo *Rom.* 4. 5. and every where almoſt we find it thus, *He that believes on him that juſtifies the ungodly*; it is not he that believes only that God will juſtifie the ungodly. It is an ancient received Maxime of Divines, *Aliud eſt credere Deum, & in Deum*; for to believe *on him* implys a Particular Application. Thoſe that are for general aſſent, urge thoſe Scriptures moſt, *Rom.* 10. 9. *If thou believe with thine heart that God raiſed up Chriſt from the dead, thou ſhalt be ſaved*; and that in 1 Joh. 5. 5. *He overcometh the world that believeth that Jeſus is the Son of God*; and ver. 10. *He that believeth not the Record God hath given of his Son, makes God a Lyar.* But it is obſervable, that in both places *Believing on him* (which is an Act of Application) is added, as that which makes this general aſſent a compleat Act of Faith: Thus *Rom.* 10. 11. he confirms his ſaying by the Scripture, (which withall interprets his meaning) *For the Scripture ſaith, he that believeth on him ſhall not be aſhamed*; and ſo in 1 *Joh.* 5. 10. *He that believeth on the Son of God*: He leaves it not therefore in a general aſſent. I ſhall now give the Reaſons of my Aſſertion.

Reaſon 1. Faith doth not conſiſt meerly in Aſſent, becauſe a Man in believing comes not in ſimply as a Witneſs to a Truth, for ſo the Angels do believe and teſtifie the Truth, and might be ſaid to have Faith juſtifying, *Rev.* 19. 10. They are ſaid to *have the Teſtimony of Jeſus*, they teſtifie that God is true in his Promiſes. But when Men believe, they come not in barely as Witneſſes to the New-Teſtament, but as *Legatees* for a Portion in it, they therefore reſt on it for themſelves, and ſo their Faith makes an Application of it. When ſome have reaſoned againſt general Aſſent to be Faith, in that the Devils believe, as *James* ſays, it hath been anſwered, that the Devils aſſent though it is operative to cauſe Terrour, yet it is not a Spiritual Aſſent and Sight of it, ſuch as a Believer in the general hath of the things he believes; and they ſay true, for there is a difference in a regenerate Man's believing there is a God, and it is another ſight than Devils have. But yet ſtill the Argument will hold, if fetcht from the good Angels, for they do in as ſpiritual a manner as the Saints believe the Truth of the Promiſes, and aſſent to their Goodneſs, and ſee the Excellencies of Chriſt, and adore them, and yet do not believe with a juſtifying Faith: And why? becauſe theſe Promiſes not concerning their Salvation, they truſt not in them, they come not in as *Legatees*, but as Witneſſes and Admirers. Now then if an act of general aſſent ſpiritual be common to them with Believers, ſurely God hath not put the act of juſtifying upon what is common to both, (when as it is in them, it juſtifies them not) but rather upon ſuch an act as is proper to Man, and not in them, and that is truſting, relying on the Promiſes, and on that Chriſt whom they believe to be the Son of God, for their Salvation.

Reaſon 2. Juſtifying Faith is ſeated in the whole Heart, as he ſaid in *Acts* 8. 37. *If thou believeſt with thy whole heart, thou ſhalt be ſaved*: Yea, and ſo it is in this, *Rom.* 10. 9. *If thou ſhalt beleive with thy heart, that God hath raiſed up Jeſus*, &c. Now if only a general aſſent (though never ſo ſpiritual) in the underſtanding (which is but one faculty in the Heart) were that act that juſtified, then the Will ſhould be excluded, which if Faith be with the whole Heart it is not. And now if the Will come in to put forth an act, then an Act of Application muſt be alſo added to that general aſſent, ſuch as indeed is to truſt in Chriſt, to caſt my ſelf on him, to wait upon him, which are all acts of the Will; tis true indeed that in the Underſtanding-part there is no other act of Faith required abſolutely unto Juſtification than a ſpiritual ſight of, and aſſent to the Truth and Goodneſs of the things believed: This is all God exacts of the Underſtanding, (for an aſſent or aſſurance that theſe things are mine is not of the eſſence of Faith) but there are acts of the Will beſides that go to make up Faith, therefore *Heb.* 11. 13. there are three things attributed to Faith: *Firſt*, A real ſight of the Promiſes; *They ſaw them.* *Secondly*, A Perſwaſion or Aſſurance of their Truth and Goodneſs; *They were perſwaded of them*; and theſe two make up a ſpiritual general aſſent in the Underſtanding. But then *Thirdly* is added their embracing them; *They embraced them*; which is an act of the Will, or an act of Application, ſo *Rom.* 4. 5. *To believe that God juſtifies the ungodly*, is the act of general aſſent, but to *Belive on him that juſtifies the ungodly*, is an act of Application; it is an act of the Will, reſting on him for a Man's own particular Salvation.

Reaſon 3. Yea, by this act of the Will is the Union on our parts compleated between Chriſt and us, and we are thereby made ultimately one with him. Now one main end of Faith is to make an Union with Chriſt on our Parts, and that as it is done without aſſurance that Chriſt is mine, ſo it is not chiefly made by a general Aſſent; and to the Union made on Chriſt's part, it is not neceſſary I ſhould then apprehend it when Chriſt firſt doth it, becauſe it is a ſecret Work done by his Spirit, who doth *Firſt apprehend us e're we apprehend him*; as he firſt loves us e're we love him, *Phil.* 3. 12. But for the making a real Union with him (ſo far as on our part it is made) it lyes not primarily in believing Chriſt is mine, or that Chriſt is, but in joining my ſelf to his Perſon, in the ſhooting in of my Will into him, in taking him, and conſenting to be his; to believe he is mine is indeed to apprehend that Union, and to believe ſpiritually he draws in the Heart to it, but to have my Will drawn to him, to reſt in him, to cleave to him as the Fountain of Life, *Deut.* 30. 20. 'tis that makes the real Union: As in Marriage, Conſent makes the Match, ſo the Conſent of the Will to have Chriſt as my Lord, King, Head, Husband, makes the union; for the main Subject by which we are united to Chriſt is the Will, for by the Will we cleave to thoſe things we apprehend good, and ſhoot our Souls into them. But if that which united on our parts were ſuch Apprehenſions whereby we perceive we are made one with Chriſt, it ſhould be in the Underſtanding moſt, and ſo that which makes the Union ſhould be *Aſſenſus de Deo*, a believing ſomething of God, not a cleaving to God, and that which I am united to ſhould mainly be a Propoſition. Indeed when I apprehend my ſelf united unto Chriſt, then my Will cleaves more to him, is drawn out more to him, as thoſe that are new married, when a Man can ſay, *I am my beloved's, and he is mine*; but he muſt be my Beloved afore. As he that luſts after a Woman commits Adultry, and ſo is made before God one fleſh with her, though not afore Men, ſo he whoſe Heart is taken with the Beauty of Chriſt, and cleaves to him, hangs on him, is united to him, for a Marriage-glance makes afore God a Union with Chriſt: Such acts of Faith make the Union, and therefore upon ſuch acts of Recumbency Chriſt ſheds Grace and Life into the Soul, having recourſe to him as the only fountain of Life; but when aſſurance comes, then a Man can plead this Union to fetch ſtrength from Chriſt by vertue of it, and ſo then a Man diſcerns the Connection between Chriſt and his Grace, how it flows from him, but it flow'd before.

CHAP. III.

What the Nature is of this Special Faith of Application. That beſides a Spiritual Faith or Wiſdom to know all other Divine Truths ſavingly, there is a Special Faith on Chriſt and God's Free Grace for Juſtification: Or, that God in Chriſt as a Saviour and Juſtifyer is the Object of that Special Faith which is juſtifying.

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2 Tim. III. 15.

That from a Child thou haſt known the Holy Scriptures, which are able to make thee wiſe unto Salvation, through Faith which is in Chriſt Jeſus.

IT is of Juſtifying or Saving Faith that I profeſs to Diſcourſe: It conſiſteth of two Words: 1. Juſtifying, or Saving. 2. Faith. And ſo it calls for two things to be handled by him that will handle it throughly, as diſtinct common place Heads. The *Firſt* is the Doctrine of Juſtification through Faith, as it is an act of God upon us, upon, or through our believing. And, *Secondly*, Part II. There is the Doctrine of the Nature of that Faith it ſelf, and which of theſe two a Man begins to handle firſt (we living under the Sun-ſhine of the Goſpel) it is not much material.

Under that Head of the Doctrine of Juſtification it ſelf by Faith, there are theſe things:

1. Whether upon a Man's Believing there is an act of Juſtification paſſeth from God, ſo as in a true ſenſe a Man may be ſaid to be then juſtified, ſo as not before? And how that this may ſtand with God's juſtifying of us with Chriſt when he roſe, and with God's juſtifying of us in Chriſt from everlaſting? or if you will, Whether that Faith be only for the manifeſtation of a Man's Juſtification to himſelf, or, it be not alſo for the alteration of a Man's Condition before God?

2. That nothing but Faith in Man is that Principle which God hath ordained to receive this Bleſſing, and Faith only, and Faith without Works.

3. Under this Head of Juſtification comes the treating alſo of this, How it is that Faith is ſaid to juſtifie, or how God looks at it, whether as an Habit, or an Act, or an Inſtrument, or a Condition, or what.

4. There are the Objects of this Faith, both Jeſus Chriſt as the matter of Juſtification, (which I have at large diſcours'd of in thoſe Treatiſes long ſince publiſhed to the World.) And, *Secondly*, There is *God*, *as juſtifying*, for the Soul *believes on him that juſtifieth the ungodly*: So that as Jeſus Chriſt is the Author, and Cauſe, andMatter of Juſtification in his Death, and Reſurrection, and Aſcenſion, and Interceſſion, *&c.* ſo God in his Grace and Mercy, and in all his Acts therein, is alſo the Object of Faith; and a glorious Juſtification it is, wherewith God juſtifies us: How great, how free, how unlimited is it, and ſuch as no ſins can hinder! A Juſtification total at once, and eternal for ever. Theſe things I have diſcourſed of before in the Firſt Part.

Now concerning Faith it ſelf, by which we are juſtified, (I taking it at preſent for granted that we are juſtified through Faith, which is the language of the Scripture) that which now we are to do, it is to make the Enquiry, What this Faith is?

The firſt thing in the general which I pitch upon towards the Enquiry, after the true Nature and Notion of Faith, is this, *That the Faith by which we are ſaved and juſtified is a Special Faith, pitched upon God's Free-grace, and Chriſt* as matter *of Juſtification to us as its ſpecial Object*; as you ſhall ſee out of this Scripture and many others alſo in the proof of it.

The proof of this great Truth I might have founded upon many Scriptures, as you ſhall ſee anon, but I did chooſe out this, becauſe it clearly diſtinguiſheth a ſpecial Faith from a general Faith, and diſtinctly puts the Buſineſs of Salvation upon that Special Faith. If you mark it here, he tells us, (*ver.* 16.) *That all Scripture is given by inſpiration, and is profitable for Doctrine*, &c. And that all the things revealed in the Scripture, be they what they will, are all of them able to make a Man wiſe unto Salvation, and ſo to beget in him *A Wiſdom*, which indeed is nothing elſe *but Faith*. Take it in the general Notion of Aſſent, what Prudence is to all Virtues, that Faith is to all Graces, it is Wiſdom to Salvation. But yet there is in it *a Special Faith*, without which all the Knowledge a Man hath, yea, all the Knowledge that is unto Salvation, would not be unto Salvation, were it not for this; and that is, (as the Text hath it) *Faith in Jeſus Chriſt, which is able to make thee wiſe unto Salvation*, (ſaith he) *through Faith which is in Jeſus Chriſt*. So that theſe Words which I have now read, they hold forth to us a twofold Faith or Wiſdom, as you may call it, for the Scripture calls Faith Wiſdom ſometimes, and Wiſdom Faith.

There is *Firſt* of all a *General Faith*, reſpecting all Divine Objects, which is here called Wiſdom, and *Wiſdom unto Salvation*; (in that ſenſe unto Salvation as Repentance is unto Salvation, and as other Graces are ſaid to be unto Salvation) which is a Belief and Knowledge of the Scriptures, and all things revealed in them, and a having a Man's Heart ſuitably affected with the things,

according

ccording to the Nature of them ; as to believe a God, and all the Attributes
f God, all the Promiſes, and all the Threatnings, or whatſoever elſe is con-
ained in the Book of God, which being taken by Faith into the Soul and
Heart of a Believer, makes him wiſe unto Salvation: This, I ſay, is properly cal-
ed general Faith. Faith (as I ſaid before) is often called by the Name of Wiſ-
dom in the Scripture, as in *Luk.* 1. 17. it is ſaid, that *John Baptiſt ſhould go*
efore him in the Spirit and Power of Elias, to turn the hearts of the Fathers
o the Children, and the diſobedient to the Wiſdom of the juſt; that is, he ſhould
ring them to the Faith of their Fathers, to the ſame Knowledge, joined with
Wiſdom, to the ſame Creed (for the Materials of it) which the Prophets and
Fathers held, and were ſaved by, and the Doctrine of which the *Jews* in thoſe
imes had generally corrupted. All theſe ſpiritual things are taken into the
Soul, and apprehended by ſuch a Principle of Wiſdom in Heavenly Affairs
s Humane Wiſdom ſerves to in Earthly Affairs; Faith is thereſore rightly call-
d Wiſdom, becauſe it ſuperadds unto Notional Knowledge in things ſpiritual,
s Wiſdom in Men ſuperadds unto Knowledge Notional in Worldly Buſineſſes.
That Knowledge which conſtitutes a Man a Wiſe Man, as ſuch, in worldly mat-
ers, beyond a Man ſimply knowing, is ſuch a degreee or kind of Knowledge as
ver and above the Notion affects and ſtrikes the Spirit of a Man to act accord-
ngly, and puts him on to practice; whereas the like knowledge in others (tho'
t may be more clear and diſtinct for the Notion) is overly, and affects not
he Man, nor is ſtrong enough to overcome his affections to the contrary.
Now look what difference there is in this twofold Knowledge about Temporal
Things, the like there is as to Spiritual, there is an Enlightning of the Holy
Ghoſt, which clears up the Notion of all things Spiritual to be known, unto
which Faith is a farther Special Gift, ſuperadded to affect and ſtrike the Heart
with them, as the Gift of Wiſdom added to Knowledge uſeth to affect in out-
ward affairs. Take then Faith as it hath thus all the Scriptures, and all in them
or its Object, and as it thus ſtrongly makes an Impreſſion on the Heart to act ac-
cordingly, and it is a Wiſdom unto Salvation.

But yet *Secondly*, There is a Peculiar, or a Special Faith, without which the
ther is not, nor would be of its ſelf alone effectual unto Salvation, and that
ou ſee is Faith in *Jeſus Chriſt*, a Faith of the Promiſe of Grace and Salvation
n and thorough Jeſus Chriſt, as it is ſeveral ways expreſt in the New Teſta-
ment.

Now you ſee the Apoſtle doth not only hold forth this Diſtinction, but he
doth withall ſhew, that all the Faith, and Knowledge, and Wiſdom we have,
though never ſo ſpiritual, (for even of ſuch he ſpeaks) will not *make us wiſe*
unto Salvation, but only *through Faith which is in Jeſus Chriſt.*

So that the Obſervation to the Scope in hand which I raiſe out of theſe
Words, and purpoſe to diſcourſe of, is this, *That that Faith which doth ſave,*
(the other may be unto Salvation, as all Graces are) *that which truly ſaveth*
and putteth me into the ſtate of Salvation, or upon which I am put into that ſtate,
is a ſpecial Faith, which here is ſaid to have Jeſus Chriſt for its Object, or (which
is all one) *that hath the Grace of God in Chriſt to rely upon.* Faith on the Promiſes of
Salvation and Juſtification thorough Chriſt, and thorough the Free-grace of
God in him, is that ſpecial Faith without which all the true Wiſdom, the ſpi-
ritual Wiſdom, ſpiritual Faith, believing all things elſe whatſoever, would not
otherwiſe be unto Salvation. This, I ſay, is clearly the Scope of the Words, that
beſides that Faith whereby we believe, and believe ſpiritually (yea, and unto
Salvation too) all the things revealed in the Word of God, there is a Special
Faith by which we are ſaved, and by means of which all the reſt of our Faith
in all other things is Wiſdom unto Salvation; *Is able to make thee wiſe unto Sal-*
vation, (ſaith he) *through the Faith which is in Jeſus Chriſt.*

Now in the Opening and Treating of this Point I ſhall do theſe things:

1. Give you ſome Explication of it.
2. I ſhall deliver ſome Conceſſions, ſome things that may and muſt be yielded unto, and granted, concerning this general Faith, and the difference between it and ſpecial Faith.
3. I ſhall offer ſome Proofs of Scripture for to make the Point good.

Part II. 4. I ſhall urge ſome Reaſons, why that God hath not ordained to ſave any Man by the moſt ſpiritual Faith of all things in the Word. If a Man could be ſuppoſed to have it without this other ſpecial Faith of Application; if a Man, I ſay, did believe all the Scriptures, and all things in them, and that with an affection anſwerable, and ſuitable to ſuch Objects themſelves thereon reveal'd, yet that Man would never be ſaved without a ſpecial Faith, which hath *Jeſus Chriſt* and the *Grace of God* in him for its *Object*.

You ſhall find in your Proteſtant Writers a great deal to do about this Faith; I would open to you that which I concieve to be the Nature of it, and the ſence wherein I would preſs it upon you. And,

1. To begin with the Explication of it: I do not call it a Special Faith, becauſe it hath a ſpecial Root and Principle, created on purpoſe in the Hearts of Men to be the Root of it, ſo as that that general Faith we ſpeak of ſhould have one Root, and this ſpecial Faith another: No, but the ſame Faith, for the Root and Principle of it, in the Spirits of Men, whereby I believe all things elſe in the Word of God, the Power of God, the Juſtice of God, or whatever elſe; that Wiſdom whereby a Man knows ſavingly all things in the Scripture, all Truths whatſoever, and the goodneſs of them; that Faith whereby I truly and ſpiritually believe that there is a God, is alſo the Root of that Faith whereby I am poſſeſt of Salvation, or whereby I am juſtified; with the ſame Principle of Faith whereby I believe all things elſe unto Salvation, with the ſame Principle alſo I believe on Jeſus Chriſt, and on God as juſtifying. It is clearly the Scope of *Heb.* 11. I will not ſtand now to open it: You know the ordinary Scope that is given, it was the ſame Eye by which the *Iſraelites* beheld all the things in the Wilderneſs, and wherewith they did behold alſo the Brazen Serpent, and yet notwithſtanding they were cured by beholding the Brazen Serpent, and by nothing elſe. I confeſs this Similitude will not in all things hold, but yet it is that by which it is illuſtrated; I only ſpeak now by way of clearing of this Term, Special Faith, and not by way of Confirmation: *Abraham* by the ſame Faith whereby he did believe in the promiſed Meſſias, *In the Seed in whom all the Nations of the Earth ſhall be bleſſed*, (Rom. 4. 21.) by the ſame Faith he is ſaid to have believed the Power of God, that he was able to give him a Child.

Secondly, It is not called Special in this ſence, that only a Faith on Chriſt, and on Gods Free-grace, is proper to the Elect, but that Wicked Men and Devils, and Men that ſhall be damned, may have a true general Faith upon all Objects elſe whatſoever: It is not, I ſay, meant in that ſenſe neither, it is not meant ſubjectively ſpecial; there are they who ſay, that as for the belief of all things in the general in the Word of God, that is common to Devils, becauſe in *James* it is ſaid, *They believe there is a God, and tremble*, Jam. 2. 19. But ſay they, to have a ſpecial Faith to believe in Jeſus Chriſt, this is proper to the Elect: But it is evident, that in every man that ſhall be ſaved, the Faith whereby he believeth all things in the Word of God is a new kind of Faith, and all things become new to him. The ſpiritual man judgeth all things ſpiritually, knoweth them ſpiritually, and ſo believeth them ſpiritually, as you have it in 1 *Cor.* 2. 14, 15. And as the Devils know there is a God, and believe that, ſo they know and believe that Jeſus Chriſt is a Saviour, *Mar.* 1. 24. *I know who thou art*, (ſaith the Devil) *even the Holy One of God*; yet he did not know this ſpiritually, as a true Believer.

Thirdly, It is not called Special, in reſpect of any ſpecial act that is proper to it, and it alone, that is not the ſpecialneſs neither which I intend: Some by Special Faith mean that ſpecial act of Aſſurance of a Man's Salvation, and make that to juſtifie. The Truth is, there are many Proteſtant Writers, and Holy and Godly Men, that have in all their Oppoſitions againſt the Papiſts urged a ſpecial Faith in this ſenſe. But not to inſiſt on a long Confutation, the Faith of the Apoſtles at firſt was not a Faith of Aſſurance; *They believed, that they might be juſtified*, Gal. 2. 16. Others by Special Faith underſtand that other act of Truſt or Confidence, and going out of a Man's ſelf, and they ſay, that therein lyes this ſame ſpecialneſs of Faith: Now I grant indeed, that an act of Truſt, and Confidence, and Reliance, is required to Faith, it is that which I would rather call the act of Particular Application, as hereafter may be ſhewn: And they contend for this as that ſpecial Faith, in Oppoſition to thoſe which hold that the General Faith, the belief of the things themſelves, as that Chriſt is the Son of God, and the Saviour of the World, and that God juſtifies the ungodly, being ſpiritually believed, is that act upon which God juſtifies us. But I would not make the ſpecialneſs of Faith to lye in reſpect of any act which this Faith hath proper to it, ſince there are none ſuch, but what we find common to our Faith on other Objects: For if it be ſaid, that the act of ſaving Faith is a *Truſting* upon this Object, *viz.* the Grace of God, for Salvation; why this act of Truſting is not proper and peculiar only to Faith juſtifying, nor hath only the Grace of God juſtifying for its Object, but it is common to this Faith to pitch upon other Attributes of God: I rely upon God for all ſpiritual things elſe beſides Salvation and Juſtification, I rely upon him for his Spirit; I go out unto Chriſt for Holineſs, and Strength againſt Sin, and for Duty; I rely on him, and truſt on him, and come unto him for Temporal Things; I truſt him for to ſanctifie me; in a word, all the Promiſes of good things are the Object of that act of Truſt on God. The like may be ſaid of Aſſurance, I may have aſſurance from God of other things as well as of my Juſtification: So as ſpecial Faith, whereby we are ſaved or juſtified, which the Apoſtle here ſpeaks of, is not ſo called, becauſe it hath a peculiar act appropriated to it.

Fourthly and *Laſtly* therefore, That I call (and I think it ought to be called, and only ought to be called ſo) a Special Faith, whereby we are juſtified, which hath 1. An Eminent Special Object, proper and peculiar, appropriated to it; which hath 2. A Special Aim. And, 3. Which hath a Special Effect, or a Special Conſequent rather, or if you will Concomitant, or that which doth accompany it.

Firſt, I ſay, It is to be called Special Faith, in reſpect that God hath framed on purpoſe a peculiar and ſpecial Object for it: Whether the act be believing the thing or object it ſelf, in the truth and goodneſs of it, or relying upon it, or call it what you will for the act of it, now that is clear in the Text to be *Faith in Jeſus Chriſt*. Look over all the Scriptures, and all the Divine and Spiritual Truths in them, the belief of thoſe things is not Special Faith, though they may ſanctifie the Heart, though the Heart may be anſwerably affected thereto, *Till it come to Faith in Jeſus Chriſt*, or to truſt in the ſpecial *Mercy and Grace in God for pardon and juſtification*: I will put both theſe together: It is either, I ſay, the Free-grace of God, who is our Juſtifyer, (for God as juſtifying is as much the Object of Faith as Chriſt himſelf, and more) which is the Object of this Special Faith, or elſe Jeſus Chriſt and his Righteouſneſs, as the matter of our Juſtification and Salvation, and Faith as it reſpects theſe two as they are Objects, and that for Juſtification, that I call, I ſay, Special Faith. I will not ſtand much to ſhew you, as I might do, that what in the Old Teſtament is called truſting in the Mercy of God, and believing on the Mercy of God, that in the New is called believing on Chriſt, and how that both come to one. If therefore you will have the Language of the New Teſtament, the ſpecial act of juſtifying Faith is to believe upon God as juſtifying, *To believe on him that juſtifieth the ungodly*, ſo *Rom.* 4. 14. and to believe on the Righteouſneſs, or on the Blood and Satisfaction of Chriſt, or on Jeſus Chriſt as for Righteouſneſs; ſo the Text ſpeaks here, *Thorough Faith in Jeſus Chriſt*. Theſe two make up the ſpecial Object of Faith.

And *Secondly*, The believing theſe, and on theſe, as for Salvation, and having that ſpecial aim and intent, ſo conſidered alſo, is called, and ought to be called Special Faith. It is not coming unto God, or to Chriſt, for any thing elſe temporal and ſpiritual, but as coming for Salvation and Pardon of Sin, *Believing that a Man may be juſtified*, as it is expreſt *Gal.* 2. 16. This, I ſay, is the peculiar aim of Special Faith, and in that reſpect it ought to be called ſpecial, as it comes to God for Juſtification.

And therefore *Thirdly*, There is a ſpecial Conſequent, or Concomitant, which doth accompany or follow upon it, and that is, it doth in a ſpecial manner juſtifie and ſave a Man, which no Faith elſe, though never ſo ſpiritual, upon any other Object is ſaid to do: In *Rom.* 3. and in *Rom.* 4. this is clearly made out; the Apoſtle ſpeaks there, as you all know, of Faith as it doth juſtifie, and that

Faith alone juſtifies without Works; and as Faith doth thus juſtifie, what doth he make there to be the Object of it? *Firſt, Jeſus*; ſo *Chap.* 3. 22. *The Righteouſneſs of God*, (ſaith he) *which is by the Faith of Jeſus unto all, and upon all them that do believe*; Namely, on Jeſus: And *ver.* 26. *He* is ſaid to be *the Juſtifier of him which believeth in Jeſus*: And *ver.* 28. he *concludeth*, that by *ſuch a Faith*, and no other, a Man is juſtified. And as he makes Jeſus thus to be the Object of it, ſo God as juſtifying too, ſo *Chap.* 4 *v.* 5. *To him that worketh not, but believeth on him that juſtifieth the ungodly*; Namely, on God, who is the Juſtifier, whoſe Righteouſneſs it is; and ſo call'd, becauſe he is the Beſtower, the Imputer of that Righteouſneſs, as you may read in the 21*ſt.* & 22*d.* *Verſes* of the 3*d.* Chapter; *The Righteouſneſs of God which is by the Faith of Jeſus*, (ſaith he) *whom God hath ſet forth* (ver. 25.) *to be a propitiation thorough Faith in his Blood, to declare his righteouſneſs*, &c. And therefore this Denomination of Special Faith (ſay I) it ought to have from theſe three things: 1. Becauſe it hath a ſpecial Object made and appointed for it, *viz. The grace of God juſtifying and ſaving*, and our *Lord and Saviour Jeſus Chriſt*, and his *Righteouſneſs* the matter of our Salvation and Juſtification. And, 2. In reſpect of the Aim the Heart hath in believing, that it comes to theſe as for Salvation and Juſtification. And, 3. That upon thus coming God is ſaid to juſtifie, as Faith genuinely and ſpiritually pitcheth on theſe Objects: You have all theſe in that one place, *Gal.* 2. 16. *Knowing this, that a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law; for by the Works of the Law ſhall no fleſh be juſtified.* Here is *Firſt*, you ſee, Faith deſcribed by a ſpecial Object, and therefore called *The Faith of Jeſus Chriſt*, the *Faith in Jeſus Chriſt*, and again, the *Faith of Chriſt*; it is three times ſo mentioned, in relation to this ſpecial peculiar Object, ſo that the Faith which juſtifies us is a Special Faith in reſpect of the Object. *Secondly*, It is a Faith which hath a peculiar Aim, which believeth in Jeſus that the Soul may be juſtified; *We believed in Jeſus, that we might be juſtified*, ſaith he: To come to Jeſus Chriſt for any thing elſe then for Salvation, and for Juſtification, is not a ſpecial Faith. And then *Thirdly*, There is a ſpecial Concomitant, or that which doth accompany it, a ſpecial Effect, or call it what you will, and that is, that we are juſtified though not by the act of believing, yet upon believing, which is evident by this, for how elſe did they believe *That they might be juſtified?* And it follows after, *By the Works of the Law ſhall no fleſh be juſtified*; but oppoſitely by and upon believing a Man is. And it is this Special Relation to its Object which makes this Faith (to ſpeak in the Scripture Language, and if you will you may call it by that Name inſtead of Special Faith) to be called *Precious Faith*: What is it that makes it ſo more precious than the belief of all things elſe whatſoever? either of the Truth, or Power or Faithfulneſs of God, or be the thing what it will be, what is it that makes it excel all ſuch Faith of any kind? It is the Object of it; ſo you have it in 2 *Pet.* 1. 1. He writes to them (becauſe none elſe are true Chriſtians) *That have obtained like precious Faith with us*: We tranſlate it thorough the Righteouſneſs, it is ἐν, in, or on the Righteouſneſs of God, and our Saviour Jeſus Chriſt; Faith as it is pitched upon this as its ſpecial Object, hath a ſpecial Excellency, and is precious Faith; and in this reſpect every Man's Faith is as precious as that of the Apoſtles themſelves was, though they might excel in degree, yet its preciouſneſs is not from its own degree of acting, but from the Object that it is pitched upon, even becauſe it is Faith in God, and in our Saviour Jeſus Chriſt.

And let me add this too, it is not only Special as we ſay of Remedies of a Diſeaſe, that there are many Remedies for ſuch a Diſeaſe, Oh, but this is a ſpecial one, not only a Soveraign one above all the reſt, but it is the only ſpecial Remedy; for Faith only as it is pitcht upon the Righteouſneſs of Chriſt, and the Free-grace of God in him, ſo it only juſtifieth.

So now I have expreſſed to you by way of Explication what I mean by Special Faith, in that ſenſe wherein it doth differ from ſome who would have it called Special in other reſpects: Now the Conſideration of this point is of exceeding great moment, both to direct your Hearts what Faith eſpecially continually to exerciſe, as will appear in the uſe of it, and alſo eſpecially to clear the Doctrine of Saving Juſtifying Faith. The Papiſts and Popiſh Spirits, what have they done? they ſay that there is a General Faith; that is, that Faith which a Man hath of all the Scriptures, and the Things revealed in them, which they call *Fides Catholica*, Catholique Faith, and this they affirm to be the Faith that juſtifies: They ſay, That Faith ſaveth and juſtifieth, or God doth ſave and juſtifie me upon my believing that he is true, that he is Omniſcient, that he is All-powerful, as well as upon believing on his Grace and Mercy, and upon God as juſtifying: They ſay, That Faith doth juſtifie and ſave as well when it looks to the Law, when it believes that God created the World, when it doth believe the firſt *Adam*, as well as when it believes the Second *Adam*: They ſay, That to believe truly the Juſtice of God condemning, is ſaving and juſtifying Faith, as well as to believe the Mercy and Grace of God pardoning and ſaving. The Truth is, according to their Doctrine, to believe the Devil to be an Accuſer, is a part of Juſtifying Faith, as truly as to believe that Chriſt is an Interceſſor and a Saviour; to believe that of *Moſes*, *That curſed is every one that continueth not in all that is written in the Book of the Law to do it*, is part of Juſtifying Faith, as truly as to believe that Jeſus Chriſt was made a Curſe; and indeed to hold this, is conſonant to all their Principles: For how do they aſſert that Faith juſtifies? Say they, Faith doth not juſtifie us in relation to its Object, but either as it is a Diſpoſition, and ſo to believe the Threatnings of the Law, diſpoſeth, ſay they, to Faith, or elſe it juſtifies as all other Graces do: Now Love to Man they ſay juſtifieth, as well as Love to God: So the belief of all the Stories in the Bible, they ſay, that juſtifies a Man, as well as to believe in God that juſtifies, or in Jeſus Chriſt that dyed. It agrees, I ſay, with the Principles of their Doctrine, they make all to be parts of Righteouſneſs alike; the whole Wiſdom whereby *Timothy* did know the Scriptures (as they ſay) ſaved him, as well as Faith in Jeſus Chriſt; whereas here the Text is clear, that all the other were made Wiſdom to him unto Salvation, but *Through Faith which is in Chriſt Jeſus*; that had he known all the reſt never ſo much, or never ſo ſpiritually, they would not have ſaved him, had he not had Special Faith in Jeſus Chriſt. In a word, That Faith that ſanctifies alſo juſtifies with them: Now the belief of all things in the Scripture is a means of ſanctifying, (as muſt be acknowledged) but that which doth juſtifie us is a Special Faith, pitcht upon the Grace of God juſtifying, and upon our Lord Jeſus Chriſt. So much now for the Explication of this Thing.

I come next, for the further Explication of it, to ſome Conceſſions, as I call them, or Grants, ſome Things that may and muſt be yielded to, as concerning Faith upon theſe Objects.

1. That all other ſpiritual Faith, pitched upon any other Object beſides God as juſtifying, and Chriſt as for Righteouſneſs and Salvation, is a ſaving Faith in a large ſenſe. I ſay, that Spiritual Faith which hath all the Scriptures, and all things in the Scriptures for its Object, may be called a ſaving Faith in this ſenſe, that it is unto Salvation; ſo the Text is clear, *The Scriptures, they are able to make thee wiſe unto Salvation.* All things delivered in the Scriptures being believed, the Faith and the belief of them is unto Salvation, it tends unto Salvation; but how? As all things elſe are ſaid to be unto Salvation that are true Graces in a Man, ſo it is called Repentance unto Salvation, Repentance unto Life: Unto Life it's true, without which God ſaveth no Man, and which are in order to it; but Special Faith pitcht upon Jeſus Chriſt, and upon the Grace of God, is ſaving in a higher ſenſe than ſo; for if you mark it, thoſe other are ſaid to be unto Salvation, only becauſe and by reaſon of Special Faith; they would not be unto Salvation, but only becauſe joined with, or ſubſervient to, or ſpringing from Faith in Jeſus Chriſt: *They are able to make thee wiſe unto Salvation*, (ſaith he) *through Faith which is in Jeſus Chriſt.* It is called Wiſdom unto Salvation, but yet in a more peculiar manner this Special Faith is the Faith which ſaveth us; for the other is called only Wiſdom unto Salvation, even thorough this Faith. Now if that the other be unto Salvation, as thorough the Faith in Jeſus Chriſt, then the Faith in Jeſus Chriſt muſt be in a ſpecial man-

In *Eph.* 2. 8. in the 1*ſt*. Vol. of his Works.

ner ſaving: Now how is that in a ſpecial manner ſaving, but becauſe there is nothing elſe in Man that doth receive Salvation, and the right to Salvation, as I have ſhewn elſewhere? All other General Faith, that is, Faith upon all other things elſe ſpiritually and truly apprehended, is a Wiſdom unto Salvation, but it is not peculiarly ſaid to be ſaving, or to be that which ſaveth us; we are only ſaved thorough Faith on Chriſt and his Righteouſneſs. To clear by the way likewiſe another thing, you ſhall find that the Apoſtle doth apply that place (*Hab.* 2. 4. *The juſt ſhall live by Faith*) both unto that Special Faith in Man which lays hold on the Righteouſneſs of Chriſt for Juſtification and Salvation, and likewiſe to that General Faith, whereby we believe all things elſe in the Word of God: He applyes it firſt unto Juſtifying Faith clearly in *Rom.* 1. 17. where ſpeaking of the Goſpel, he ſaith, *It is the power of God unto Salvation, to every one that believeth, for* (ſaith he) *therein is the Righteouſneſs of God revealed from faith to faith, as it is written, the juſt ſhall live by faith.* Now in *Heb.* 10. 38. he likewiſe ſaith, *The juſt ſhall live by Faith*; but the Faith he there means is a General Faith, as believing that there is a God, and all ſpiritual Objects elſe, as he opens it throughout that Chapter, which in the General Notion of it he calls *The Subſtance of things hoped for, and the Evidence of things not ſeen*, in the following Chapter *Heb.* 11. 1. So that I ſay, in a large ſenſe, it may be ſaid that all Graces as well as this are unto Salvation. In a large ſenſe we may be ſaid to live by that general Faith, (as I may ſo call it) to live by the belief of any thing elſe in the Word of God, with affections ſuited to that Knowledge, and that Faith. It helps us to mortifie Luſts, it helps us to quicken many Graces in us; whatſoever God ſanctifies us by, that Faith takes it in, and ſo in a ſenſe it may be called a Life of Faith; in Temporal Temptations it upholds us by many Temporal Promiſes, a thouſand Conſiderations there are in the Word which are not the Objects of Special Faith; but now the Faith by which we live the Life of Juſtification and of Salvation, the Faith by which we live in God's ſight (as the Scriptures Expreſſion is) is only a ſpecial Faith, which in *Rom.* 5. 18. is called Juſtification of Life; and indeed this very Diſtinction and Difference doth ſalve a great Objection of the Papiſts, and doth reconcile thoſe two places *Rom.* 1. 17. and the whole Eleventh Chapter of the *Hebrews*.

2. The *Second* Conceſſion, or Grant, or Caution, (call it what you will) which alſo is a great Truth) is this, that it is the ſame Principle of Faith by which we believe all things in the Scripture thus ſavingly, and unto Salvation, and by which we believe on Jeſus Chriſt too: It is the ſame Principle, or Seed, or Habit of Faith, by which we believe that Chriſt is the Son of God, and by which we believe on him for Righteouſneſs; it is the ſame Principle of Faith by which we believe that God is, (as the Apoſtle ſaith *Heb.* 11. 6.) and by which we believe on him for Juſtification. You have an inſtance in *Abraham*, by the ſame Faith whereby he believed, and looked at the promiſed Meſſiah, in whom all the Nations of the Earth ſhould be bleſſed, whereby he was juſtified, and which was accounted unto him for Righteouſneſs; by the ſame Faith he believed the Power of God, *That God was able*, as the Expreſſion is in *Rom.* 4. 21. And this anſwers another Objection alſo, a great one, which is uſed to be made; for, ſay they, ſaving Faith is commended to us in the Scripture by other acts than by the act of juſtifying, it is ſaid to overcome Kingdoms in *Heb.* 11. 33. and to have done all thoſe great acts which were done in the Old Teſtament, which yet were not acts of juſtifying Faith; and the Apoſtle doth make juſtifying Faith, and the Faith that did all thoſe great acts, to proceed from one and the ſame Root. We anſwer, indeed it is true, that juſtifying Faith is commended to us by other acts which it hath done, beſides that of ſaving Men; and the Apoſtles Scope in *Heb.* 11. is to ſet out that Faith whereby we are juſtified, by all things elſe which it doth, thereby to commend it the more as juſtifying us, as indeed it muſt needs do. Juſt as the Scripture doth, it ſets out Jeſus Chriſt not only as a Saviour, but it ſets him out alſo in a World of Excelencies elſe, as that in him and by him all things were created alſo, and that he is the Judge of all the World, and of all Mankind, that he is the Head of all Principalities and Powers, of all

the Angels, and by a thouſand Excellencies beſides, and all theſe are to commend him ſo much the more to us as a Saviour: So the Apoſtle ſets out Faith in this *Heb.* 11. (and you ſhall find it likewiſe in other Scriptures) that the Faith that juſtifies us is ſaid to do a World of Exploits for us beſides juſtifying. But yet it doth not juſtifie us as doing any of thoſe things; as Chriſt he doth not ſave us as he is a Head of all Principalities and Powers, or as all things were created in him, and by him, but he ſaves us as dying upon the Croſs, only it is the ſame Saviour that doth the one and the other, and therein lies his Excellency. So it is here as to Faith, and that anſwers what the Apoſtle's Scope is in that *Heb.* 11. It is not ſo much to treat of Faith as juſtifying, as to ſhew forth the Excellency of that Faith which doth juſtifie in other things, which it continually doth for them it juſtifies.

3. There is this alſo to be granted, That Special Faith it is not true in any Man, and therefore ſaveth no Man, if joined with Unbelief, and deny all of many other things beſides believing on Chriſt for Righteouſneſs. There are, I ſay, many things, which if a Man ſhould deny, and not believe, beſides believing on Chriſt and on God that juſtifieth, he would not be ſaved, nor could he believe ſavingly with this Special Faith I now mention, unleſs he believed them: In 2 *Tim.* 2. 18. the Apoſtle ſaith, that denying of the Reſurrection *did overthrow the Faith of ſome; for*, ſaith he in 1 *Cor.* 15. 13. *If there be no Reſurrection, then is Chriſt not riſen, and if Chriſt be not riſen, then is our preaching vain, and your Faith is alſo vain, and ye are yet in your Sins*, and ſo you overturn the Faith in Chriſt for the pardon of ſin: So that now a Man cannot have a right ſaving juſtifying Faith upon God as juſtifying, or upon the Righteouſneſs of Chriſt, if he deny many other things. There are thoſe that ſay they believe on Chriſt as a Saviour, believe on him as an Interceſſor and Mediator, and yet notwithſtanding deny him to be God: Now although we are not ſaved by believing that Jeſus Chriſt is God, but by believing on his Righteouſneſs, and on his Satisfaction and Obedience, as the Scripture expreſſeth it, yet notwithſtanding we cannot ſavingly believe the one if we deny the other. And the Truth is, thoſe that deny Jeſus Chriſt to be God, they do clearly (be they who they will be) take away the Goſpel, and the Foundation thereof, and the Satisfaction of the Wrath of God for ſin made by Jeſus Chriſt, which the Goſpel holds forth, and which is the Object of our Faith. That place in 2 *Pet.* 1. 1. which I quoted before to another purpoſe, is a place that affordeth abundance in it to the preſent purpoſe; *To them* (ſaith he) *that have obtained like precious Faith with us, in, or on the Righteouſneſs of God and our Saviour Jeſus Chriſt*: Here you ſee he deſcribeth the Faith of the Primitive Chriſtians, that ſpecial peculiar Faith (which yet was common to all them that were true Believers) it was upon the Righteouſneſs of our God and our Saviour Jeſus Chriſt. Now here is the Queſtion, Whether that our God, and our Saviour, be two diſtinct Perſons, or whether it be meant only of Jeſus Chriſt? for in the Original it is, and ſo *Beza* reads it, Our God, and our Saviour Jeſus Chriſt. To decide this, it is clearly meant one Perſon, *viz.* Chriſt. For, *Firſt*, The Article τοῦ clearly carries it; it is not ſaid twice, as it would have been if two Perſons had been intended; it is not ſaid of our God, and of our Saviour Jeſus Chriſt, but of our God and our Saviour Jeſus Chriſt. And then *Secondly*, You ſhall find that this is the ſtile of the New Teſtament, That when it ſpeaks of God the Father, he is called God and the Father, and when it ſpeaks of Chriſt, he is called God and our Saviour: As for Example, ſpeaking of God the Father in *Eph.* 1. 3. ſaith he, *the God and Father*; God and Father there are one perſon, and he ſpeaks not of two, but of one; for (which alſo confirms the firſt Reaſon) the Article ὁ it is put before God, but not before Father, it is not the God, and the Father, but the God and Father, ſpeaking of one; the like you have in 1 *Cor.* 15. 24. and in *Col.* 2. 2. This (I ſay) is the proper ſtyle of the New Teſtament concerning God the Father. Anſwerably, when the Scripture ſpeaks of Jeſus Chriſt, he is called God and our Saviour; ſo you have it expreſly in *Tit.* 2. 13. *Looking for the appearing of the great God and our Saviour Jeſus Chriſt*: As by God and the Father is meant God the Father, ſo by God and our Saviour is meant Jeſus Chriſt. Here now is the Faith, the Common Faith of the Primitive Chriſtians, it is Faith on the Righteouſneſs of him who

Part II. is our God, and our Saviour, and Men can never truly believe upon his Righteouſneſs unto Salvation, unleſs they believe that he is a God as well as a Saviour, for he had never elſe been a Saviour had he not been God, and his Righteouſneſs had never been the Righteouſneſs of a Saviour had it not been the Righteouſneſs of God; and therefore to deny him to be God, is to deny his Satisfaction, and he that denies the one denies the other; *Denying the Lord that bought them*, ſaith he in 2 *Pet*. 2. 1. Now then though Special Faith hath for its Object Jeſus Chriſt as a Saviour, and his Righteouſneſs as that of a Saviour, yet a Man muſt believe other things too concerning Jeſus Chriſt, as here he muſt believe that he is God alſo. There are many other things a Man muſt believe, and believe them ſtrongly too, which fall under the nature of General Faith, which yet are neceſſary to Special Faith, ſo that he who denies them cannot have true Special Faith. Take away Chriſt as being God, and you even take away the Saviour too, for they go both together, and accordingly it was the general Faith of all thoſe Primitive Chriſtians to believe in the Righteouſneſs of Jeſus Chriſt as God, and as our Saviour.

4. The *Fourth* Conceſſion or Grant which I ſhall mention (which though it ſeems to be all one with the other before, yet hath a Difference) is this, That to this Special Faith on Chriſt, and on the Grace of God, there is the Faith of other things requiſite, either implicitely or explicitely. It is not only that he who denys ſome things which are believed with a general Faith cannot have a true Special Faith, ſince the denial of the one cannot ſtand with the truth of the other, (which was the meaning of the foregoing Conceſſion) but that unleſs a man believe many things, which yet are but the objects of a General Faith, either implicitely, or explicitely, he can never come to have true Special Faith: We may ſee this in the inſtance of the Eunuch in the Confeſſion of his Faith, *Acts* 8. 37. He ſays no more, but that he believed *Jeſus to be the Son of God*, but yet withall his Faith was pitch'd upon Chriſt as a Saviour dying for ſinners; for the occaſion of his believing was *Philip*'s interpreting to him the 53*d*. Chapter of *Iſaiah*, which openly mentions Chriſt's being wounded for our ſins; and the Eunuch adds in his Confeſſion, that he believed Jeſus to be that Perſon who was intended, and he believed too that this Perſon was the Son of God, as that which alone made his Death and offering himſelf for ſinners ſatisfactory unto God, for he accordingly deſires to be baptized for remiſſion of ſins as obtain'd by Chriſt: His believing him to be the Son of God is indeed only mention'd, becauſe this was the great thing neceſſary in order to his believing on him as a Saviour, but yet this laſt is as ſtrongly implied and intended. To the ſame purpoſe we have another Scripture, *Heb*. 11. 6. *He that cometh to God muſt believe that he is, and that he is a Rewarder of them that diligently ſeek him*: He that cometh to God is he that cometh to believe on him, cometh to him for Salvation, for Faith is often ſo expreſt, tho' Special Faith lies in coming to God for Mercy, believing upon his Grace, believing on him that juſtifieth the ungodly, yet a Man muſt believe firſt that God is, and that ſpiritually, and he muſt be wiſe in that Point ſavingly too; a Man muſt believe alſo that God is juſt, and the Juſtifier of him that believeth in Jeſus; that he is true and faithful in his Promiſes, therefore a Man is ſaid when he believeth to ſet to his Seal that God is true: Yet, to believe the Truth of God, to believe the Juſtice of God, to believe that God is, all theſe belong to general Faith, to the ſame Faith wherewith I believe a thouſand things elſe in the Scripture. Only let me ſay this, it is not neceſſary that a Man ſhould believe all theſe explicitely, that is, in diſtinct Propoſitions, eſpecially not in a Method and Order, firſt this, and then that; as to ſay, firſt I came to believe that God was, and then I came to believe that God was true: But when God comes to reveal himſelf as a Juſtifier, then, as when the Sun in one Beam ſheweth the whole Sun to the Eye, ſo it is here, that often at once when God reveals himſelf as a Juſtifier of the ungodly, to be believed on, he alſo with that Beam enlightens the Soul with the Knowledge of what other Perfections are in him, which may conduce to repreſent him to us as a Juſtifier of the Ungodly. To illuſtrate this by the Inſtance of *Adam*'s firſt ſin, as in that there were many ſins concurred, but that one ſin which the Scripture reckoneth, that one Diſobedience by which we all fell, was, Eating the forbidden fruit; ſo it is here, tho' there

are many Acts of believing, yet the one Act which juſtifies is that which regards Chriſt, and his Blood and Righteouſneſs. When *Abraham* was to believe in the promiſed Meſſiah, in the promiſed Seed, *In whom all the Nations of the Earth ſhould be bleſſed*, he believed in the power of God too, as I ſaid even now out of *Rom.* 4. 21. and it was abſolutely neceſſary for him ſo to do; for he knew, according to the Promiſe, that the Meſſiah could not come unleſs he had *Iſaac*. Now though his Faith looked at Chriſt eſpecially, yet to ſupport this Faith that the Meſſiah ſhould come, he believed in the Power of God to give him *Iſaac*; his Special Faith was ſupported by his belief on the Power of God, and yet his belief on the Power of God, that God was able to do thus and thus, was not that which juſtified him, for it was but a general Faith, and yet I ſay it ſupported his Special Faith. You have the like in *Heb.* 11. 19. when he thought to offer up *Iſaac*, his Eye was then upon Chriſt, whom God would raiſe from the dead, but yet he believed that God was able to raiſe up *Iſaac*, without which he ſhould never have Chriſt, nor Chriſt ſhould never have come. *Abraham*'s Faith was twice put to it, in believing on the power of God concerning *Iſaac*, the one was for his being conceived and born, and the other was when he offered him up; you have the one in *Rom.* 4. 19. and the other in *Heb.* 11. 18.

So that now Faith in the general of theſe Truths, that the Word of God, or the Promiſes of God are true, that God is faithful, that he is juſt, that he is powerful, all theſe they are the Supports of Special Faith, but yet ſtill that Special Faith which I am juſtified by, is only that whereby I believe upon the Grace of Chriſt, and upon the Grace of God as juſtifying. Therefore that which Divines do ſay to clear the Point of Faith juſtifying alone, may be applied here, Faith (ſay they) doth not juſtifie alone, as if it were unaccompanied with other Graces, as the Eye though it ſees alone, yet if it were alone, if it were out of the Head, it would not ſee: Now the ſame do I ſay of this Special Faith, it would never come to juſtifie us, if it were not ſupported with Acts of general Faith. A great many of ſuch Nerves meet in this Eye of Special Faith upon the Grace and Mercy of God, and concur therewith, and tho' they are before that Act, yet are in order unto Juſtification. When Men are humbled for ſin, upon the ſight of ſin as ſin, they could never be thus ſpiritually humbled for ſin, if they did not know God ſpiritually, and the Goodneſs of God: I mean, take Goodneſs in the general ſenſe, as God is good, and Sin is evil, they could not ſee ſin to be the greateſt evil, except they ſaw God to be the chiefeſt good; (for as God knows ſin by knowing himſelf, (as the School-men ſpeak) ſo we know the evil of ſin in that light whereby we know the Goodneſs of that God againſt whom we have ſinned, and from whom ſin hath drawn us) but now a thouſand of theſe Acts, if you could ſuppoſe ſo many to preceed, are not thoſe whereby we are juſtified, but they are in order to Juſtification. A Man is never juſtified till he be wrought upon to a ſpecial throwing of himſelf upon Chriſt and his Righteouſneſs, and upon God as juſtifying.

CHAP. IV.

That a Special Act of Faith on the Free-Grace of God as juſtifying Sinners, and on the Blood and Righteouſneſs of Chriſt, is the only true Juſtifying Faith: This prov'd by ſeveral Arguments. What are the Reaſons why God hath ſingled out this Special Faith to be that Faith upon which he juſtifies. The Uſes.

HAving explain'd the Nature of Special Juſtifying Faith, and what Acts conduce to it, I come now to demonſtrate, that it is only by this Special Faith that we obtain an Intereſt in Chriſt and his Righteouſneſs unto Salvation and Juſtification.

1. You know that there is a ſpecial part of God's Word, which is the Go-

ſpel, even as Chriſt the grand Subject of it is called eminently ὁ λόγος, *the Word*, Joh. 1. 1. Now what is the Goſpel? Truly it is nothing elſe (take it ſtrictly in the ſpecial ſenſe and meaning of it) but that Doctrine which holds forth the Grace of God juſtifying, pardoning, and ſaving Sinners, and which holds forth Jeſus Chriſt made Righteouſneſs to us. Now then this Goſpel it is call'd in a peculiar reſpect *The Word of Faith*; and for what reſpect but this? becauſe it is a ſpecial Object of a Special Faith which God ſaveth us by: The Apoſtle in *Rom.* 10. 8. ſpeaking of the Goſpel, in diſtinction from the Law, and from all elſe in the Scripture, ſaith, *This is the Word of Faith which we preach*: What is that ſame ſpecial Word of Faith? He tells us, *ver.* 9. *That* (ſo we read it, but ſome tranſlate it *Nempe*, or,) *Namely this, if thou ſhalt confeſs with thy mouth the Lord Jeſus, and believe with thy Heart, thou ſhalt be ſaved*; and the Scripture ſaith, (*ver.* 11.) *Whoſoever believeth on him ſhall not be aſhamed*: This is called the Word of Faith, which holdeth forth this ſpecial Object of the Special Faith of a Believer. And then again in *Gal.* 3. 1, 2. the Goſpel it is called the *Hearing of Faith*, having ſpoken of Chriſt being crucified before their Eyes in the Words before; ſo alſo in 1 *Tim.* 3. 9. it is called *The Myſtery of Faith*. Now as the Goſpel is called in a ſpecial manner the Word of Faith, ſo in us that Faith is called Special Faith which relateth to this Word, and the reſt is rather called *Wiſdom to Salvation*, whereby we know all things elſe in the Scripture, but this carries the name of Faith, and is called *Faith in Jeſus Chriſt*, and therefore it is called *Faith of the Truth*, 2 Theſ. 2. 13. that is, of the Goſpel; it is not only Faith of Truth, take it in general any Truth revealed in the Word, but *Faith of that Truth*; *God hath choſen you to Salvation* (ſaith he) *through Faith of the Truth*. As the Goſpel is called the Word of Faith, ſo on the other ſide Faith is called *The Faith of the Goſpel*, Phil. 1. 27. Thus it is a Special Faith, becauſe it hath this Special Object.

2. Then again add this to it, That tho' the Apoſtles were to Preach all the Word of God, yet they had a ſpecial Miniſtry; *The word of Faith which we preach*, ſaith *Paul* in *Rom.* 10. 8. Now the Faith that is to be in Chriſtians, it is to be ſuited to their Miniſtry; *So we preach, and ſo ye believed*, 1 Cor. 15. 11. Now then if that Preaching of Remiſſion of Sins in the Name of Chriſt, if Preaching the Righteouſneſs of God through Faith, the Righteouſneſs of Faith which is in the Son of God, if this were the ſpecial proper Miniſtry of the Apoſtles, then that is the Special Faith of a Chriſtian which is ſuited to this Miniſtry: Now it is evident that this was the ſpecial thing that they preached in *Acts* 20. 24. thus ſaith the Apoſtle, *So that I might finiſh my Courſe with Joy, and the Miniſtry which I have received of the Lord Jeſus*: What was that? *To teſtifie the Goſpel of the Grace of God*. Take the Goſpel as it holds forth the Grace of God, that is, that ſpecial Grace of God, his Free-grace in pardoning, ſaving, and juſtifying ſinners, this is the ſpecial Miniſtry (ſaith he) which I received of Jeſus Chriſt. You have it likewiſe elſewhere often profeſſed by the Apoſtle.

When Jeſus Chriſt began to Preach, he began with this, *Mar.* 1. 15. *Repent, and believe the Goſpel*; *the Goſpel of Grace, and the Goſpel that holds forth Chriſt*: And as he began, ſo he ended with it, *Mar.* 16. 15. *Go and preach the Goſpel, and he that believeth ſhall be ſaved*: And when he was in Heaven, what was the Commiſſion he gave to *Paul*? *Paul* ſaid, in the place I cited even now, that his Miniſtry was to *Teſtifie the Goſpel of the Grace of God*: Now what was *Paul's* Commiſſion given him by Chriſt from Heaven? ſee *Acts* 26. 18. *I ſend thee to the Gentiles, to open their Eyes, and to turn them from Darkneſs to Light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an inheritance among them which are ſanctified by Faith that is in me*.

3. Conſider this likewiſe, That when any of the People came to Chriſt, or came to the Apoſtles, to know what to do to be ſaved, ſtill they directed them to Faith upon a ſpecial Object for Salvation. What ſaith *Paul* to the poor Jaylor in *Acts* 16. 31. when he asked what he ſhould do to be ſaved? He gives him the moſt ſoveraign, ſpecial, only Remedy, *Believe on the Lord Jeſus, and thou ſhalt be ſaved*: He doth not bid him believe on God ſimply, and believe that God is powerful, juſt, *&c.* but he points his Faith to that which is the Special Object of it, *Believe on the Lord Jeſus*, ſaith he. You may have in the

Scripture, and in the New Teſtament, Deſcriptions of one that ſhall be ſaved by Faith on other things beſides believing on Jeſus Chriſt, but you ſhall never have a Direction (when a Man comes to ask what he ſhall do to be ſaved) unto any thing elſe: So in *Joh. 6. 29.* Chriſt himſelf, when they asked him, what they ſhould do, that they might work the Works of God? He directs them to this, *Believe on him whom he hath ſent.*

4. Conſider, That all the Saints from the beginning of the World, eſpecially under the New Teſtament, do profeſs their truſting upon the ſpecial Grace and Mercy of God, as the ſpecial Object of their Faith. You have them brought both together, both the Saints in the Old and in the New Teſtament, in *Acts* 15. 11. and they both meet in this Center, in this ſpecial Faith. The Apoſtle there had in the very Words before ſpoken of their Fathers under the Old Teſtament, and he had ſaid, that the Law was a Yoke, which neither we nor our Fathers were able to bear; how ſhall we be ſaved now? and how were they ſaved then? Mark what follows, *But we believe that thorough the Grace of our Lord Jeſus Chriſt* (I take it, that by the Grace of our Lord Jeſus Chriſt is not meant the Grace perſonally in Jeſus Chriſt, but that Grace which God beareth us thorough Jeſus Chriſt) *we ſhall be ſaved, even as they*, or, (as the Word is in the *Greek*) *after the manner they were*; and all by believing, and that for Salvation, having that ſpecial aim, and acting our Faith upon the Grace of God in Jeſus Chriſt. This (as I ſaid before) was the Special Faith of all the Primitive Chriſtians, 2 *Pet.* 1. 1. *To all them*, ſaith he, (for none elſe are true Chriſtians but thoſe) *that have obtained like Faith* (even this ſpecial Faith) *on the Righteouſneſs of God, and our Saviour Jeſus Chriſt*; and in 1 *Pet.* 1. 21. there you ſhall ſee what manner of Chriſtians they were, and what their Faith was upon, *Who by him do believe in God that raiſed him from the dead, and gave him glory, that your Faith and Hope might be in God.* This is the Deſcription of the Primitive Believers, they believed in God thorough Jeſus Chriſt, in God juſtifying thorough Jeſus Chriſt; and this was the Faith of the Apoſtles themſelves, *Gal.* 2. 16. *We* (ſaith he, ſpeaking of the Apoſtles) *have believed in Jeſus Chriſt, that we might be juſtified*; and there [*in him, and the Faith of Jeſus*] is three times mentioned, as being that which only we are juſtified by; and in *Rev.* 14. 12. you have all the Saints deſcribed by this, that they keep the Faith of Jeſus; they are deſcribed by this ſpecial Faith.

Laſtly, It appeareth that it is thorough this Special Faith that we are thus ſaved, having this Special Object, becauſe it is not ſaid only, that all that do believe ſhall be ſaved thorough him, which you have in *Acts* 13. 39. *By him* (ſaith he) *all that believe ſhall be juſtified, and receive forgiveneſs of ſins.* But whereas ſome might ſay, (and truly it might be objected) ſuppoſe I believe, tho' it be on ſomething elſe, yet I may be ſaved by Chriſt, and for Chriſt's ſake meritoriouſly; therefore to obviate this there are two Places more, which if you do but add, you will ſee that it is not only *All that believe ſhall be ſaved thorough him*, but, *Through him all ſhall be ſaved, that believe on him alſo*; that is, as none but Believers, and ſuch as have Faith, are ſaved, and ſaved through Faith, ſo their Faith muſt be on him too by which they are ſaved, for ſo it is expreſly ſaid in *Acts* 10. 43. *Thorough his Name whoſoever believeth in him ſhall receive remiſſion of ſins.* The like you have in *Acts* 26. 18. *By Faith which is in me:* And therefore now here is the thing wherein the ſtrength of the Argument lies, the Scripture doth not only ſay, *He that believeth ſhall be ſaved*; for ſo it ſaith too, *He that repenteth ſhall be ſaved*, and Faith is not only ſaid to be unto Salvation, for ſo Repentance is ſaid to be unto Salvation; but it is plainly expreſſed, *He that believeth is ſaved by believing on him*; *Qui credit & credendo quidam ſalvatur*; *Who believes, and is indeed ſav'd by believing.* And this is yet more expreſs, *Rom.* 3. 22. *This* (ſays he) *is it that is witneſſed by the Law and all the Prophets, even the Righteouſneſs of God which is by Faith of Jeſus Chriſt to all, and upon all that believe:* He contents not himſelf to have ſaid *On them that believe*, but more emphatically alſo adds, *by Faith*; ſo as this Righteouſneſs is not only ſaid to be on them that believe, for 'tis on them that repent too, but it is alſo expreſs'd that it is by believing; *It is the Righteouſneſs of God, which is by Faith on them that believe*; and this Faith is the Faith of Chriſt. Add to this that place in *Gal.* 3. 22. where there is the like Duplication, *The Scripture hath concluded all under ſin, that the Promiſe by the Faith of Jeſus Chriſt might be given to them that believe:* It is given, and by believing on Chriſt: And all argues, that as Salvation is by Faith alone, ſo that it is by Faith upon this ſpecial Object, upon Jeſus Chriſt.

But you will ask me, What is it in Chriſt that is the Special Object of this Special Faith?

I ſhall give you an Anſwer out of the Scripture in a Word or two: You ſhall find it to be Faith in his Blood, and Faith in his Righteouſneſs, or in his Obedience: Faith in his Blood you have in *Rom.* 3. 15. and Faith in his Righteouſneſs you have in that Place I have ſo often quoted, 2 *Pet.* 1. 1. Theſe are the matter of our Juſtification, which the Soul hath recourſe unto, to be accepted for, and to have them imputed to it.

If you ask anſwerably to both theſe, For what it is that the Soul comes to Chriſt, believeth on his Blood, believeth on his Righteouſneſs, to obtain what?

I Anſwer, It is to obtain two things, the one anſwering his Blood, and the other anſwering his Righteouſneſs, *viz. Remiſſion of ſins, and an inheritance among them that are ſanctified,* (theſe being the two Legacies which the Soul comes for) and both by *Faith,* that is, *in me,* ſaith Chriſt, in *Acts* 26. 18. So that indeed there is the whole Obedience of Chriſt, active and paſſive, Blood and Righteouſneſs, for remiſſion of ſins, and for an inheritance, as thus you have them ſingly mention'd in ſeveral Scriptures; and to give you them both in one Scripture, *Rom.* 5. firſt at the *9th.* verſe, ſaith he, *Being now juſtified by his Blood,* and what doth his Blood ſerve to juſtifie us from more peculiarly? *From Wrath; Being juſtified by his Blood,* (ſaith he) *we ſhall be ſaved from Wrath through him;* and elſewhere we are ſaid to be juſtified from Sin and from Wrath; and then in *ver.* 18, 19. of that Chapter, *As by the Diſobedience of one many were made ſinners,* (*viz.* That Act of *Adam*'s Diſobedience imputed to them) *ſo by the obedience of one many are made righteous,* (ſo the Word is) *they are conſtituted righteous* by that Righteouſneſs and Obedience: He had ſpoken of his Blood before, *ver.* 9. he now ſpeaks of his Righteouſneſs, for he oppoſeth it to that actual Diſobedience of the Law which *Adam* committed, which conſiſted of one Act, but this is abundance of Grace, and of the Gift of Righteouſneſs. My Brethren, we are not made righteous by the act of Believing, No, we are conſtituted and made righteous by that Obedience of Chriſt on which we believe; the Text is expreſs for it. Now obſerve it, as [juſtified by his Blood] takes away Wrath, as you have it *ver.* 9. ſo our being made righteous by his Obedience is for *Juſtification of Life:* Read the very Words of the 18*th. verſe*, where ſpeaking of Juſtification of Life, which is diſtinct from remiſſion of ſins, and freedom from Wrath, he ſaith, it is by having the Righteouſneſs of Chriſt made ours, we being made righteous by his Obedience. So that, I ſay, this is the ſpecial Object of Faith, and this was the Faith of the Primitive Times.

I now come to ſhew the Reaſons (which have the greateſt Harmony in them with all other Truths, and have as much Conviction in them, being added unto Scripture, as any) to make this thing good, Why that God ſhould ſingle out this Act of Faith, as having in a ſpecial manner his Grace, and Chriſt's Righteouſneſs for Salvation in its Eye; Why God, I ſay, ſhould ſingle out this Act of Faith, as that upon which he is ſaid to juſtifie; ſo that let a Man have never ſo much Faith concerning God himſelf, under all other conſideration, be it a Belief of the Power, Juſtice, Truth, or whatſoever it be that doth glorifie God never ſo much, if it be not (if we could ſuppoſe them ſevered) Faith towards God as merciful, ſaving, juſtifying, *&c.* it is not juſtifying: Or, let a Man believe never ſo much of Jeſus Chriſt, and that ſpiritually too, if he do not believe in Chriſt as a Saviour, for Righteouſneſs and Pardon, on his Blood for Juſtification, and on his Righteouſneſs to be ſaved by it, all the other Faith will do him no good, neither is any other Faith ſaid to ſave or to juſtifie. Now the Reaſons why God hath ſingled out this ſpecial Act of Faith in ſuch a peculiar manner, as that which ſhould be peculiarly ſaving, and upon which he ſaveth Men, they are theſe:

1. Conſider what is the End of Faith? It muſt needs be this, to bring us o God, that we may come to him, and cloſe with him; and ſo may fear him, bey him, or whatever elſe you will put upon it: Without this all the World uſt yield that the End of Faith is not attained, therefore in the Scripture at Faith that ſaveth us is every where expreſt by a *Coming to God*, and a *oming to Jeſus Chriſt*: You have the Expreſſion frequently in *Joh.* 5. & *Joh.* 6. on the contrary Unbelief in thoſe that have the Goſpel preached to them is xpreſt by *Not coming to Jeſus Chriſt*, and *by departing from the living God*; ſo ou have it in *John* 5. 40. & *Heb.* 3. 12. Now none will come to God unleſs pon a ſpecial ground of Confidence in God juſtifying and accepting. To believe l of God elſe, to believe that God is true in his Word, in all his Promiſes, nd not to have the Subſtance of that Promiſe in the Eye, *viz.* That God is Juſtifier and a Saviour, will be ineffectual: All other Promiſes, and believing n God under all other Notions, will never bring a Man to God, or make him ome unto him, *Heb.* 11. 6. *None cometh to God but he that believeth that there a God, and that he is a Rewarder of them that ſeek him*: Special Faith is here xpreſt by *Seeking of God*. You have the like in *Iſa.* 11. 10. the which if you ompare with *Rom.* 15. 10. they both will open to you that in *Heb.* 11. 6. in *a.* 10. 11. ſaith the Prophet, *In that day* (ſpeaking of Chriſt) *there ſhall be a oot of Jeſſe, which ſhall ſtand for an Enſign to the People, and to him ſhall the Gen- les ſeek*: Mark the Expreſſion, [ſeek] and now compare with this *Rom.* 15. o. and ſee there what the Apoſtle renders and tranſlates the Prophets ſeeking nto: *And again* (ſaith he, quoting this place in *Iſaiah*) *Eſaias ſaith, There ſhall e a Root of Jeſſe, and he ſhall riſe to reign over the Gentiles, and in him ſhall the Gentiles truſt*: Mark it, Seeking and Truſting they are put all for one; I alledge it for this, that the Notion of Seeking in that *Heb* 11. 6. is believing on God, nd expreſt both by Seeking and by Coming to him: Now ſaith the Apoſtle *Heb.* 11. 6. there muſt be a twofold Apprehenſion in a Man for the ground f his Coming to God. 1. An Apprehenſion, and a Spiritual Belief that God is. That he is the Rewarder *of them that ſeek him*, or, (if you will in the Apo- les Language elſewhere) *of them that truſt in him, or believe in him*. It is not herefore ſimply the Belief of all things concerning God that will bring a Man's oul to ſeek to him, or to come to him, unleſs God be conſidered as he promiſeth himſelf a Reward, as he did to *Abraham*: The Bleſſing of *Abraham* in forgiving his ſins, and giving him Heaven, whereby was it expreſt? *I will be thy Reward*, ſaith God in *Gen.* 17. 1. or it may have relation to that in *Pſal.* 9. 10. *hey that know thy Name will put their Truſt in thee, for thou haſt not forgotten hem that ſeek thee*: Thou art a God that doſt regard, and haſt a ſpecial regard o them that ſeek thee, and do truſt in thee; for ſeeking and truſting are put both r one in that Pſalm likewiſe. Now what was the Name of God in the Old Teſtament which did draw in the Hearts of all his People to truſt in him, and o ſeek him? It was, *The Lord God gracious and merciful, pardoning Iniquity, Tranſgreſſion and Sin*, Exod. 34. 6. This was his Name, and thoſe that new it and believed it ſpiritually, they truſted in him, and looked upon him as one that was a Rewarder, and not *forgetful* (which is all one, for a Diminutive Expreſſion implies more than it expreſſeth) *of them that ſeek him.* o that now if a Man would come to God, and be brought to him, it is not ll the General Faith about God that the Soul of Man can take in, let him now never ſo much of it, that will do it, unleſs he withal know him in his pecial Promiſe of favour, and of being a Reward to them that truſt in him: Otherwiſe Men are driven away from God, Men will never come to him, if t were not for a Promiſe of ſpecial Mercy, pardoning them, accepting them, and rewarding them; *There is mercy with thee that thou mayeſt be feared*, ſaith the Pſalmiſt in *Pſal.* 130. 4, 7. No Man would fear God, would come to him, would ſeek to him, or worſhip him, or meddle with him, let him have never ſo much Faith in all things elſe, if it were not that there is *Mercy with him, and plenteous Redemption*, as it follows there. Men would not ſeek God, nor come to God, but under the Notion of a God promiſing Reconciliation in Chriſt, promiſing to be a Reward in Chriſt, and to be favourable in Chriſt.

The Papiſts (that I may ſhew you the Deceits and Miſtakes of Men all along

Part II. as I go in this great Point) they tell us that it is General Faith, Faith to believe all things elſe of God, as well as to believe upon God giving of himſelf out to us in Special Promiſes, that is juſtifying Faith; and therefore they do find fault with *Calvin*, and blame him and others of our Proteſtant Writers, for ſaying that the School-men erred in making God (ſimply conſidered) the Object of Faith; and for ſaying that God in Chriſt, God as juſtifying, God as rewarding, and pardoning ſin, as he is thus, is the Special Object of Faith: And they ſeem to argue ſtrongly for their Opinion. I ſhall mention their Argument, and Anſwer it in a word. Say they, The primary Object of Faith muſt needs be God himſelf, ſimply conſidered in all his Attributes, and not in any ſpecial manner, God in Chriſt, or God in reſpect of Grace and Mercy; becauſe, take God as juſtifying, and God revealed in Chriſt, that's but a ſecondary thing to God himſelf, it is but *Attributum ſecundarium*, an Attribute at ſecond hand, by reaſon of his own purpoſe tooken up to ſhew Mercy to Sinners; therefore, ſay they, that which is not the primary thing in God, cannot be the primary Object of our Faith. And then farther they argue thus too, Viſion in Heaven ſucceedeth Faith, but to know God in himſelf, or God to be all in all, to know God in all his Excellencies, this, ſay they, is the Perfection of Heaven, therefore God ſo conſidered muſt needs be a more Perfect Object of Faith, than to conſider God as juſtifying us, or God revealed in Chriſt: For, ſay they, Faith and Viſion have the ſame Object, only with this variation, that God is revealed obſcurely to our Faith here in this life, but clearly in the World to come.

For Anſwer to this, and ſo to clear this firſt Reaſon that I have mentioned before I go off of it, I ſay, God himſelf, ſimply conſidered in himſelf, is not the primary Object of our Faith; for Faith cannot ſee God as in himſelf, none can ſee God and live, that is appointed indeed for Viſion in the World to come. We muſt therefore make that the primary Object of our Faith which is ſuited to us, and ſuited to the way of believing by God's Ordination, and to a Man's Mind and Spirit here in this life, as we are in our way to Heaven; and therefore now to go and throw off Chriſt, and Faith in him, and make Communion with God as God all in all, immediately in himſelf to be juſtifying Faith, though there is ſuch a Communion with him in the World to come, when God ſhall be all in all, yet this is not ſuited to what we are here in this Life; therefore we muſt take that to be the primary Object of Faith which is ordained to be ſo unto us while we are here. Now God is revealed to us here in this Life two ways, either by ſuch Words or Names which he hath given himſelf as do expreſs his Attributes, which are his back-parts, as that he is called juſt, and faithful, and true, and gracious, and merciful, and knowing all things, &c. Or elſe, God is to be conſidered as he is revealed to us in Jeſus Chriſt, in the Word of the Goſpel which is Preached to us; for what is Jeſus Chriſt but God manifeſted in the fleſh? Now then, of the two, which do you think is the chief Object of our Faith? Whether God revealed in his Attributes, or God revealed in Chriſt? Certainly God revealed in Chriſt. I yield you, that God known in himſelf is beyond both theſe, for both theſe are but means to know him by; but of the two, I ſay, God in Chriſt is the Special Object of our Faith, the other is but a ſecondary thing in compariſon of this: Why? Becauſe it was the Knowledge of God which they had in the *Old Teſtament*; and the truth is, *that* aboundeth with ſuch a Knowledge of God, in words expreſſing his Attributes; and if that had been the more perfect, then all that addition that Jeſus Chriſt hath brought by the revelation of himſelf had been in vain. Now if our minds could arrive at God immediately, we needed neither the one nor the other.

So that the ſumme of the Anſwer is this, That it is true, that the Knowledge of God ſimply conſidered, in his Nature, in his Being, in all his Excellencies, when he is ſo known, is moſt excellent: But the Queſtion is of that way of knowing him which God hath appointed us in this Life, and ſo, I ſay, the Knowledge of God in Chriſt is the moſt excellent, and Jeſus Chriſt is he that makes all the Attributes of God (which is another way of knowing him in this life) more conſpicuous than they were in the Old Teſtament, therefore Chriſt, and God revealed in Chriſt, pardoning, juſtifying, ſaving, and all that Jeſus Chriſt hath done to that end, is to us the primary Object of Faith.

Book I.

2. Another Reaſon why God hath appointed ſuch a ſpecial Faith to be juſtifying, is, becauſe Men that are ſinners (for in that conſideration the ſtrength of the Reaſon lies, or at leaſt there is thereby a further ſtrength added to the former) can never come to cloſe with God, they can never come to ſeek him, but under the Repreſentation of God in Chriſt, and of God pardoning, and God juſtifying. This is certain, that the more ſtrongly a ſinner believes all things that are in God, all his Excellencies, his Holineſs, his Power, his Juſtice, take all the Attributes that are in God, the more ſtrongly, I ſay, he believes theſe, if he ſhould not withal apprehend this God as one that not only hath Mercy in his Nature, but that holds forth Mercy in his Promiſes, and in Chriſt for the Pardon of Sin, and for Salvation, the more it will drive a ſinner off from God, unleſs the ſpecial Grace or Mercy of God, as it is held forth in the Promiſe, be revealed to that Man's Soul; and then indeed the more ſtrongly he believes all the Excellencies that are in God, the more ſuch a Belief will ſtrengthen his Heart to come to God, and to believe in him, when once he hath cloſed with him under the Notion of merciful, and juſtifying, and pardoning, in and thorough Chriſt ; otherwiſe, I ſay, it puts Men off from God ; ſo it did *Cain*, ſo it did *Adam*, who ran away from God. And what is the Reaſon that the Devils believe and tremble ? It is, becauſe all that they know and apprehend of God, hath no ſpecial Promiſe of Mercy to them as ſinners from that God : They know, that God is merciful, but becauſe there is not a Declaration of God's Will to be merciful to ſuch as are in their Condition, becauſe they know that his Mercy is limited to Men, that Good-will is to Men on Earth, as the Angels ſung, *Luke* 2. 14. and not unto Devils in Hell, that no Name is given unto Men by which they can be ſav'd, but only the Name of Chriſt, and not to Devils ; therefore, the more, I ſay, that they know of God, the more they tremble, and the more they go off from God ; but it is God apprehended under that ſpecial Notion, as one that hath a Name of being merciful, put out in his Promiſes to ſuch ſinners as we are, that draws Sinners to him.

So that let Papiſts and Popiſh Spirits, that would have a general Faith to ſave us, diſpute what they will, that God conſidered in himſelf is the chief Object of Faith, yet ſtill clearly take us as ſinners, God as a Juſtifier of ſinners, out of his infinite Mercy and Grace is the chief Object of Faith unto us; you have it plainly in *Rom.* 4. 5. *To him that believeth on him that juſtifieth the ungodly is Faith accounted for Righteouſneſs :* Go take a Man that is ungodly, and how will this Man ever come to believe in God, unleſs under this Notion, that he is one that juſtifies the ungodly ? And therefore that's the Faith that is accounted for Righteouſneſs. It is not believing that God is true, or holy, or juſt, ſimply conſidered in himſelf, (if a Man believe theſe never ſo ſtrongly) that will juſtifie him ; but to believe on God under this Notion, that he is a Juſtifier of the ungodly, this is a Man's Faith which is accounted to him for Righteouſneſs. Without this it is certain ſinners would have no Heart to come unto God ; you have an excellent Expreſſion to this purpoſe in *Eph.* 3. 12. where ſpeaking of Jeſus Chriſt, and ſo of God, conſidered as in Chriſt revealed, he ſaith, *In whom* (having ſpoken of Chriſt in the very Words before) *we have boldneſs and acceſs with confidence by the faith of him :* Here is the ſpecial Faith expreſs'd, which is pitched either upon God as juſtifying in Chriſt, or upon Chriſt, thorough whom God juſtifieth. Now go take a Sinner, he would never have any boldneſs, never have any Confidence ſo much as to come to God, he would have no Heart to do it, he would be driven off from him, if he did not firſt look on God as in Chriſt ; for mark it, he mentions Chriſt twice, *In whom we have boldneſs by the Faith of him :* The meaning is this, that take the reality of the thing it ſelf, the acceſs, the leave that God giveth for ſinners to come to him, it is in and by Chriſt, *In whom* (ſaith he) God really admitteth Men to him, or elſe would not do it. And as thus for the reality of the thing, it is in Chriſt, and without him there would be no acceſs to God, ſo it is only that Man who apprehendeth Chriſt, and cometh to God thorough Chriſt, that hath this acceſs with Confidence, and therefore that is added, *By the faith of him :* For this is a true Rule, which will never deceive us, that look what it is that moveth God to accept us, the Apprehenſion of that in God ſtrengtheneth our

Hearts to come unto him to be accepted: Now if God did not look upon us in Jeſus Chriſt, there were no acceptation of us on God's part; and if we on the other ſide did not by Faith look upon God thorough Jeſus Chriſt, there would be no Confidence, no Boldneſs, but the Heart would go back; therefore he puts in both, *In whom*, (ſaith he) *thorough the Faith of whom we have boldneſs, and confidence, and acceſs to God.* If there were a Glaſs (to make ſuch a ſuppoſition) thorough and by which the Sun did ſhine upon the World, and take that Glaſs away and the Sun did not ſhine; and on the other ſide, if that the Eyes of Men and other Creatures were ſo weak that they could not behold the Sun but thorough that Glaſs; if both theſe were true, what a great Neceſſity were there that the means of the ſight of the Sun ſhould be ſtill as thorough that Glaſs. So it is here, God himſelf out of Chriſt ſhineth not upon ſinners, neither can the ſore, the weak Eye of a ſinner dare to behold that God which is a conſuming fire, but as looking thorough this Glaſs; and therefore, I ſay, tho' Man in his Primitive Innocent State had another way and means of coming to God, as *Adam* had, yet notwithſtanding now, as ſinners, we have not. And let me tell you this too, that take *Adam*'s Condition, there was a ſpecial kind of Faith even in him too; he muſt have believed and known (at leaſt if not by Faith by ſome other ways, whether it was by the Law of Natural Righteouſneſs in his Heart I diſpute not) that this God did accept him to Life, and that he was in his favour. It's true indeed, he had this Knowledge by the Intervention of his own Good Works, otherwiſe tho' *Adam* had known God to be omniſcient, to be holy, to be juſt, to be true, and to be happy, and perfect, and bleſſed, if that he had not taken all theſe Attributes of God in at this little hole, the Beams ſhining in at this hole, *That this God juſtifieth me, approveth me upon my Obedience*; (he had the ſight of this through his Works and Holineſs, becauſe the Law between *Adam* and God ſtood as between a Creator and a Creature) all the other knowledge would not have comforted *Adam*'s Heart, had not he, I ſay, apprehended God to juſtifie him; though then indeed the way of Juſtification was on the account of *Adam*'s Holineſs, and thorough his Works. Hence now therefore, God as juſtifying and approving of *Adam*, as a Perſon in his favour, and God as his God, was the primary Notion under which *Adam* looked upon God; and to him all the other were but as ſecondary in compariſon of this, much more is it ſo to a poor ſinner. And therefore now let us conſider God juſtifying us out of Grace (for otherwiſe if we conſider our ſelves under the firſt Covenant, all the Attributes of God come in upon us with Terrour) and then all his Attributes ſhining but thorough this one Conſideration, that God is a God that juſtifies ſinners, come in ſweetly upon us. And therefore let Popiſh Spirits ſay what they will, yet ſtill unto us as ſinners it is God as gracious, God as juſtifying, it is God as in Chriſt revealed, which is the proper and ſpecial Object of Juſtifying Faith. For, conſider, when a ſinner doth turn to God, and come to believe in good earneſt, what is the chief thing he hath in his Eye, in the knowledge of himſelf? He hath the guilt of ſin, Poor Soul, I am (ſaith he) obnoxious to the Wrath of the great God; this is the chief, the firſt thing he hath then in his Eye; therefore, now anſwerably in his ſeeking unto God, what hath his Faith recourſe unto? to that God who juſtifies the ungodly, and to that Chriſt through whom he doth it; and therefore he hath recourſe to them for Juſtification firſt, and Sanctification afterwards; and why? becauſe the Power of Sin is not firſt in his Eye, but the Guilt of Sin, therefore anſwerably Juſtification, (take him as he is a Sinner) and God as Juſtifying, and Chriſt as juſtifying, muſt needs be in his Eye firſt, and then afterward Chriſt as ſanctifying. *Adam*, he might have leave to ſtudy all the Attributes of God, one after another, by Pieces and Parcels, and pick and chooſe which he would think of firſt, even as Scholars do pieces of Divinity; and God might draw out an Act of Faith and Knowledge of, or to himſelf, under this Attribute, or that Attribute, as he pleaſed: But this Poor Soul that is a Sinner, when he comes to God, he hath not the leiſure to look over all things elſe in God; or if he hath, he is terrified with them; but, (ſaith he) I am loſt; and what is the firſt Queſtion he asketh? *What ſhall I do to be ſaved?* That's the firſt Queſtion in order of Nature, therefore, now if you will anſwer this Poor Souls Queſtion, you muſt tell him of God in Chriſt, and of God ſaving and juſtifying Sinners in Chriſt.

3. A Third Reaſon why God hath appropriated our Salvation to ſuch a ſpecial Faith on Chriſt, is, Becauſe it is unto that Faith the Object of which only pacifieth the Heart againſt Condemnation that God only doth annex Juſtification. If to any at all, it muſt needs be to that Faith, the Object of which alone pacifieth the Heart againſt Guilt and Condemnation; but now, only the Faith that is in Jeſus Chriſt and his Righteouſneſs, and upon God as juſtifying, hath that for its Object which alone is able to quiet and pacifie the Heart againſt Condemnation, therefore God hath annexed alone to this Faith our being juſtified: Yea, it is this which firſt puts in the chief Life into the Soul, *Rom.* 1. 17. *The Righteouſneſs of God is revealed from Faith to Faith*; and it follows, *The juſt ſhall live by Faith.* The greateſt Death is in the guilt of ſin, ſo that if we could ſuppoſe that a general Faith could act againſt the Power of Sin, yet it could not raiſe the Soul from Death in the guilt of it, until the Righteouſneſs of God which acquits it be revealed, *Col.* 2. 12, 13. to this alſo accord thoſe places which expreſs, *That he who ſeeth the Son hath Life*, and that *He who believeth on the Son hath Life,* Joh. 3. 26. 1 Joh. 5. 11. Gal. 2. 20. But will you firſt, before I proceed to prove this, mark how I expreſs my ſelf; I ſay, that Faith, the Object of which ſerveth to pacifie; I do not ſay, that Faith the Act of which always pacifieth, but whoſe Object alone I muſt have peace from. Look what Thing, what Conſideration, what Apprehenſion alone muſt give that Soul Peace and Quiet againſt Condemnation, certainly Faith upon that Object is it which God hath annexed Juſtification unto. Always the Act of Faith upon Chriſt, and upon Grace, doth not bring Peace, but there is that in the thing believed, or that will do it in the Event. Now the Reaſon of the Conſequence of this is clear, for Juſtification you know is oppoſed to Condemnation, therefore that Object of Faith, and that of Faith which ſerveth to pacifie the Heart only againſt Condemnation, the Belief on that thing certainly only juſtifieth. Now there is nothing but God as juſtifying, and our Lord and Saviour Jeſus Chriſt, and his Righteouſneſs, thorough whom God juſtifieth, that is able to pacifie and quiet the Heart of a Sinner; nothing elſe will do it. We uſe the like Argument againſt the Papiſts, that therefore we are juſtified by Faith alone.

I will give you clearly a Scripture for this, and ſo paſs from it, in *Rom.* 3. and *Rom.* 4. the Apoſtle diſcourſeth of Faith as juſtifying, and he makes the Object of that Faith in *Chap.* 3. to be Jeſus Chriſt; he calleth it *The Faith of Jeſus*, ver. 26. &c. he alſo makes God as juſtifying the ungodly the Object of Faith, in *Chap.* 4. *ver.* 5. and he doth ſhew that we are juſtified alone by Faith as acted upon thoſe two Objects, and not by the Works of the Law: Now how doth he conclude in *Chap.* 5. *ver.* 1. *Being juſtified by Faith,* ſaith he, (that is, by this Faith on God juſtifying, and on Jeſus Chriſt, which is the Faith only by which he had proved we are juſtified in the Words before) *we have peace with God thorough Jeſus Chriſt*: That is, this is the only Faith that pacifieth the Heart; Faith only as pitch'd upon theſe Objects nakedly, and barely, and ſingly, will quiet the Heart, and bring Peace with God, nothing elſe will do it. Now I appeal to the Experience of all Believers, and in this Caſe I may very well do it, I appeal to all your Conſciences, you that have been exerciſed in the Conflicts of Faith and Believing, what hath ever quieted your Hearts? All that you knew of God, or of Jeſus Chriſt, would not do it, till you came to lay hold upon the Grace of God as juſtifying ungodly Wretches, meerly for his own Names ſake, and till you laid hold on the Lord Jeſus Chriſt, thorough whom you are juſtified; nothing elſe but God nakedly and ſimply conſidered, without any thing in your ſelves, hath ever quieted the Heart of you Sinners. As the Apoſtle argues from Experience in a like caſe, ſo do I argue from Experience in this Caſe too: The Apoſtle in *Gal.* 3. 2. when he would prove that it is the Goſpel only that conveys the Spirit, ſaith he, This only would I learn of you, you that are ſo much for the Law, I pray tell me your Experience, I appeal to your own Experience, (and Experience in this caſe is a ſure Rule) *Recieved you the Spirit by the Works of the Law, or by the hearing of Faith?* What doth he mean by the Spirit? He means the Spirit of God, ſealing up Salvation to them, as in *Eph.* 1. 13. *You were ſealed by the ſpirit of Promiſe, and we have received the Spirit, the annointing*, 1 Cor. 2. 12. Of this Spirit he ſpeaks, for afterwards he ſpeaks of the common Gifts of the Spirit, *ver.* 5. Now I appeal to you, ſaith he, what was it that did bring this Spirit down into your hearts, thus ſealing up Salvation to you? Was it all the Works of the Law that ever you did? No, It was by the hearing of Faith, ſaith he. Now the thing I cite this for, is to ſhew that in a Caſe and Argument of this Nature, the Apoſtle appeals to the very Experience of Chriſtians. What is the Reaſon that the Experience of Chriſtians muſt needs decide ſuch a Caſe as this is? Becauſe that God's Diſpenſations are alway ſuited to his own Appointments or Ordinances; that is, you will find that God will only bleſs his own way, and his own means. Now then (ſaith the Apoſtle) if Works of the Law had been a way and a means through which God conveyed his Spirit, ſome of you would have had the Spirit convey'd to you by works of the Law; I appeal to you if ever you had? But on the contrary, you have found it, and generally found it, that the Spirit was conveyed to you by the Hearing of Faith. Certainly then this is the truth: Why? Becauſe Experience would not ſecond this unleſs it were God's own Appointment and Ordination, that the hearing of Faith conveyeth the Spirit, for that which God ſanctifieth to be effectual, hath always the Subſtance of his own Ordination in it. Now then in the like manner do I here argue, that Faith whoſe Object only quieteth the Heart againſt Condemnation, is certainly that, as pitch'd on that Object alone upon which God doth juſtifie us; now nothing can, or ever did, or will quiet the Heart, (I appeal to all Experience) but this Special Faith, pitch'd upon the Grace of God juſtifying immediately and freely, and upon the Lord Jeſus Chriſt made Juſtification to us.

4. The Soul can lay hold upon no Promiſe that God hath made, (it cannot only neither come to him, nor treat with him, but can lay hold upon no Promiſe elſe) neither by way of Aſſurance, nor by way of Recumbency; it cannot with any Heart caſt it ſelf upon God or Chriſt for the Performance of any Promiſe, further than as it hath pitch'd (either by way of Aſſurance or caſting it ſelf) upon the Special Mercy of God to Pardon, or accept it in Jeſus Chriſt, and therefore this muſt needs be the firſt and principal Act of Faith. I do not ſay, that no Man can caſt himſelf upon God for any other Promiſe, till he be aſſured that God doth juſtifie him; but till he hath dealt with God for Juſtification as a God that juſtifieth the ungodly, and as a God thus merciful, and till he hath dealt with Jeſus Chriſt, and come to him for Salvation, this Soul can never come to him for any other Promiſe with any chearful Heart. It is moſt certain, you cannot have recourſe to God for other Promiſes with any Boldneſs and Heartineſs, further then your Hearts are in a proportion ſtrengthned to reſt upon, and to have recourſe unto the Grace of God to juſtifie, and unto our Lord and Saviour Jeſus Chriſt, through whom we are juſtified; it is a thing which you may make a uſe of now by the way. Take this for a Rule, that your way when you would deal with God for any Temporal Promiſe, it is to renew your Faith for your Juſtification and Salvation; I will give you an inſtance or two for it, in *Joh.* 11. 26, 27, *&c.* there was the Siſter of *Lazarus*, *Martha*, who was to deal with Jeſus Chriſt, and he with her, concerning the raiſing of her Brother; Chriſt he tells her that her Brother ſhall riſe again, *ver.* 23. *Yea*, ſaith ſhe, *I know that he ſhall riſe again in the Reſurrection at the laſt day*: Chriſt now he was to bring her Heart off to this, that he ſhould riſe ſooner, that he would raiſe him up now, which ſhe was very backward to believe; What doth Jeſus Chriſt do therefore? He puts her firſt upon this, to renew her Faith upon him for Salvation, ſo you have it clearly, *ver.* 25. Jeſus ſaid unto her, *I am the Reſurrection and the Life, he that believeth in me, though he were dead yet ſhall he live, and whoſoever liveth and believeth in me ſhall never dye*: Here you ſee he draws her on to believe in him for Salvation, and to renew that Faith. There are a great many Obſervations which may be made out of theſe Words: As firſt this, You ſee the Special Faith of the Goſpel, which Chriſt would have us put into our Creed. You know there is a Creed, which we call the Apoſtles Creed, but here is one main Article of a Creed which Chriſt hath made; Believeſt thou this, ſaith he? He doth Catechetically inſtruct her in this main Point, namely, that he is, the

Reſurrection and the Life, and that whoſoever liveth and believeth in him ſhall never dye. To believe therefore with a Special Faith on Chriſt for Salvation, and againſt Condemnation, this is the great thing of the Goſpel, and Chriſt he doth urge it upon her, that he might bring her Faith firſt off to this, and then it would be eaſie for her, more eaſie for her, having renewed that Faith upon Chriſt for Salvation, and not dying, to believe that he would raiſe her Brother, which was a Temporal Mercy which ſhe was then treating with him about, and which he was rather bringing her off to be perſwaded of. Hence therefore I conclude, That if you would have any Temporal Mercy, or believe in any Promiſe elſe, firſt believe in him for Salvation and againſt Condemnation, believe on him for Pardon of Sin, renew ſuch Acts of Faith. Another thing I obſerve by the way out of thoſe Words, is this, Her Anſwer is, *Yea Lord, I believe that thou art the Chriſt, the Son of God:* Hence ſome ſay, that to believe that Chriſt is the Son of God, is true Faith, and Faith enough: But you muſt join Chriſt's Words and her Anſwer together, for Chriſt doth not call her to believe that he is the Son of God, but to believe on him, that ſhe might not dye, and therefore I ſay put her Anſwer and Chriſt's Words together, and the Meaning is clearly this, ſhe believed him to be the Son of God, and ſhe believed in him alſo that ſhe ſhould not dye; and having brought her Heart off to this, it was more eaſie for her now to believe that Chriſt would raiſe up *Lazarus* her Brother, then which ſhe deſired nothing more of a Temporal Mercy. You ſhall find likewiſe, that when Men and Women came to be healed, as for inſtance the Man ſick of the Palſie, *Mat.* 9. 2. when he was brought to Chriſt to be healed of his Palſie, what doth Chriſt firſt ſay to the poor Man when he came to him? He ſaid unto him, *Son be of Good cheer, thy ſins be forgiven thee:* They brought him to be healed of his Palſie, you ſee Chriſt afore ever he heals his Palſie, ſpeaks firſt to the Man, *Son, be of good comfort, thy ſins be forgiven thee.* What do I argue out of theſe Words? *Firſt,* That Jeſus Chriſt, the good Phyſitian, he knew the Sore of the Man's Heart; poor Man, he would fain be heal'd of his Palſie, but the deſire of forgiveneſs ſtuck in his Spirit, and his Faith ſtuck moſt at that; for Chriſt here he ſpeaks *ad Cor,* to the Heart, and therefore afore he would heal his Palſie, he firſt ſpeaks to that which was moſt in his Eye, and which the Man moſt wanted, and which he came for; *Be of good cheer, thy ſins be forgiven:* The Words argue, that the Man was exerciſed about this, how his ſins ſhould be pardoned thorough Jeſus Chriſt that was the Saviour of the World, therefore Chriſt firſt tells him, thy ſins be forgiven: For the Man thought with himſelf, alas, the curing of my ſickneſs will do me no good, if that my ſins remain; What doth Chriſt therefore? He anſwereth according to the Man's thoughts, *Thy ſins,* ſaith he, *are forgiven thee.* Again, thought the poor Man, this Temporal Mercy will not be granted, unleſs he forgive my ſins too; my ſins brought this Diſeaſe upon me, and it will not be taken away unleſs my ſins be forgiven: Therefore Chriſt ſpeaking to the poor Man's Heart, tells him firſt that his ſins are forgiven. Hence, I ſay, I argue, that the Man's Soul was more exerciſed about the forgiveneſs of his ſins than about his Palſie; therefore, I ſay, any of you too cannot come with Comfort to believe any other Temporal Promiſe, or any thing elſe, unleſs you come firſt either by Aſſurance to believe your ſins are forgiven, or to deal with God about forgiveneſs, as this poor Soul did. I might give you the like inſtances in many others that were healed, and I might exemplifie this to you in the buſineſs of *Abraham:* The Lord did make a Promiſe to *Abraham* (which ſeems to be but an outward Promiſe, and take the Letter of it and it was but an outward Promiſe) concerning the multiplying of his Seed: And it is a thing that *Bellarmine* objecteth; You talk (ſaith he) that your Faith that juſtifies is pitch'd only upon God as juſtifying, and upon Jeſus Chriſt. The Faith that *Abraham* was juſtified by, was, believing the multiplying of his Seed as the Stars of Heaven. In *Rom.* 4. 3. it is ſaid, *The Scripture ſaith, Abraham believed God, and it was counted unto him for Righteouſneſs:* Now where is it ſaid that *Abraham*'s Faith was counted unto him for Righteouſneſs? You have it in *Gen.* 15. 6. And upon what Occaſion was it ſpoken, that his Faith was counted to him for Righteouſneſs? It was believing of that Promiſe, that God would make his Seed like the ſtars of Heaven. Now, ſaith the great Objector, here is your Juſtifying Faith, it is meerly Faith upon a Temporal Promiſe. But you ſhall ſee how this Man is miſtaken, for read but the firſt verſe of that *Gen.* 15. and mark what God ſaith afore he makes him that Temporal Promiſe, (if you will make it ſuch, though if I had time I could ſhew you it is more, but take it ſo) ſaith God there firſt, *Fear not, Abraham, I am thy ſhield, and thy exceeding great reward:* There God makes a ſpecial Promiſe of Mercy and Bleſſedneſs unto *Abraham*, and having made this, he makes him a Promiſe of multiplying his Seed, *ver.* 5. *And he believed in the Lord*, (ver. 6.) *and he counted it to him for righteouſneſs:* That is, his Faith was exerciſed upon the Special Promiſe, by reaſon of which, and by vertue of which God did beſtow upon him this other Promiſe of making his Seed as the Stars of Heaven. I could give you another Anſwer to it, but I only alledge it for this purpoſe, that Temporal Promiſes are believed in, but in the ſtrength of having firſt cloſed with God, and with Jeſus Chriſt, under Special Promiſes of Mercy, Pardon and Forgiveneſs, and of receiving of Happineſs and of Bleſſedneſs in and thorough Chriſt. There is no treating with God for any Promiſe, till that Faith hath thus pitch'd it ſelf upon his free Favour in Chriſt, either by way of Aſſurance, or by way of caſting a Man's ſelf upon him to be juſtified; for a Man treateth with God before as an Enemy, and will a Man come to an Enemy for any thing when as his Heart is not with him? Therefore further, when the Soul doth come to God, having ſome Promiſe out of God's Heart, that he is a Juſtifier of ſuch as he is, and ſo reſteth upon him to be juſtified by him, he will then have recourſe to him for any thing elſe too: And the Truth is, a Man hath no Heart to treat with God till then about any thing, therefore in 2 *Pet.* 1. 3, & 4 *ver.* compared, he ſaith, that *Through the Knowledge of him* (that is, our Lord Jeſus Chriſt, for he had ſpoken in the Verſe before of believing in the Righteouſneſs of God and our Saviour Jeſus Chriſt) *are given unto us exceeding great and precious Promiſes.*

The laſt ſort of Reaſons which I ſhall give you for the confirmation of this, *viz.* Why that God hath ſingled out Special Faith thus to juſtifie us upon, and why he doth not juſtifie us upon general Faith, be it never ſo good? and why, tho' we believe other things never ſo ſpiritually, and let them have never ſo ſpiritual effects upon our Hearts, yet it is only believing upon God as juſtifying and ſaving which is the right Faith? I ſay, the laſt ſort of Reaſons to evince it are theſe; Becauſe it ſuiteth every way, and agreeth with all the Principles that are held forth in the Doctrine of Faith and Juſtification, and the contrary Opinion doth diſagree with all true, Orthodox, ſound Principles, held forth about it.

1. In the firſt place, (for this contains ſome two or three particulars in it) It was a meet thing, and well ſuited together, that God ſhould beſtow all Benefits upon us (if he will beſtow them thorough Faith) thorough that Faith that is ſuited peculiarly to, and is pitched upon the Benefits which he doth beſtow. It is a Rule which Chriſt hath, and he hath it twice; He hath it in *Mat.* 8. 13. and He hath it in *Mat.* 9. 29, 30. The Rule is this, *Be it unto thee according to thy Faith*, (ſaith he;) ſo it is in *Mat.* 9. 29. when the poor blind man did come unto him to be heal'd: He hath the very ſame expreſſion in *Mat.* 8. 13. *Go thy way, and as thou haſt believed ſo be it done unto thee:* That is, Look what is the proper Aim of your Faith, that by God's Ordination doth God upon believing beſtow upon you. Now if a Man had the Faith of working Miracles, and if he would work a Miracle, why according to his Faith it would be unto him. If a Man came to Jeſus Chriſt to be heal'd, it was to him according to that Faith. Therefore now according to this Rule then doth God give forth Juſtification, when a Man's Soul comes to him to be juſtified, believes on him as a Juſtifyer, when he comes to Jeſus Chriſt for that Righteouſneſs which ſhould juſtifie, when he believeth on Jeſus that he may be juſtified, as it is in *Gal.* 2. 16. Saith the Apoſtle in *Rom.* 4. 5. *He that believeth on him that juſtifieth the ungodly, his Faith is counted for righteouſneſs:* That Faith, and no other, for that is his meaning. To believe on Chriſt, or upon God, under any other Notion, though it may make a Man Holy, yet it will not juſtifie a Man: You may ſee the Truth of this in the outward Elements of the Sacraments, as Bread and Wine in the Lord's Supper, and Water in Baptiſm; look what it is that they are ordained by God to ſignifie,

ifie, that they ſeal up to us; they ſignifie the Blood of Chriſt, and the Death f the Lord Jeſus, and our being one with him therein; and as they ſignifie heſe by God's Ordination, ſo they do ſeal up theſe to us in a more eminent manner. So it is here, look what it is that the Heart comes to God for, that s it that God returns again to the Spirit; therefore he returns not Juſtification o a Man till he come to him to be juſtified, therefore it is that ſpecial Act upon which this great Benefit is given forth. I do not ſay, that every Man that comes to Chriſt hath the exact Notion of the word, Juſtified by Chriſt: Alas, the Ancient Language of the Fathers was, of being ſaved by Chriſt, or they were not acquainted with this Word juſtified. Our Divines of the Reformation ſpeak more diſtinctly than they, but they meant the ſame thing: Only I ſhould add this Caution, that Benefits of a kind, if a Man come to God or any one, God gives him all the reſt; all Benefits which are out of us, as Adoption, Sonſhip, Pardon of Sin, which are all Acts without us: If a Man come to God for one, ſuppoſe Son-ſhip, he gives him all the reſt; and according o the kind of the Faith is the Benefit beſtowed.

2. Again, That God juſtifies us by a Special Faith, it agrees with this Principle alſo, *viz.* with the way of God's juſtifying us; and what is that? It is ot that God doth juſtifie us by Faith, as it is an Act put forth by us, an Act f ours, or a Quality in us, but he doth juſtifie us by reaſon of the Objects aid hold upon by Faith, the Free-grace of God, and of Jeſus Chriſt; ſo that ot ſo much Faith as theſe are ſaid to juſtifie, being apprehended by Faith: might be exceeding large in manifeſtation of this. It is a received Principle mongſt all our Orthodox Divines, I will only mention that in *Gal.* 3. 8. *The Scripture foreſeeing that God would juſtifie the Heathen by Faith, preached the Goſpel, ſaying, in thee* (ſpeaking of *Abraham* perſonating Chriſt) *ſhall all Nations e bleſſed:* By Bleſſing here he means Juſtification clearly, for he ſpeaks of taking way the Curſe in the following Verſes; the thing I cite it for is this, to obſerve that this Expreſſion, *In thee ſhall all Nations be bleſſed*, ſerves wholly to ake off all from a Man's ſelf, when you come to the Buſineſs of Juſtification; *In thee*, (ſaith he) that is, in Chriſt, *in that ſeed they ſhall be bleſſed*, for ſo the Apoſtle explains it, *ver.* 16. *Not ſeeds*, (ſaith he) *but ſeed, namely, Chriſt.* It is ot therefore being bleſſed in believing, or bleſſed by Faith, or thorough Faith, s it is an Act, but it is through Faith as laying hold upon Chriſt; it is *in Chriſt*, *in in* Chriſt, and *in in* only him. Now mark how this Truth ſuiteth others; if we are juſtified thus, by Jeſus Chriſt as the Object of our Faith, and by God as he is the Object of our Faith, (becauſe he is the Juſtifier, and Chriſt's Righteouſneſs is the matter whereby we are juſtified, and in that reſpect we are ſaid to be juſtified by Faith, becauſe Faith lays hold upon theſe Objects) then aſſuredly it is only Faith as pitch'd upon theſe Objects, by which, and upon which we are juſtified: This neceſſarily and clearly follows, if (I ſay) by God as juſtifying us, (out of our ſelves) and by his Grace, and by Chriſt's Righteouſneſs, (which is out of our ſelves in him) and by Faith, not as a Quality or Act, but only as apprehending theſe; if in this ſence we are only ſaid to be juſtified by Faith, then it is evident that Faith by apprehending theſe, and by no other act, is ſaid to juſtifie us.

Therefore, do but ſee the Myſtery of other Opinions; What is the Reaſon that the Papiſts ſay, that Faith alone in Chriſt doth not juſtifie? This is the true Myſtery of it, they do not hold that the Grace of God is the Juſtifier of us, nor the Righteouſneſs of Chriſt the matter of our Juſtification, therefore Faith doth not juſtifie in reſpect of its Object with them, but it juſtifieth us only as a righteous Quality in us, and a righteous Act performed by us; and therefore with them the Belief of any Truth, whatſoever it be, juſtifies as well as the believing on Chriſt, or on God that juſtifies the ungodly; and therefore they ſay, Faith juſtifies as a Diſpoſition; that is, as any other Grace or Diſpoſition in us, and not *per modum apprehenſionis, as laying hold on Chriſt and his Righteouſneſs*; and their πρῶτον ψεῦδος conſiſts in this, that they aſſert Faith to be only an Aſſent, (and ſo it may be pitch'd on any other Truth as well as Chriſt dying) and not a Fiducial Apprehenſion of Chriſt; this agrees with their Principles, and the other agrees with ours.

And what is the Reaſon, that others who hold that Faith juſtifies as an Act, lean to this, and ſay, that General Faith is that which juſtifies? Becauſe if it juſtifie us meerly but as an Act, pitch it upon any other Object as well as this it will be to us for Righteouſneſs, and indeed it may as well.

But we are juſtified by Chriſt, and through Faith, even as you would ſay an Houſe is enlightned by the Sun, and enlightned by opening the Window, it comes all to one, for the Houſe is enlightned by opening of the Window, becauſe opening of the Window lets in the Sun that enlightneth it; ſo it is here, for therefore Faith is ſaid to juſtifie, becauſe it lays hold upon, and lets in Chriſt, and God as juſtifying, into the Heart of a Sinner.

3. Again, in the third Place, If a Man were juſtified upon any other Act of believing of any Divine Truth, though believed never ſo ſpiritually and truly, and not on this ſpecial Act of believing on Chriſt, and on God as juſtifying, he were plainly and clearly juſtified by ſanctification: As for Inſtance, if I believe that God is holy, (this I call part of a General Faith) and believe it ſpiritually and rightly, it makes me holy as he is holy, in my Affections. Here now the Belief of God's Holineſs, if it be a true Belief, with the whole Heart, ſerveth only to frame the Heart to Holineſs anſwerably: Now then, if I ſhould be juſtified by believing that God is holy, I ſhould clearly be juſtified by being ſanctified. To give you another Inſtance, I believe that God is juſt, and therefore I fear him: *Noah* (the Text ſaith) *moved with fear, prepared an Ark*, Heb. 11. 7. He believed that God was juſt and true in his Threatnings, and ſo feared God; if *Noah* now had been juſtified by this Faith of his, he had clearly been juſtified by Faith ſanctifying, or if you will, by ſanctification; for what is Holineſs and Sanctification but a right knowledge of God in the Mind, with ſuitable affections framed in the Heart accordingly. If therefore a Man were juſtified by any other Faith than by Faith throwing himſelf upon Chriſt for Juſtification, he ſhould be juſtified by Sanctification. So again, I believe that God is thus and thus excellent in himſelf, thus and thus happy and bleſſed, that he hath all theſe Perfections in him, here now is Faith in my Underſtanding; therefore I love God, here now is the Work of that Faith upon my Heart, anſwerable to the Faith I have of him in my Underſtanding: If now I were juſtified by that Faith which knows God to be thus excellent, I ſhould be juſtified by ſanctifying Faith, by Faith as it is Sanctification; or if you will, by Sanctification it ſelf: For, I ſay, Sanctification is nothing elſe but Faith in the Mind, having ſuitable Affections thereunto in the whole Heart. Therefore, though Juſtifying Faith ſanctifies moſt of all Faith elſe, and all other Faith, though never ſo ſpiritual, would not ſanctifie without it, becauſe it alone lets Chriſt and God into the Heart, that doth ſanctifie me, and juſtifie me too, yet ſtill, I ſay, Faith no way doth juſtifie but as it lays hold upon God as juſtifying, and Jeſus Chriſt, whoſe Righteouſneſs is Juſtification to us. Add to this to confirm it, that in *Adam* Acts of Truſt in God were required, as well as Acts of Love, (which whether they had a ſupernatural Revelation for their riſe or no is not material to this Point) but yet *Adam*'s Faith had not Juſtification by Grace, and by Imputation for its Object: He indeed was juſtified by ſuch Acts of Faith (as being acts of the Image of God in him) as well as by acts of Love, and *e contra*, (as the Papiſts ſpeak;) but to have ſuch an act ſingled out, in reſpect and relation to ſuch an Object, this is proper and peculiar to, and is the very pith and marrow of the Covenant of Grace, namely, Grace juſtifying us by Imputation, and this was the way to make it a diſtinct Covenant from that of *Adam's*; whereas, if by General Faith on other Objects, or upon any other Grounds or Promiſes, we were juſtified, it would have been the ſame way, and the ſame Faith for Act and Object that *Adam* was juſtified by.

I ſhould add one Reaſon more, and that is this, It agrees with the Nature of Faith, which is a truſting; but I will not enlarge further upon this, but only give you a Uſe or two.

USE 1. By this you may have a very great Light to diſtinguiſh things: It is an excellent thing to conſider the ſeveral ways of Converſion, as Popiſh

Spirits do lay it forth, and as the Divines who are of the Reformed Churches, pposite to them, do lay it out. Read a Popiſh Divine, and ſee how he will eſcribe Converſion, and the Work of God in ſaving a Man ; he will tell you, hat he ſaw his ſinfulneſs, that he was contrite under it, humbled under the ight of it, that he feareth God, hateth ſin, upon the ſight of the evil of it, nd begins to have good purpoſes. There are ſeven Diſpoſitions the Papiſts ave, (the very Council of *Trent* hath them) which they make Converſion to conſt in ; and then what do they ſay when a Man hath all theſe Diſpoſitions in him ? Thorough their general Faith, believing the Threatnings of God, believing the Goodneſs of God, and the Evil of Sin, *&c.* then a Man hath Holineſs infuſed nto him by the Sacrament, when he goes to it, being thus prepared by his own Diſpoſitions, and ſo here is the Man converted ; thus they tell the Story of it, ut they leave clearly out Special Faith in Jeſus Chriſt, and upon God for Juification, and upon his Free-grace, and ſo all their Juſtification is meerly by hat is wrought in themſelves. And, my Brethren, here is much of the ordiary Converſion of Proteſtants deſcrib'd in this : Many Men that profeſs the Lord eſus Chriſt, if you go down into their Hearts, you ſhall find no treating with od in the way of his Free grace, or with the Lord Jeſus Chriſt, as the matr of their Righteouſneſs, to be juſtified through his Blood, and to apprehend through Special Faith.

U S E 2. It doth teach us what we ſhould eſpecially live by, by what ith, and upon what Object we ſhould eſpecially live: We ſhould live upon at Faith which is exerciſed upon the Free Grace of God, which is ordained be the Special Object of our Faith, and upon the Lord Jeſus Chriſt, and upon his Righteouſneſs ; every Man, you know, hath three Lives in him ; he hath e Life of Reaſon, which the reaſonable Soul liveth ; and he hath the Life of nſe, which is the Life that a Beaſt liveth ; and he hath the Life of a Plant, I may make compariſon, as the Life of Reaſon is the Eminent Life of a Man, hich a Man as a Man leadeth ; and if you exhort a Man to live as a Man, u would exhort him to live the Life of Reaſon in a more Eminent Manner, ough he exerciſe other acts of Life too. So it is here, the Eminent Act of ith is to live upon the Free Grace of God in Chriſt, to live upon the Righteſneſs of God revealed in the Goſpel, revealed from Faith to Faith, for by ith the juſt do live, *Rom.* 1. 17. Now though to live upon all other Truths e, and to act them, and digeſt them, is alſo a living by Faith ; ſo the Apoſtle eaks in *Heb.* 10. 39. Yet notwithſtanding comparatively, this Life is but as if Man ſhould ceaſe to live the Life of Reaſon, which is proper to a Man as a an, and live only the Life which is common to other Creatures. The Life a Chriſtian lieth eſpecially in living by Faith on Chriſt ; *By the Faith which on him*, as the Scripture calls it ; that is, the nobleneſs of his Spirit as he is a hriſtian ; and if there were no more Ends of it but only this, that it is the oſt precious Life, it ſhould draw up your Hearts to live this Life of Special ith : In 2 *Pet.* 1. 1. ſaith the Apoſtle, *To them that have obtained like precious ith with us, in the Righteouſneſs of our Saviour Jeſus Chriſt.* What is the Rean that the Faith of all Believers is called alike precious ? Becauſe it is pitch'd on the Righteouſneſs of Jeſus Chriſt, which Righteouſneſs being poſſeſſed by weak Believer, and made his own by believing, he hath the ſame precious ith the Apoſtles had, the preciouſneſs of it lying in this Object. Hence, I y, all Faith is alike precious ; but if you come to other Faith, whereby you beve other Truths, here indeed it is not alike precious Faith. He that hath the ongeſt Faith on the Power of God, ſimply ſo conſidered, he hath a more ecious Faith than he that hath a weaker Faith in that Power : I alledge it this, that the preciouſneſs of Juſtifying Faith lies as it is exerciſed upon this ecious Object, Chriſt ; and therefore if you would live that Life of Faith which moſt precious, moſt ſo in God's Eſteem, moſt Excellent in it ſelf, live upon is Chriſt.

U S E 3. I might enlarge upon that by way of Uſe which I hinted before, mely this, that you cannot believe heartily and ſtrongly on any thing elſe, t as your Faith on this Chriſt and his Righteouſneſs receiveth increaſe. You nnot believe on God for Temporal Things, no, not for Spiritual Things, not for Sanctification, and making of you holy, further than your Faith receiveth Increaſes, and attaineth to more degrees in this thing, that it is more and more exerciſed upon Jeſus Chriſt, and upon God as juſtifying. But you will ſay, alas, I believed that long ago, I am already aſſured that God doth juſtifie me, and ſhall I now go and live upon that Faith, as the great Faith by which I muſt eſpecially live? Yes certainly, for *Abraham* did ſo; you have that great place in *Rom.* 4. 3. for an inſtance of it, *Abaham* (ſaith he) *believed God, and it was counted to him for Righteouſneſs:* The Words are taken out of *Gen.* 15. 6. *Abraham* had been aſſured of his Juſtification long before; in *Gen.* 12. 1, 2, *&c.* you ſhall ſee there God had bleſſed him, and he upon the Faith of it had left his Countrey, and God had aſſured him of his Juſtification, given him as much aſſurance of it (for he ſpake to him perſonally face to face) as Chriſt did to the Man, to whom he ſaid, *Thy ſins are forgiven thee*; and yet *Abraham* he hath the Promiſe often renewed to him, and his Faith often renewed in it; and that place which the Apoſtle citeth to prove that he was juſtified by Faith, was not the firſt act of Faith he put forth, but a Faith he had many years afore, and this is the Faith *Abraham* lived upon: When he had *Canaan* promiſed him, he had recourſe to that God that juſtifieth, and then laid hold upon the Promiſe of *Canaan:* When *Iſaac* was promiſed, he had recourſe to that Promiſe in which it was ſaid, *In thy ſeed ſhall all the Nations of the Earth be bleſſed*, Gen. 12. 3. Still he renewed his Faith upon the Special Mercy of God, and upon Jeſus Chriſt; and he did this again and again, and it was his Element, his Orb, his Sphere in which he mov'd; and when any Temporal Promiſe was propounded to him, he renewed his Faith on this, and ſo believed that Temporal Promiſe. This ſhould be that Life of Faith which we ſhould live, for our juſtification by God and by Chriſt; it is the eminent thing of the Goſpel, which of all other God will have glorified, and therefore would have us live upon it.

USE 4. And we may learn likewiſe from hence, how to ſeek and obtain all other things: *Firſt ſeek the Kingdom of God*, ſaith Chriſt. What doth the Kingdom of God conſiſt in? *In righteouſneſs, and peace, and joy in the Holy Ghoſt*, ſaith the Apoſtle *Rom.* 14. 17. that is, the Righteouſneſs of Jeſus Chriſt, whence peace ariſeth, and joy in the Holy Ghoſt; ſeek after this, ſaith he, exerciſe Faith upon this, and then all other Promiſes will come in upon you. *Paul* though he had his Belief for Juſtification in Chriſt many years before, *Yet*, ſaith he, *I account all things but loſs and dung:* He inured himſelf to caſt away his own Righteouſneſs, and to wrap himſelf in Chriſt, he would ſtill exerciſe a Special Faith; *I have* (ſaith he in *Phil.* 3. 8, 9.) *accounted all things loſs, and do account them ſo, that I may win Chriſt, and be found in him, not having mine own righteouſneſs, but the righteouſneſs which is of God by Faith:* So that (I ſay) he ſtill renewed a ſpecial Faith upon Chriſt, and upon the Righteouſneſs of Chriſt. If a Man would have any other Promiſe made good to him, this is the way to have it. You ſee how Chriſt taught *Martha* to do it, to believe on him that ſhe ſhould not dye, and then ſhe would eaſily believe that her Brother ſhould be raiſed from the dead. It is Special Faith, and therefore we ſhould in a Special Manner exerciſe it. So much for this Subject, which I have with as much Brevity and Clearneſs as I could, opened; conſider it now, as a Truth of very great Moment, and which confuteth many Errours that run abroad in the World, not only in the Hearts of Popiſh Divines, but Proteſtants alſo.

CHAP. V.

The Acts of Faith in the Will. The Believing Soul truſts in Chriſt alone for Help. That this Confiding in Chriſt is the Act of Faith which juſtifies. The Nature and Properties of a True Confidence in Chriſt.

HAving diſplayed to you the Knowledge of Faith, as it is expreſt to us by Sight in the Underſtanding, and having proved that a bare Aſſent to, or a meer Belief of the Truths apprehended by us, is not ſaving nd juſtifying Faith, but that a Special Act of Faith on the Mercies and Free-Grace of God, and on Chriſt as a Saviour, is neceſſary, I will proceed on to hoſe other Acts of Faith which are in the Will, (which is the next Faculty) nd which the Heart puts forth toward Jeſus Chriſt therein.

1. As the Soul ſees the Spiritual Excellency, and the Glory that is in Jeſus Chriſt, ſo the Will doth ſet the higheſt Value and Eſteem upon that Excel-ency that is in him, a Value and Eſteem far above what a Man hath for all other hings whatſoever; and this is to believe: This you ſhall find in 1 *Pet.* 2. 4, , & 7th. *verſes* compared, *To whom coming as unto a living ſtone, diſallowed indeed f Men, but choſen of God and precious: Wherefore it is contained in the Scripture, ehold I lay in Sion a chief Corner-ſtone, elect and precious, and he that believeth on him hall not be confounded; unto you therefore which believe, he is precious.* It is clear that he Apoſtle here ſpeaks of Faith, and he makes the Foundation of our believing on im to be ſeeing his preciouſneſs, and therefore in *Iſa.* 28. 16. which the Apoſtle ere quoteth, you have this Stone's being a precious Stone, and believing on him, oth joined together; *To him coming* (ſaith he ver. 4.) *as to a living ſtone, choſen of od and precious:* That is, you believe on him under that Notion of ſeeing his xcellency, and his Preciouſneſs, and therefore the Cloſure of all in the *7th. verſe* is, *nto you which believe, he is precious*; that is, you eſteem him *precious*; and it is oken not as a conſequent of Faith, but as that which goes before Faith, or is joined ith it, and is requiſite to it, for therefore the Soul comes unto him, becauſe e is precious, as the *4th. verſe* hath it, even under that Notion. There are ur Things under the Apprehesion of which a Man comes to Chriſt, as theſe Words hold him forth. 1. As he is a Stone that hath a Foundation which he Soul may build upon. 2. As he is a living Stone, and a Fountain of Life nto all that believe on him. 3. As he is the only appointed means by the ather; *Choſen of God.* 4. As he is precions, which is the thing I cite it for, oth precious in himſelf and in all that he brings with him. In *Mat.* 13. 45, 6. you have a Believer compared to a Merchant-man ſeeking goodly Pearls, is Mind is ſet (as all Mens Minds are) to find precious Stones, that is, to ttain to that which he accounteth precious. Thus when the Soul is firſt umbled for ſin, it is taken off from ſeeing any thing in the World that can help , and therefore it ſeeks after ſomewhat elſe: And what will it ſeek it after? fter that which is precious, after Pearls, after Graces, (for ſuch our Graces e, which our Souls are ſaid to ſeek after) that will beautifie him, and make im acceptable unto God, theſe indeed are Pearls, and goodly Pearls. Yea, ut ſaith the Text, He found one Pearl of great price, ſo *ver.* 46. a Pearl that as more excellent than all, and he went and ſold all that he had, ſold away all is Graces, (for that is the meaning) he accounted all, even Grace it ſelf, to be oſs and dung; he put no value or price upon theſe Pearls; but if his Graces ay ſerve to honour this one Pearl, and that this may be ſet ſo in them all, at they all may be obſcured, he cares not, ſo precious is Chriſt unto him. o you have it likewiſe in *Paul*, in *Phil.* 3. 8. *I have accounted all things loſs for be excellency of the knowledge of Chriſt*; *yea*, (ſaith he) *and I do account them dung:* have done ſo heretofore, when I was firſt turned to God, and I am of the very me Mind to this day, I do account them ſo to this very hour. This is the rſt thing in believing on Chriſt, which is an Act of the Will: He that believeth n him, unto him Chriſt is precious.

2. He that believeth on Chriſt, God ſtampeth upon that Man's Will, upon

Part II. his Heart, an Inſtinct after Jeſus Chriſt, and after Myſtical Union with him, ſo as he can never be quiet without him: This you have in *Joh. 6.* 44, 45. *No man can come unto me, except the Father which hath ſent me draw him: It is written in the Prophets, that they ſhall be all taught of God; every Man therefore that hath heard, and hath learned of the Father, cometh unto me*; that is, believeth on me: Now what is the teaching, the effectual teaching that the Father exerts upon the Spirit of a Man, when he draws him to Chriſt Jeſus, and ſets him on work upon coming to him, and ſeeking of him? Why it is this, God doth plant in that Man an Impreſſion, an Inſtinct (what ſhall I call it) after Jeſus Chriſt, ſo that nothing will ſatisfie him but Chriſt. That which is here called Teaching, is elſewhere put for a Natural Inſtinct, ſuch an inſtinct as a Man hath after a thing which he can never be quiet without, ſuch as Parents have to their Children: This Teaching that the Holy Ghoſt (I will not ſay only aims at, but) eminently aims at here, I interpret by that in 1 *Theſ.* 4. 9. *As touching brotherly love ye need not that I write unto you:* It is not a Teaching from Words to love one another, *for* (ſaith he) *ye your ſelves are taught of God to love one another*; it is an Impreſſion ſtamped upon one Saint to love another Saint, there is as it were a Natural Inſtinct upon their Spirits to do ſo: So ſaith Chriſt, *All that come to me, they are taught of God*, i. e. their coming to Chriſt is from another thing than meerly a Teaching of them by way of Knowledge, it is putting an impreſſion and ſtamp upon their Will, that they can never be quiet till they come to Chriſt, and this is called a *Drawing of the Father*. It is ſuch an Inſtinct as God put into the Beaſts that came to the Ark, for what guided theſe poor Creatures to the Ark, that they ſhould come running by couples thither? Why, the Lord made an Impreſſion upon their Fancies, and upon that which is anſwerable to our Affections, that they were never quiet till they came thither, and thither the poor Creatures muſt come for refuge. Such an Inſtinct doth God put upon the Heart of a Believer, a Marriage Affection, call it what you will, an Inſtinct of Myſtical Union with Chriſt. The Angels they know Chriſt, and they ſee his Excellency, and they value him, but they have not this Marriage Affection to him that the Soul of a Believer hath; they have an Affection of Love, and of Fear of him as a Lord, but they have not that affection to him as to a Husband: Such an Inſtinct as this doth the Holy Ghoſt put into the Heart of all thoſe whom he doth work upon: We ſee it in other Creatures: That I may expreſs it by way of Similitude, Take a Dog when he is ſick, there is a Graſs he runs to, and he doth it by an Inſtinct, this is that which muſt cure me, ſaith he, not that he doth of himſelf make ſuch Inference, but there is an Impreſſion ſtamped upon the Nature of that Creature by God, whereby he is taught of God to do ſo: And ſo the Hart, (as ſome ſay) when it is ſtruck, it preſently runs to the Herb called *Dictamnus*, and is never quiet till it do ſo; it is taught of God to do it: So is a Man taught of God to go to Jeſus Chriſt. Certainly it is the main Meaning, (I will not exclude others) and the moſt eminent of that place, *That he that believeth on Jeſus Chriſt, he is thus taught of God.* The Angels they are taken with the Glory of Chriſt, and are affected with it, but a Believer hath an Affection after Myſtical Union with him.

3. The Soul that hath thus an Inſtinct after Chriſt, and ſo cometh to him, looks up to him for Help with a Confinement to him alone, I will have it from you, ſaith the Soul, or from none elſe: This you have in *Iſa.* 45. 21, 22. *There is no God elſe beſides me, a just God and a Saviour; look unto me, and be ye ſaved all the ends of the Earth, for I am God, and there is none elſe*: Who is this God here? What Perſon? It is clearly the Son of God, our Lord and Saviour Jeſus Chriſt; for if you look into *Rom.* 14. 11. and *Phil.* 2. 10. you ſhall find there this place quoted, to prove that Jeſus Chriſt is Lord both of quick and dead, and that he ſhall come to Judgment: And it is evident too to be Jeſus Chriſt by this, becauſe he ſpeaks of all the Ends of the Earth looking unto him; for when Chriſt came, he brought Salvation, and the Goſpel to be preached to all the Ends of the Earth. The *Jews* they looked upon God the Father, but when Chriſt came he drew the eyes of all the Ends of the Earth unto him; Now, ſaith he, *Look unto me.* What is Faith? Faith is a caſting up of the Eye unto Jeſus Chriſt for Help, as they did upon the Brazen Serpent; they ſaw other things beſides,

but with another Eye, when as they looked upon that as the only remedy: So when the Soul hath ſeen Chriſt, ſeen his Excellency, and hath an Inſtinct after him, and doth but open his Eye, nay, his Eye-lids, towards Chriſt, the meaning of that Look is, I will have help from you, and only from you, and here is a Glance or Caſt of Faith. And as it is a looking unto Chriſt, ſo it is a looking with a Confinement to him alone; this is clear out of the Text, *I am a Saviour*, (ſaith he) *and there is none beſides me*; therefore ſo look unto me as to confine your ſelves to me alone. The Soul of Man would ſeek an hundred ways, when it is humbled for ſin, to relieve it ſelf; but now to have all theſe Holes that a Man would run unto ſtopped, and to be confined alone unto one, when God hath wrought this in the Heart too; there is a great ſtep and proceeding on in the Work of Faith. As in taking of God to be a Man's God, he takes him ſo to be his chiefeſt good as he is divorced from all things elſe, with a Confinement of all his Expectations of Happineſs only from him; *Whom have I in Heaven but thee*, (ſaith *David*) Pſal. 73.25. So in taking Jeſus Chriſt to be our Saviour, as *Paul* reſolved to know nothing elſe but Jeſus Chriſt, and him crucified, ſo the Heart reſolveth too, when it goes about to believe in earneſt, and it is ſtopt up from all ways of Relief elſe. When *Paul* (that I may make the Compariſon) was ſurrounded with his Luſts, in *Rom.* 7.24. (ſaith he) *O wretched Man that I am! who ſhall deliver me?* When he ſpake that Speech, he was as a Man that looked round about him, and ſaw no help, and ſo he cryes out, *Who ſhall deliver me?* at laſt he ſpies out Jeſus Chriſt, *I thank God thorough Jeſus Chriſt my Lord*, (ſaith he.) And ſo doth the Soul, as in Sanctification, ſo in Juſtification, it looks about it, ſees help in nothing, and betakes it ſelf alone unto the Lord Jeſus.

Jeſus Chriſt he is more, far more jealous of your Faith than of your Love, he will give you leave to love ſubordinately other things beſides himſelf, and with himſelf, but he will not give you leave to believe on any, to look for help from any but from him; this Faith is reſerv'd for him alone. The Eye of a Man that believeth is ſhut up to all things either in his own Heart, or whatſoever elſe there is that may help him, and his Eyes are only upon Chriſt, as the Phraſe is in 2 *Chron.* 20.12. When a Man comes to be ſaved by Chriſt, he doth Chriſt this Honour, that he reſolves to have Peace and Quietneſs, and Satisfaction, and Salvation, and all only in, and from, and by Chriſt: As a Man when he would honour a Phyſitian whom he truſteth, (ſaith he) I will take Phyſick of none elſe but of you, I will dye rather; ſo ſaith the Soul to honour Chriſt, *You alone ſhall ſave me*; *Aſhur ſhall not ſave us*, as it is *Hoſ.* 14.3. *And truly in vain is Salvation hoped for from the Hills, and from the multitude of Mountains*, Jer. 3.23. They uſed to worſhip upon their Mountains, therefore now to look to the Mountains for help was to look to their Duties, to their Worſhip, to their Sacrifices for help: But now they renounced all this, and fixed on God alone, *In whom the fatherleſs find Mercy*. The Soul when it is helpleſs, when it is graceleſs, when it is fatherleſs, then it reſolves to look to none elſe but unto Jeſus Chriſt for help. This, I ſay, is a great proceeding in Faith alſo, to reſolve thus to have help from none elſe, and to confine it ſelf only to Chriſt, for the Soul to ſay, I will ſo throw my ſelf upon him, and upon that Free Love in him, that if he will not ſave me, I will be loſt for ever: Thus the Heart of a Believer doth look to him as the only Saviour, and as ſuch an one that *There is none elſe beſides him*. And this is the third Act of the Will.

4. As a Man thus looks to Jeſus Chriſt for help, and confines himſelf unto him alone, ſo he then comes to him; this you have here in this *Joh.* 6. *ver.* 37. *All that the Father giveth unto me ſhall come to me, and him that cometh to me I will in no wiſe caſt out*: The Soul goes out of it ſelf Naked, a Naked Soul, to Naked Chriſt, empty and ſtript of all things, and comes unto Chriſt, and deals and treats with him about everlaſting Salvation. You have Faith alſo expreſt under this Notion in *Heb.* 7.25. *He is able to ſave to the uttermoſt them that come unto God by him*: And the like is in 1 *Pet.* 2.3. *Unto whom coming as unto a living ſtone.* The Holy Ghoſt hath on purpoſe in a gracious manner variouſly expreſt Faith to us, becauſe the Apprehenſions that Souls have of their own way of believing is various. Some Souls cannot ſay they have received

Part II. Chriſt, but they can ſay they have looked up to him, and confined all their Expectations to him, and they have come to him, *&c.* Now when the Soul comes to Chriſt, what is the Buſineſs and Errand that the Soul hath? for one comes to none but he hath ſome Buſineſs, ſome Errand with him: See how Chriſt himſelf expreſſeth the Errand and Aim of the Soul in coming to him, *Joh.* 5. 40. *Ye will not come to me that ye might have life:* This is the Errand of the Soul, it comes to Chriſt that it may have Life from him. He doth not only expreſs there what is the Conſequent of the Souls coming to him, (namely, that it might have Life, as the Conſequent of its coming, as that which he will beſtow) but that which is the Aim, the Errand and Buſineſs that Faith hath with Jeſus Chriſt, therefore *Heb.* 6. 18. we are ſaid to have fled unto him, fled to him as unto a City of Refuge: Now what was the Aim, and Buſineſs, and Errand that a poor Murtherer had, that fled to the City of Refuge? He came thither with all might and main to be let in there, that he might have Succour and Help, and that he might be ſafe; and when the High-Prieſt dyed, he was delivered; ſo the Soul comes unto Chriſt for Refuge, comes unto him that he may have Life. We have it to the ſame purpoſe expreſs'd, *Gal.* 2. 16. ſpeaking there of the Faith of all the Apoſtles, (ſaith he) *Even we who are Jews by nature, and not ſinners of the Gentiles, we Apoſtles knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt; even we* (ſaith he) *have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt:* How doth he expreſs Faith? He expreſſeth it by this, a coming unto, or a believing in Jeſus Chriſt, that we may be juſtified, that we might have Life; this being the Aim, and Errand, and Buſineſs the Soul hath with Chriſt in its coming to him: Here now lies that act of Faith (if it be a ſpiritual act, if it be joyn'd with that ſpiritual ſight I mention'd before) it is not that we believe that Jeſus Chriſt did juſtifie us, and had juſtified us, but we believe that he may juſtifie us. When the Apoſtles firſt believed, this was not the Act of Faith they put forth, that they were juſtified, *But we have believed,* (ſaith he) *that we might be juſtified:* So that the Aim, and Errand the Soul hath with Chriſt in coming to him, is that it might have Life, and accordingly it comes unto him.

5. The Souls coming unto Jeſus Chriſt, and treating for Salvation with him, doth grow up to a believing on him, to a reſting on him, to a truſting in him for it: I ſhall not need to give you many Scriptures to prove that this Act of Truſt is the great and eminent Act that is in Faith, and that upon which God doth rather pronounce and paſs the Sentence of Juſtification upon a Man than any other; the Text hath it here, and you ſhall find it almoſt every where, that it is called *Believing on him.* Some would place that great Act of Faith whereby we are juſtified, in believing the thing, in believing him to be the Son of God, and a Saviour. I confeſs it is a great Act of Faith, but that is only the Act of the Underſtanding, whereby we ſee and know him, (which I have opened before) but the eminent and the principal Act of the Will of a Man (and he muſt believe with his whole Heart) is Truſt, is *Believing on him,* 1 Pet. 2. 6. *Behold I lay in Sion a chief corner ſtone, he that believeth on him ſhall not be aſhamed:* And you have the like again in *Rom.* 9. 33. You ſhall hardly have a place which uſually Men alledge to prove that all the Act of Faith as juſtifying lyes in believing the thing, but immediately after follows this Phraſe, *Believing on him;* on purpoſe to ſhew, that the bare belief of the thing is not the only Act of Faith, as ſome would have it to be: As for inſtance, in 1 *John.* 5. 4. this is made the great Act of Faith there, *This is the victory that overcometh the World, even our Faith:* And what is the Faith? *He that believeth that Jeſus is the Son of God.* One would think now that the Apoſtle would make all believing to lye in believing the thing, in believing that Jeſus Chriſt is the Son of God, and accordingly is this place cited by ſome; but mark what he ſaith at the 10th. verſe, *He that believeth on the Son of God, hath the witneſs in himſelf;* there is believing on him too mention'd. Another place that is cited is in *Rom.* 10. 9. *If thou believe in thy Heart that God hath raiſed him from the dead, thou ſhalt be ſaved:* Here now the Faith that ſaveth us is called believing the thing, namely, *That God hath raiſed Chriſt from the dead;* but if you read a little on, you ſhall find

that *Believing on him* cometh in the *11th. verſe, The Scripture ſaith, whoſoever believeth on him ſhall not be aſhamed:* So that indeed the Eminent Act of Faith in the Will is this truſting, is this believing on him: It is called rolling of a Man's ſelf upon him, leaving, committing, or betaking a Man's ſelf to him, as *Pſal.* 10. 14. It is the Old Teſtament Expreſſion, but it rightly expreſſeth the Nature of Faith.

There have been ſome that would make the Act of Faith in the Will to be a cleaving unto Chriſt for his Excellencies. The Truth is, that is nothing but Love, it is not Faith; but that Act of the Will which is properly Faith, anſwers unto Chriſt as a Saviour, and as a Means of Salvation appointed by God. Now go take Jeſus Chriſt as a Saviour, and as a Means of Salvation appointed by God, it is not Love anſwereth to that in Chriſt, but it is a truſt and believing on him: It is not a cleaving unto Jeſus Chriſt for his Excellencies, that is that proper Act of Faith which we call juſtifying, but it is that Act of the Will which hath relation unto him as a Saviour, and as the Means of Salvation; and the proper act that anſwereth to that is Truſt and Confidence. Aſſuredly, God hath ſingled out that to be the eminent act of Juſtifying Faith, which is proper to the elect of Mankind, in whom he works Faith in; now to cleave unto Jeſus Chriſt for the Excellencies that are in him, to ſee him ſpiritually, and to love Chriſt upon the ſight of him, and to value him, and to prize and eſteem him, (all theſe that I have named before) are all in the good Angels, that yet have not Faith; they believe that Jeſus Chriſt is, for they ſee him every day, and they ſee the Grace that is in him more than we do, and are taken with it more than we are, they likewiſe hear us preach, and attend our Sermons, and pry into the things delivered, and they know all the Truths about Chriſt as well as we: If God therefore ſhould have made theſe to be thoſe proper Acts of Faith, they would have been ſuch acts as are common to the good Angels, and therefore he hath ſingled out rather that to be the act of Faith juſtifying, which is proper and peculiar to the Elect Sons of God; and what is that? It is, *Believing on him.* The Angels they do not believe *On him* as a Saviour and Redeemer, they have not this act of Truſt and Confidence, they do not come unto him, or rely on him for Salvation, therefore, I ſay, God hath ſingled out this believing *On him* as the eminent act of Faith juſtifying; *He that ſeeth the Son, and believeth on him,* ſaith Chriſt, *John* 6. 40. and in *John* 14. 1. *If you believe in God, believe alſo in me:* And ſo in a multitude of places elſe. And there is a great deal of Reaſon that this act of Faith ſhould be pitch'd upon, to be the eminent act upon which God juſtifies us. For,

1. It is an Act that is competent to all Eſtates of a Chriſtian, while he is here below: When the Soul is in Temptation, when a Man comes to dye, when he firſt believes, let him be in what Condition he will, this act of truſting in God is that act which is common to all Believers, in all Eſtates. It is moſt reaſon and fit therefore, that this Act of Faith ſhould be pitch'd upon, as the Eminent Act in our Juſtification. If aſſurance that Jeſus Chriſt is mine had been to be it, though many of the Saints have it, yet they have it not always; when they firſt began to believe, even the Apoſtles themſelves came unto Chriſt, that they might be juſtified, and ſo it was not believing that they were juſtified: But now, let the Saints be in the heavieſt Deſertion that can be, let them be in never ſo much Darkneſs, in never ſo great Temptation, either when they firſt believe, or when they come to dye, or at any Time in all their Lives, ſtill whether they have aſſurance of the Love of God, or not aſſurance, yet (as the *Pſalmiſt* ſaith, *Pſal.* 62. 8.) *They truſt in God at all times*; and the Soul ſtill comes to Chriſt, and relies on him: Therefore, I ſay, there was the greateſt reaſon in the World, that of all acts elſe this ſhould be pitch'd upon. The firſt act of Faith cannot be aſſurance, for the thing muſt be made mine, before I can believe it is mine; and afterward Temptation comes, and overthrows a Man's aſſurance, but it never overthrows a Man's believing on Chriſt; ſince this is that Anchor that tides it out all a Man's Life, that Cable that bears the ſtreſs in all Storms, as well as in the fair weather, it is reaſon that to it the act of Juſtification ſhould be attributed: Now let the Ship be in what ſtorm it will, it is this that holds it, this is the Cable, this act of our believ-

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Part II. believing *On him.* You ſhall find, that you can bottom your Heart on God, and on Chriſt, when you cannot believe that he is your God, and your Saviour.

2. Of all Acts of Faith, this of pure truſt doth honour God moſt, and hath indeed more of Faith in it: The purer the Truſt is, the greater the Truſt is; and the greater the Truſt is, the greater the Faith is; and the greater the Faith, the greater Honour comes unto God. The End why God hath ordained Faith, is, that his Free Grace might be glorified; now his Free-grace is glorified by no act of Faith more than by this of pure truſting in him. In *Rom.* 4. 20. where *Abraham*'s Faith is ſet out to us, it is ſet out by this, *That he gave glory to God.* You do not honour God ſo much with your Love, you do not honour him ſo much by being aſſured of his Love, as you do by truſting in his Love. It magnifies the Soveraignty of God, which God aims at to magnifie in our Salvation, it leaves the Soul at God's Feet, for that is the poſture of the Soul, when it ſays, Here I am, and I will truſt in thee alone; it magnifies the Faithfulneſs and Fidelity of God, and Faithfulneſs is that Attribute, which in one that makes a Promiſe, is the chief thing he aims at: Now Faith takes hold of Chriſt through a Promiſe, therefore it is a Grace ſuited, and fitted to magnifie the Faithfulneſs of God in making this Promiſe; and ſo there is nothing that doth glorifie the Faithfnlneſs of God more than believing on him. If a Man have Aſſurance, he doth glorifie God in a way of Rejoycing, in a way of Triumphing, in a way of Thankfulneſs, but pure Truſt doth another way glorifie God, it glorifies God in a way of Obedience. I do ſhew as much admiration and eſteem of a Man, if I am ſueing to him for his Friendſhip, and depend upon him, and do all acts I do in ſuch dependance, as I do by acts of Requital and Thankfulneſs when I am aſſured he is my Friend: And ſo it is here, and therefore now hath God choſen out this act of Truſt and Condence, *Believing on him,* as *John* 6. 40. *He that ſeeth the Son, and believeth on him.* I ſhall now aſſign a Property or two of this Truſt and Confidence, that I may the more fully explain it. And,

1. This Confidenee in God is to truſt perfectly upon him, that is, wholly and entirely. I uſe the Scripture Phraſe, which you have in 1 *Pet.* 1. 13. and I ſhall thereby open a Scripture to you, which (as I take it) our Tranſlation hath not rightly rendered, and I find very Learned Interpreters of the ſame Judgment; he exhorts them there to truſt perfectly in the Grace that hath been brought to them, thorough the Revelation of Jeſus Chriſt: We read it, *Hope to the end*; look in your Margents, the *Greek* is, *Hope perfectly*; *Hope perfectly* (ſaith he) *on the Grace that is brought*; for ſo it is in the Original, φερομένην, and not, that is to be brought, as we tranſlate it. Hope and Truſt in the Scripture are uſually put for one and the ſame, as *Job* 13. 15. *Though he ſlay me, yet will I truſt in him*; it is, I will hope in him: And many other places might be given. Now, ſaith the Apoſtle *Peter, Truſt perfectly, or entirely, on the Grace that is brought in the revelation of Jeſus Chriſt:* It is not only ſaid to be the Revelation of Chriſt, which ſhall be at latter day, but it is a Revelation of Chriſt which we have now under the Goſpel. The Goſpel is ſaid to be the revelation of Jeſus Chriſt, and in the revelation of the Goſpel, and of Chriſt, is the Grace of God made known to us. I ſhall not need to heap up places, to ſhew you, that by the revelation of Jeſus Chriſt is meant the Goſpel; in *Rom.* 16. 25. you have the word ſo uſed, *The preaching of Jeſus Chriſt, according to the Revelation of the Myſtery,* &c. You have the like in *Gal.* 1. 12. where *Paul* ſpeaking of his knowing of the Goſpel, he uſeth the very ſame Phraſe; *I was taught it* (ſaith he) *by the Revelation of Jeſus Chriſt*; and ver. 16. *It pleaſed God to reveal his Son in me*; and ſo in other places. That which I cited the Text in 1 *Pet.* 1. 13. for, is, that he ſaith, *Truſt perfectly upon this Grace, which is brought or tendered to us:* (And to truſt upon Free-Grace, and Chriſt, is all one, the Goſpel reveals nothing for matter of Confidence to us, but the Free-Grace of God, and Chriſt himſelf.) Now when he ſaith, *Truſt perfectly upon it,* what is his meaning? it is this, he would have you to do it entirely, both for Subject and Object, as I may ſo expreſs it; he would have all in you to put this Truſt and Confidence in him, ato believe on him with the whole Heart,

and he urgeth this Exhortation, becauſe the Soul hath a great deal within it ſelf, that doth not come forth to truſt in Chriſt: For though all in a Man believes in this ſenſe, that there is never a Faculty but goes out to Jeſus Chriſt, eſpecially the Will, yet there is a great deal of Infidelity ſtill remaining, and ſo a Man cannot truſt perfectly in this life; as for Subject, take the Subject of Confidence, that is, all that is in a Man doth not truſt perfectly and entirely without doubting, in the Grace brought by Jeſus Chriſt; but take the Object, and ſo even the meaneſt Believer may truſt, and doth truſt perfectly in that Grace which is brought to light in the Goſpel by Jeſus Chriſt; that is, he relies upon nothing elſe, he entirely, and wholly, and fully, and with the whole Will, doth lean upon our Lord and Saviour Chriſt, and upon nothing elſe; upon nothing in himſelf, and upon nothing in the World elſe, but upon that which revealeth Grace, and Jeſus Chriſt, unto him: No, he relies not upon the Promiſes, further than they have the Grace of God, and Jeſus Chriſt, as the Subject of them; and this is the Property of all true Faith, that it doth truſt perfectly in that Grace that is in God, and in our Lord and Saviour Jeſus Chriſt. As now, when the Soul doth magnifie and glorifie God, as the great God, it doth do it perfectly and entirely in this ſenſe, that it ſees how great a God he is, and that there is none beſides him ſo to be honoured and glorified. It falls ſhort indeed of honouring him perfectly, as for the Subject, that is, all in a Man cannot do it; but yet, ſaith he, I ſee that in God that requires all that is in me to glorifie him, therefore I will glorifie him alone, and thus entirely glorifies the Object; and ſo in this ſenſe doth the Soul truſt perfectly in the Grace that is revealed in the Goſpel.

2. The Soul doth truſt Jeſus Chriſt with all, and for all: I will put them both together; with all it hath, or ever ſhall have, and for all it ever looks for: It doth truſt Jeſus Chriſt with all, even as in *Gen.* 39. 6. we read that *Potiphar* truſted *Joſeph*; (I bring it but for an alluſion, to ſhew what Confidence he had in *Joſeph*, and what ours ſhould be in Chriſt) the Text ſaith, *That he left all that he had in Joſeph's hand, and he knew not ought he had, ſave the Bread which he did eat.* Now if you come to believe on Chriſt, you muſt thus put your truſt in him, thus believe on him, thus leave your ſelves, and all you have and are, with him, and at his diſpoſal, and at his ſervice; even as if you ſhould put your ſelves of your Eſtate, and put it all into another Man's Hands, and be at his finding for ever: So *Paul* in 2 *Tim.* 1. 12. *For the which cauſe* (ſaith he) *I ſuffer theſe things, neverthele ſs I am not aſhamed, for I know whom I have believed, that he is able to keep that which I have committed to him againſt that day.* What did *Paul* do when he came to believe? ſaith he, I had a little Righteouſneſs, and I flung it all away, I reſolved that I would never truſt in it; I had Learning, and Knowledge, and Parts, and I threw it all away, I gave it all up to Chriſt, to be at his Diſpoſe; he took Jeſus Chriſt upon thoſe Terms, to give up all to him; and (ſaith he) for the which cauſe I ſuffer theſe things, I do truſt him before-hand, I have committed to him all I am and have, I have not my Reward yet, but I truſt him, and he goes upon truſt with me; he before-hand hath put me upon a great many ſufferings, and for this cauſe I ſuffer all theſe things, becauſe I know whom I have believed. If Chriſt now ſhould fail, *Paul* he had been the moſt beſool'd Man that ever was, he had miſt of all the Happineſs he ſhould have in this World; for uſually they that believe in Chriſt, they are of all Men moſt miſerable, in reſpect of the World; but mark it, *Nevertheleſs*, (ſaith he) *I am not aſhamed, for I know whom I have truſted.* When a Man believes, he puts off all to Chriſt, and betakes himſelf to him, and to what he ſhall do for him, and if Chriſt ſhould fail this Man of his Truſt, the poor Creature would be the verieſt fool that ever was: But I know I ſhall not be aſhamed, ſaith *Paul*; and in relation to this doth the Scripture often uſe this Word, *He that believeth, ſhall not be aſhamed*, *Iſa.* 28. 16. Oftentimes a Man truſteth God for the Salvation of his Soul, and goes on ſo to do, and doth not of a long while know that God hath received him; he hath not received an earneſt-penny a long while, not of what he truſteth God for; (for joy in the Holy Ghoſt is the reward of Faith;) now to ſtand thus out of purſe for many years, before a Man receives a penny, this is a great and a mighty

truſt, yet thus often-times the Soul doth, to be ſure at firſt it doth ſo: A Man parts with all, leaves all with Jeſus Chriſt, betakes himſelf clearly and entirely to him, and whatſoever he is or can be in this World, he leaves it with him, and to be diſpoſed of according to the Directions that he ſhall give to his Spirit and Conſcience for evermore: I expreſt it before by that of *Potiphar* to *Joſeph*, but there is a more lively Expreſſion of it, and that in a way of Faith, though not upon Chriſt as juſtifying, yet it was drawn out of that Faith which alſo doth juſtifie; the Inſtance is in that poor Widdow of *Zarephath*, in 1 *Kings* 17. you know ſhe had but ſo much Meal in a Barrel, and Oyl in a Cruſe, as would make a Cake for her ſelf and her Child, and behold (ſaith ſhe, ver. 12.) *I am gathering two ſticks, that I may go in and dreſs it for me and my Son, that we may eat it and dye:* What ſaith *Elijah* to her? *Fear not, go and do as thou haſt ſaid, but make me thereof a little cake firſt, and bring it unto me:* Alas, it would make but a little Cake in all, for it was but a handful of Meal, and a little Oyl in a Cruſe, even little enough all of it to ſerve *Elijah* himſelf; yea, but, ſaith he, make me a Cake firſt; this Woman had need have a great deal of confidence in the Prophets Words, that there ſhould be Meal and Oyl multiplied for her and her Son, after *Elijah* had done; ſhe might have thought that the Prophet, as a Man half ſtarved, had come to put a trick upon her, to get away that little Proviſion ſhe had; let me be ſerved firſt, (ſaith he;) ſhe went and did according to the ſaying of *Elijah*, and made a Cake for him firſt, and then you ſee the Oyl and Meal encreas'd, but firſt God would have her truſt the Prophet. Even thus doth God and Jeſus Chriſt deal with us, when we come to believe on him, he will have us to truſt him firſt, and put over all to him, and for to do ſo is to truſt perfectly.

God himſelf did betruſt us all with Jeſus Chriſt, and he was faithful to us, and Jeſus Chriſt truſted all with God: How many millions of Souls were to ſave after Chriſt dyed! how many thouſands are to come yet under the New-Teſtament! Chriſt dyed afore theſe are ſaved, he truſted his Father with them, and God the Father truſted him too, for he ſaved I know not how many thouſand Souls afore Chriſt dyed: The like he requires of us, *Make me the Cake firſt*, (ſaith he;) and ſo the Soul doth put over all nakedly and entirely unto Jeſus Chriſt, when it comes to truſt upon him; it is to throw a Man's ſelf out of all poſſibilities of what he may be in this World. Indeed a Man muſt do ſo, if he take up Jeſus Chriſt in earneſt, for he knows not what Chriſt will call him unto, or what truth he will have him hold forth; now for the Soul to come nakedly thus, and to give it ſelf up to Jeſus Chriſt, and to do this before-hand oftentimes, when he doth not know whether Chriſt will ſave him or no; to do this firſt, as the poor Widdow did to the Prophet, this is a great matter. For a Man to venture to Sea, without either Sail, or Oar, or Maſt, or any thing of his own, and to be wafted by Free-grace, and Jeſus Chriſt, to commit himſelf to thoſe Winds that ſhall blow from him, and from that Promiſe he makes, this is the great truſt, and this the Soul doth when it comes to Chriſt.

And as it truſts him with all, ſo it truſts him for all; and all the Happineſs it looks for, is to be at Chriſts finding for evermore: Nay, to be ſo at his finding, that not only its Comfort ſhall be from him, but all its ſtrength to perform any duty ſhall be all from him, ſo as not to do a Duty without him, no not to Eternity, to receive all Happineſs from him, and all Comfort from him. Nature, pure Nature was never brought up to this, it did not know what it meant: *Adam* was not called in this way to truſt on God, he had a ſtock of Grace communicated to him, which lay in the uſe and exerciſe of his own Free-will: Now, ſaith Nature, therefore I will ſee a ſtock before I truſt, give me my portion of Goods, (as the Prodigal ſaid) I will ſee ſomething in my ſelf, by which I may be able to do this, or to do that, I will ſee the Money in my Purſe, before I ſet a work upon this or that; this naturally the Soul doth. But now when the Soul comes to truſt on Chriſt, it doth not ſo, it truſts him for all, for all Grace here, and Glory hereafter; it believes now upon him, and truſts him, and knows not whether it ſhall be able to do it the next hour; *The Life which I now live*, ſaith the Apoſtle, *I live by the Faith of the Son of God*; *and it is not I that live, but Chriſt that liveth in me:* Gal. 2. 20. And to do this quietly too, is an Act of entire Truſt; for hen Faith doth grow up a little, though it doth not grow up to aſſurance, t it will grow up to the quieting of the Heart thus, and that beforehand; d when a Man is able to ſay, whether I ſhall be ſaved by Chriſt I know not, t I find abundance of Eaſe and Quietneſs by reſting and truſting on him, this a perfect Confidence; thus Faith is expreſſed in *Pſal.* 37. 7. (Now as is a Truſt in Promiſes, ſo it is much more in Jeſus Chriſt) *Reſt in the Lord, d wait patiently for him, and he that truſteth in me is at perfect peace:* And as it in *Lam.* 3. 29. *Put our mouths in the duſt if ſo be there may be hope.* Yea, a reat act of this Truſt is to believe againſt hope, as it is ſaid that *Abraham* id in *Rom.* 4. 18. For the Soul to caſt away it ſelf upon God, in ſuch a pure uſt as this is, that let God at any time throw it into any Diſtreſs, ſo that he nows not what will become of himſelf, yet to be content, and to ſubmit to it, d quietly to leave himſelf with God, and with Chriſt, this though it is hard, t when Faith doth get a little Heart and Strength, it doth this, being enabled the Power of God to do it.

Sixthly, As the Soul thus comes to Chriſt, and believeth on him, truſteth him ith all, and for all, ſo it abides by him, and will not ſtir away from him, in eſpect of waiting on him in his own way, both for the Manifeſtation of his race, and Love, and Salvation, with Submiſſion and Quietneſs. I ſhall not y, that every Soul that believes, finds diſtinctly all and every one of theſe things him, I do not urge that, but I ſhall yet mention thoſe that are in the heart f Believers, ſome one or other of them: And as this is as main a thing as any ther, I ſhall open all the Particulars of it.

1. The Soul abides by Chriſt, and there lies as the Man did at the Pool of *Betheſda*, or as he did that did fly to the City of Refuge, who durſt not ſtir rom thence for his Life, for if he ſhould be found out of that City of Refuge, e was a dead Man, and therefore he went thither to take up his dwelling here, and this (as I ſaid before) the Apoſtle alludes to in *Heb.* 6. 18. when he peaks of Faith; *Having* (ſaith he) *fled for refuge to lay hold upon the hope ſet efore us*; in *Acts* 11. 23. it is ſaid, that when *Barnabas came to Antioch, and had ſeen the Grace of God, he exhorted them all, that with purpoſe of Heart they would ροσμένειν, cleave unto the Lord:* That as they had come to him, and given up their Souls to him, ſo they would abide by him, remain and continue with him, and not go away; therefore you ſhall find in the Epiſtle to the *Hebrews*, that the Apoſtle oppoſeth to Faith, departing from God: You have it firſt in *Chap.* 3. *ver.* 12. & 14. where he alludeth to the *Iſraelites* departing in their Hearts and Spirits from the Guidance of that Angel in the Wilderneſs, (which Angel was Chriſt, as he ſhews in 1 *Cor.* 10.) *Take heed*, (ſaith he *ver.* 12.) *leſt there be in any of you an evil heart of Unbelief, in departing from the living God:* Do not you err in your Hearts through Unbelief, as they did; that Angel from whom they departed, is the living God, is Jeſus Chriſt himſelf: And ſaith he, *ver.* 14. (in which Expreſſion of his there is very much) *we are made partakers of Chriſt, if we hold the beginning of our Confidence ſtedfaſt unto the end:* It is clear that he ſpeaks of Faith; the Word ὑπόστασις, which we tranſlate Confidence, is the ſame word that is uſed in *Heb.* 11. 1. *Faith is the evidence, or the ſubſiſtance of things not ſeen:* Now when he ſaith, *We ſhould hold the beginning of our confidence ſtedfaſt unto the end*, his meaning is, that as they came nakedly unto Chriſt for Salvation, from him, and in him alone, (for when a Man's Soul firſt cometh to Chriſt, it is certain he doth ſo, for he is emptied of himſelf) ſo they ſhould continue waiting upon him, that *They may be made partakers of him*; he mentions that, becauſe the thing the Soul aims at in believing, is to be made Partaker of Chriſt; ſeeing you did ſo at firſt, (ſaith he) did you at firſt come nakedly unto him? continue to do ſo ſtill, and to wait nakedly upon him; and he gives this reaſon why they ſhould do it, *For* (ſaith he) *he is the Living God*; if you wait upon Men, and wait long upon them, you think with your ſelves, they are but Men, whoſe Breath is in their Noſtrils, therefore I may looſe all my Labour, if I wait long before they anſwer me in what I deſire; but, ſaith the Apoſtle, wait upon Jeſus Chriſt, for he is the living God; if you ſhould wait never ſo long upon him, he liveth in the end to anſwer you; and this indeed in *Heb.* 10. 38. is called living by Faith, in which place alſo the Apoſtle oppoſeth unto Faith

departing from God; *If any man* (ſaith he there) *draw back, my ſoul ſhall have no pleaſure in him; but we are of them that believe to the ſaving of the Soul:* Believing then you ſee is oppoſed to withdrawing from God.

2. I added likewiſe, that Believing is waiting on him, in his own way: Even as at the firſt we came nakedly unto Jeſus Chriſt, at the firſt looking to nothing in our ſelves, (for ſo we did, if we believed) and when the Soul hath begun thus to cloſe with Chriſt, and with him alone, it finds that Jeſus Chriſt long defers before he manifeſteth himſelf; and it is apt thereupon, if not to depart, yet to deſert from him, and to eaſe and help it ſelf ſome other way, than by waiting and believing on him: Now the Apoſtle would have us ſtill to exerciſe ſuch Acts of Faith as we did at the beginning; *Hold the beginning of your confidence ſtedfaſt,* (ſaith he) and ſtill continue to wait on him, and to cleave to him, and to believe on him. The *Galathians*, you know, were ſoon diverted (as the Apoſtle tells them, *Chap.* 1. *ver.* 6.) from the Goſpel they had received, unto another Goſpel; they had begun to believe in Chriſt, and in him alone, but afterwards they were diverted to Works, and to what was in themſelves, as the Soul is apt to do too much: *You did run well,* (ſaith he *Chap.* 5. *ver.* 7.) *who did hinder you? This Perſwaſion* (ſaith he ver. 8.) *cometh not of him that calleth you.* I deſire you (ſaith he) to conſider, when you were called, how you were drawn to believe on the Lord Jeſus; remember but the firſt work of Faith, how nakedly without Works, or any thing in your ſelves, you came unto Jeſus Chriſt; you are now diverted, and fallen away from the Grace of Chriſt, that is, from ſeeking Salvation in a way of Free-grace; do but now remember (as he ſaid in another caſe, *Remember thy firſt Love*) your firſt Faith: Certainly this your New Perſwaſion is not of him that called you: If this New way that you have taken up, which diverts you from Chriſt, had been the way, ſurely he that called you would have perſwaded you ſo at firſt, when he drew your hearts to him. The Apoſtle ſpeaks clearly of the point of waiting; for, ſaith he, ſpeaking of himſelf and other Believers that profeſt Faith in Chriſt, and kept it up in the Integrity of it, *We through the Spirit wait for the hope of Righteouſneſs by Faith,* Gal. 5. 5. you began to do ſo too, (ſaith he) but you would not wait as you began, but you would needs divert to eaſe your ſelves, to Works, and to ſomething in your ſelves: But, ſaith he, I have confidence in you thorough the Lord, that you did cloſe with Chriſt at firſt, you will be brought about again, for God will never let you reſt in your ſelves; ſo he ſaith, *ver.* 10. *I have confidence in you thorough the Lord, that ye will be no otherwiſe minded in the end:* So that now to continue to wait thus upon the Lord Jeſus, to wait though a Mans eyes fail, (for ſo *David* ſaith he waited, *Pſal.* 69. 3.) is a ſpecial act of Faith, it is a very great ſubjection of the Creature for to wait nakedly upon God, and not to know (as oftentimes it falls out with many Poor Souls) what God will do with them. The buſineſs of Salvation it is ſo great, and ſelf-love is ſuch a ſtrong Principle in a Man, that a Man had need have ſuch a Principle of Faith to quiet him in the mean time; for Self-love is impatient in matters of great moment, and would be put out of doubt preſently, and ſo the heart is apt to turn to it ſelf, and to Works; and it is apt alſo out of Peeviſhneſs to ſay, as he did out of Wickedneſs in 2 *Kings* 6. 33. *What ſhould I wait for the Lord any longer?* The Prophet *Habbakkuk* ſpeaking of Faith (for though he ſpeaks it in the caſe of the *Babyloniſh* Captivity, yet the Apoſtle citing that ſaying, applies it to the matter of Juſtification and Salvation, whereof the deliverance from the Babiloniſh Captivity was a Type) ſaith, *Chap.* 2. 3. *The viſion is yet for an appointed time, but at the end it ſhall ſpeak,* and ſpeak home to the Heart, and be accompliſhed, and not lie, though it tarry, and therefore wait for it; *Becauſe it will ſurely come, it will not tarry: Behold, his ſoul which is lifted up is not upright in him, but the juſt ſhall live by his Faith,* ver. 4. This Text the Apoſtle cites in *Heb.* 10. 35. *Caſt not away your Confidence,* (ſaith he) *for yet a little while and he that ſhall come will come, and will not tarry, now the juſt ſhall live by faith:* It is an alluſion to theſe very words of the Prophet.

3. I mentioned alſo, That the Soul waits thus upon Jeſus Chriſt with Submiſſion and Quietneſs: A Man doth not know how his Soul may be put to it, and ſometimes it is put to it with manifold Temptations, and often times

thoſe Temptations are anſwered with nothing but Submiſſions. Certainly, Submiſſion unto God is the cleareſt anſwer of all other unto Doubts or Diſquietneſs of Spirit, and whenſoever a Man arriveth there, he is always upon Ground, and will ceaſe floating. Such Acts of Faith as theſe doth God enable his Servants ſometimes to put forth, for I do not mention only thoſe that are ſimply and abſolutely neceſſary to Salvation, but thoſe acts that the Soul puts forth towards Chriſt, in its treaty with him for ſalvation, in ſome inſtance or other; in *Lam.* 3. 26, 29. the place I cited even now, where the Prophet ſpeaks of waiting, (ſaith he) *It is good that a man ſhould both hope, and quietly wait for the Salvation of the Lord; he ſitteth alone, and keepeth ſilence, becauſe he hath born it upon him; he putteth his mouth in the duſt, if ſo be there may be hope.* In thoſe Eaſtern Countries, the manner of thoſe that did profeſs an abſolute ſubjection to another, was, to fall down at their feet, and to kiſs the duſt; as amongſt the *Turks*, they do to their Emperours at this day: Now (ſaith he) thus ſhould the Soul wait upon God, put his Mouth in the duſt, if ſo be there may be Hope; not only wait when there is Hope, but if there may be any hope; if there may be any ſuppoſition of Hope, he is to wait upon God with putting his Mouth in the duſt. Faith it is ordain'd to glorifie God his own way, and in glorifying of him to cauſe the Heart to apply it ſelf to him in the great buſineſs of ſalvation. It is ſaid of *Abraham*, in *Rom.* 4. 20. *That he believed, and gave glory to God:* Faith it is the great Inſtrument of giving glory to God. Now in the matter of Salvation, what is moſt eminent in God? what is the flower of his Glory, in the way of juſtifying and ſaving a Man? It is the Freedom of his Grace: If it be Grace, then it will be free; *I will have mercy, becauſe I will have mercy, and I will have mercy on whom I will have mercy,* Rom. 9. 15. Faith then it is alſo an Inſtrument of glorifying even Grace in all the ways of its freedom, according to all the Advantages that Free-grace hath over us to glorifie it ſelf upon us, as it is free to accept us, or free to refuſe us. For a Man now to wait upon the Lord in the time of Diſtreſs, and apply himſelf thus to the Freedom of his Grace by Faith, with ſubmiſſion, this (I ſay) is the higheſt way of Faith's glorifying that which is higheſt in God in the point of Salvation, for a Man to caſt away himſelf thus into the freedom of the Grace of God. Abſolute Submiſſion God requires of no Man; that is, that Men ſhould be content to be damned, or the like; but hypothetical Submiſſion in ſuppoſed caſes, is what God enableth his Servants to perform to him, that is, ſubmiſſion with If's; *If the Lord* (ſaith *David* in 2 Sam. 15. 26.) *ſay thus, I have no delight in thee; behold, here am I, let him do to me as ſeemeth good unto him:* He ſpake it indeed in the Point of a Temporal Buſineſs, or a Buſineſs which concerned the ſervice of God; had it been in the caſe of his own Salvation, it had been the higheſt acting of Faith in the World. What he ſaith in that caſe, the Soul too ſaith with an If; *Here I am, let the Lord do to me as ſeemeth good unto him.* You know that ſaying of *Job*, Chap. 13. 15. *Though he ſlay me, yet will I truſt in him.* In this caſe, this ſame venture for ſalvation thus with ſubmiſſion, glorifies the freedom of the Grace of God, and the freeneſs of the Grace of Chriſt: However, a Man looſeth not his end, for uſually when a Man begins to have ſuch ſubmiſſions appear in his Spirit, God hath inſtantly done, and all Doubts and Temptations are by this anſwered, and ſo the Heart is quieted, and indeed there is no Objection beyond it.

Seventhly, True Genuine Faith, in its coming to Chriſt for Juſtification and Pardon, Righteouſneſs, or whatever elſe, applies and faſhions the Heart to the Law of Faith: I uſe that Phraſe here, that Chriſt enableth the Heart to apply it ſelf in coming to Chriſt for all theſe, according *to the Law of Faith*, for you have the ſame in *Rom.* 3. 26. in another caſe, but it is applicable to this; there you ſhall find that the Apoſtle ſpeaks of the Law of Faith, by which he ſaith Works are excluded; and he argues thus; If a Man believe in Chriſt for ſalvation at all, Works muſt wholly be excluded, according to the Law of Faith, that is, according to the Nature of Faith; if it be true Faith, and genuine, it is impoſſible, ſaith he, that Works ſhould have any mixture with it. It is ſuch a Phraſe, as we ſay, the Laws of Friendſhip, that is, which a Man muſt keep to, and which are eſſential to him, if he will be a true Friend, and not feigned; ſo ſaith the Apoſtle, If Works be mingled with Faith, it is againſt the Law of Faith, it overthrows the Nature of Faith. As a Man ſaith, ſuch a thing is againſt the Law ot Arms, that is, when a Man doth things contrary to the Principle of Arms; as when a Man is treating, to uſe acts of Hoſtility; ſo it is againſt the Law of Faith to mingle Works with it: When he ſaith, therefore Works are excluded, he ſaith it is by the Law of Faith, by the Law of the Nature of Faith, as I may expreſs it: Even as elſewere, *Rom.* 11. 6. he ſaith, *If it be of works, it is no more of Grace*; for it is the Law of Grace to be Grace only, and it will admit no Works amongſt it, and ſo it is the Law of Faith, or elſe it is no Faith at all, if you come to Chriſt for Salvation to renounce Works. Now what the Apoſtle ſaith of the Law of Faith, in that ſence I ſhall make uſe of to the purpoſe that I have in hand, namely this, that if it be true and genuine Faith which a Man comes with to Chriſt for ſalvation, then it will apply it ſelf towards Chriſt, according to the neceſſary Laws and Nature of Faith, and according to what by believing he ſeeks for at Chriſt's Hands: Now do but conſider, when the Soul comes to Jeſus Chriſt to believe, what is it that according to the Law ot Nature in Faith is neceſſary, that if you will believe, and believe in earneſt, and believe honeſtly, the Heart muſt do? It is this, that whatſoever I would have from Chriſt, my Heart doth apply it ſelf ſuitably and anſwerably to Chriſt again, as a Creature ſhould do; whatſoever I would have Chriſt be to me, in my proportion I deſire anſwerably and ſuitably to be to Chriſt again: As for Example, if I come to a Man, and deſire him to be my Friend, and I come on purpoſe to him for Friendſhip, why now the Law of Friendſhip requireth Friendſhip from me again, it is neceſſary, according to the Law of Friendſhip, that that ſhould be the purpoſe and frame of the Spirit of a Man in ſo coming; ſo ſaith *Solomon*, Prov. 18. 24. *A man that hath freinds muſt ſhew himſelf friendly.* You read in Scripture (that I may yet explain this further) of a Faith unfeigned, as in 1 *Theſ.* 1. 5. *Unfeigned, without Hypocriſie, without Guile.* You read likewiſe in *Heb.* 10. 22. of drawing nigh unto God with aſſurance of Faith; you read likewiſe there of a true Heart, *Let us draw nigh with a true heart, in full aſſurance of Faith:* Now it is not that Truth of Heart is it ſelf that which God doth juſtifie a Man for, or that *that* hath any Ingrediency (as not Faith it ſelf, not as a Work) to Juſtification; yet notwithſtanding it is that which doth naturally flow from believing: If a Man believe truly, and in earneſt, and is ſo conjunct with it, as it is an eſſential Ingredient, even to Faith its being an unfeigned Faith, Faith without Hypocriſie, without Guile. I obſerve, that when the Scripture ſpeaks of believing for Juſtification, it doth not only ſpeak of an uprightneſs of Sanctification, but of an Honeſty, and Uprightneſs, and Unfeignedneſs in the act of Faith it ſelf: You have it in *Hab.* 2. 4. where he ſpeaks of living by Faith, he ſpeaks of an upright Soul; another Man, ſaith he, that doth not believe, *His ſoul is not upright in him*; and ſo in *Pſal.* 32. 1, 2. *Bleſſed is he whoſe tranſgreſſion is forgiven, whoſe Sin is covered: Bleſſed is the man unto whom the Lord imputeth not Iniquity, and in whoſe ſpirit there is no guile:* This very place of the Pſalmiſt the Apoſtle quoteth in *Rom.* 4. 7, 8. to hold forth this great truth, that our Juſtification before God doth lye and conſiſt meerly in God's not imputing ſin to us, but the Righteouſneſs of the Lord Jeſus, and ſo conſiſts in nothing in us: And therefore if you obſerve it, you ſhall find that he leaves out this ſentence, *And the man in whoſe ſpirit there is no guile*; why? becauſe it is not uprightneſs, or any thing in us that is any Ingredient in our Juſtification; and yet the Prophet *David* hath it of the Man that believeth thus for Juſtification, he is a Man, ſaith he, in whoſe ſpirit there is no guile; that is, he is ſincere in the very point of believing for Juſtification and Bleſſedneſs, of which he there ſpeaks, and it anſwers to thoſe other Phraſes of *Faith unfeigned*, or *Fatith without guile*, and of *drawing nigh with a true heart, in full aſſurance of Faith.*

CHAP. VI.

hat where there is true and unfeigned Faith, the Soul is prevailed on to conſent to give it ſelf to Chriſt in all Services and Obedience: That yet this chooſing of Chriſt to be our King and Lord, and ſubmitting to him accordingly, is not that act of Faith which juſtifies a Man.

I Will now Explain what it is for a Man to believe unfeignedly, or according to the very Law and Nature of Faith: And I ſhall open it to you briefly.

Thou comeſt to believe in Jeſus Chriſt; let me ask thee this Queſtion, What s it thou aimeſt at in thy coming to him? What would'ſt thou have from him? What would'ſt thou have with him? What is thy Intent, thy Buſineſs with im? The Soul will ſay, I would have Pardon of ſin, and I believe on him or the forgiveneſs of my ſins; *For bleſſed is the Man whoſe ſin is forgiven*; and orgiveneſs lies only in him. Why now according to the Law of Faith, according to that Ingenuity and Unfeignedneſs of Faith, what will be the Iſſue of t? Thou wilt let fall all the Weapons that are in thy hand againſt God preently. It floweth, I ſay, naturally, from the very Law of believing: As for Exmple, If a Traytor, having been a Rebel againſt his Prince, ſhould come to im for his ſovereign Grace and Favour, to pardon and forgive him, he comes o ſeek pardon of his Prince, who may chooſe whether he will pardon him or no; and then certainly the very Law of his coming to him for Grace, requireth (and requireth it naturally, and it cannot be otherwiſe) that this Man hould come nakedly, and come upon his knees, and lay aſide all his hoſtility, and is Weapons which he hath uſed againſt him: So it is likewiſe with the Soul hat comes to Jeſus Chriſt for the pardon of ſin, it is againſt the Law of Faith o do otherwiſe, as truly as it is againſt the Law of Arms for a Man in a Treaty or Peace to come and practice any Act of Hoſtility. This you ſhall find in he Scripture to be natural unto Faith, and to flow from it as naturally as ny thing can do, *Hoſ.* 14. 2. There the Prophet ſets them a work to ſeek y way of Faith, Mercy at the Hands of God; *Take with you words*, (ſaith he) *and turn to the Lord*; *ſay unto him*, (this now is the voice of Faith) *Take way all iniquity, and receive us graciouſly*; and *Verſe* 3. they coming thus unto God, ſay, *Aſhur ſhall not ſave us*, (i. e. no Creature ſhall help us) *for in hee the Fatherleſs findeth Mercy*: We look for help from thee alone, and we come to thee for Grace, take away all iniquity, and receive us graciouſly: What ollows upon this? what follows as a natural and neceſſary conſequent upon it? ead the 8*th.* verſe, *Ephraim ſhall ſay, what have I to do any more with Idols?* God doth not come in here, and ſay, *Ephraim*, you muſt leave your Idols; but *Ephraim* ſaith it himſelf, and he ſaith it as finding it inconſiſtent with what he is ſeeking for; I am ſeeking for Grace at the Hands of God, and to have all iniquity taken away, what have I therefore to do any more with Idols? this is the Voice of Faith, and the Law of Faith. So again, when you come to believe, let me ask you, What do you come for? Do you come for Pardon? What is it in God that ſhould move him to give you Pardon? O his Free grace, his infinite Love! What kind of Love is it you ſeek for, as that which only muſt pardon you? a Love unchangeable, ſuch a Love as is not beſtowed upon the reſt of the World, which Millions of Nobles, and Great Ones in the World have no Intereſt in, a Love that continueth to everlaſting, a Love that freely accepts you for nothing in your ſelf: This indeed and in truth is the aim of your Faith, for you can have Pardon from no other Principle in God, but from ſuch a Love as this. If that Faith now aims to have from God ſuch a Love, out of which, and out of no other a Man can be pardoned, and caſteth himſelf upon God for this, and without this is never quiet; if Faith come to God for this, if it be Faith unfeigned, if it keep to the Law of Faith, if it be Faith without guile, if there be a true Heart in this Faith, if there be an honeſt Heart, (for that is another Expreſſion that *Luke* hath, *Luke* 8. 15. and he means not honeſt only in reſpect to Commands, and the like, but in relation to the Word of the Goſpel, holding forth Chriſt to us, to believe on him) if, I ſay, a Man have an honeſty of Faith, and an ingenuity of Faith, and cometh unto God for ſuch a Love, it muſt needs frame and faſhion in a natural way the Heart to a ſuitable Diſpoſition unto God. I find in *Acts* 11. 26. where *Barnabas* bids them by Faith to abide by the Lord, it is ſaid, he exhorted them with purpoſe of Heart to do it: There is a purpoſe of Heart that is always the ingredient in the Nature and Being of Faith, for Faith you muſt know is ſeated in the whole Man, hath its effect upon the whole Heart, therefore it draws out all in a Man, that as the Will doth truſt in Chriſt, ſo there is a cleaving to him with a genuine purpoſe of Heart. Whatever now Faith would have from God, and comes to God for, it comes to God upon the terms of the Law and Nature of the thing, to return in its proportion that to God again; the Heart behaves it ſelf accordingly, and muſt needs do ſo when it comes to believe. *Abraham* when he believed upon God for to have his Son Jeſus Chriſt, (for he ſaw his day, and knew that he was to be put to death, or at leaſt that he was to be ſaved by him) would he have God's Son from God? doth he believe this in earneſt? and doth he come to God for Salvation thorough his Son to be given for him? this Faith now being honeſt Faith, Faith unfeigned, genuine Faith, ſaith he, God ſhall have my Son again; and though *Abraham* had not that diſtinct thought when he firſt believed, yet there was that ſeminally in his heart, when God called him to give up his Son to God, you have it there in *James* 2. 22. Further, when the Soul comes to Jeſus Chriſt for Pardon, I ask thee again, (and do but conſider it) What is it that thou doſt come to Chriſt to be pardoned thorough? I come to him to be pardoned thorough his Blood, and thorough his Sufferings, his having born the Wrath of God, (which is the only all-ſufficient Sacrifice of himſelf, offered up to God when he bore our ſins upon the Croſs;) Doſt thou ſo? The very Law and Nature of Faith, if it be genuine, hath this Seed and Principle in it, (which I ſay is naturally and eſſentially an Ingredient in it) that it will make thee to ſay (as the Apoſtle himſelf crys out in *Rom.* 6. 2, 3, &c.) How ſhall I then live in that which Jeſus Chriſt died for? Do I come for every part of Chriſt's Obedience to be counted mine? Certainly then the very Law of Faith frames the Heart to this, to conform my ſelf to that Obedience of his, to apply my ſelf thereto. The Law of Faith ſeminally doth all this, and it is not only in the caſe of Aſſurance of the Love of God, but in the caſe of depending upon the Love of God; not only in the caſe of Aſſurance that Chriſt died for me, but in depending upon this, that Chriſt died for me. Thus Faith hath a thouſand ways whereby it ſanctifies the Heart, by going to Chriſt for Virtue, by looking to the Example of Chriſt, by looking to its oneneſs with Chriſt, and the like; but the Truth is this, that that which we call Sanctification, (or call it what you will) is contained ſeminally in the very Law of Faith, when it is actually drawn out and exerciſed. You call it Repentance, and Sanctification, and the like, but ſeminally it lies in believing, and in the very Law of believing; if it be Faith unfeigned, if it be a true and genuine Act of Faith, which I take it is the reaſon why all is aſcribed to believing. It is not as if the Soul when it comes to believe, and ſees it ſelf loſt without Chriſt, &c. concludes, I muſt repent to perform a Condition of my Juſtification; No, but the very Nature of Faith, if I believe, and believe honeſtly, will draw all this after it: I ſay, the very Nature of the thing doth it; for if a Man come to God otherwiſe, he may be anſwered as *Iſaac* anſwered *Abimelech*, Gen. 26. 27. *Wherefore come ye to me, ſeeing you hate me, and have ſent me away from you?* Or, as *Jepthah* ſaid to the Elders of *Gilead*, Judges 10. 7. *Did not you hate me, and expel me from my Fathers Houſe? and why are ye come unto me now, when ye are in diſtreſs?* If any Man comes thus to God, can he think he ſhall be accepted? So that, I ſay, Repentance and Sanctification, take the Acts of it, they are all ſeminally included in Faith, and flow from it; if it be Faith unfeigned, and without guile, if it be Faith that reſteth upon Chriſt for the bleſſedneſs of having our ſins covered. But let me add this for Caution-ſake, though this is what the Law of Faith, when the Soul comes to treat with Chriſt for Juſtification, requireth, yet it is not that upon which, and that Act for which God doth juſtifie us; but rather, I ſay, whatever God reſpecteth in Faith, truſting on him, is certainly that Act which he hath ſingled out for the purpoſe of our Juſtification.

6. The Soul in treating with Jeſus Chriſt for Juſtification, according to this Law of Faith mentioned, doth apply itſelf to all, and the whole that is in Chriſt, or of Chriſt, or belonging to Chriſt, and doth give up the whole Soul to God, and to Jeſus Chriſt. If a Man do believe with Faith unfeigned, this is withall included in the very Nature of it: Although indeed when I come to Jeſus Chriſt as a Juſtifier, for that is my particular buſineſs with him, I believe on him that juſtifieth the Ungodly; yet being come, Faith correſponds or applies it ſelf to all that is in Chriſt, or of Chriſt, or belonging to him any way. I ſhall endeavour to explain and prove this: You have often heard it, and I find it in ſome Diſcourſes urg'd, that Faith is not only a believing on Chriſt, but a taking and a receiving of Chriſt, and that therein alſo lies the Act of Juſtifying: But I do not urge it ſo, for I take it, that the formal act of Juſtification is when the Soul reſteth and believeth on the Lord Jeſus; and the Scripture carries it ſo throughout. Yet withall notwithſtanding, this taking of Chriſt, this applying the whole Soul to whole Chriſt, and all that is of him, or in him, or belonging to him, is eſſential to this Faith, it is included in it, even in the very Nature of the Faith it ſelf, if it be unfeigned Faith, if it be honeſt Faith, if it be Faith that is faithful, as I may ſo expreſs it. I ſhall endeavour to explain this by degrees.

1. I lay this down for a moſt certain Truth and Principle, That God hath rdained the Spirit of Faith to be that great Principle in the Soul till it come o Heaven, whereby the Soul ſhall immediately treat with Jeſus Chriſt, or God n Chriſt, all thoſe ways whereby he is to be treated withal by the Soul; ſo hat all ſorts of Tranſactions between God and Chriſt paſs through the Cognizance of Faith, and are let firſt into the Soul by Faith. So that as Jeſus Chriſt imſelf is a Mediatour between God and us, in bringing us to God, ſo the Spi- it of Faith in the Soul is that whereby the Soul doth treat with Chriſt, is oth the Spirit of Faith which the Holy Ghoſt who acts the Soul in the ways of elieving, and the Principle of Faith in the Soul it ſelf. When you come to eal with Jeſus Chriſt, or with God through Chriſt, all things elſe are ſhut out f doors, and there is none that appears, or are ſeen together, but God and Chriſt, and the Spirit of Faith in the Soul, and the Soul acting Faith towards God thereby; ſo that whatever Excellency is in Chriſt's Perſon, (beſides his be- g a Saviour, or the Object of Juſtification) whatever relation beſides God ath put upon him to bear towards the Soul, and ordained him to be unto it, as there are multitudes of them, as an Head, an Husband, a Prophet, Lord nd King) all theſe that Faith which doth juſtifie is alſo ordained to take in, nd unto theſe all doth the Soul that comes to Chriſt for Juſtification ſuita- ly apply and demean it ſelf, it being, as was ſaid, the only eminent Princi- le that is ordained to treat with Chriſt; ſo as although the conſequent of be- ieving may be Love, and mourning for ſin, &c. yet that which tranſacts all with Chriſt, as he is a King, as he is a Prieſt, as he is a Prophet, as he is xcellent and glorious in himſelf, is Faith, and it is Faith that tranſacts all theſe irſt and primarily, nakedly and immediately with Chriſt, and then Love and ll other things ariſe. Hence therefore Faith that comes to Chriſt for Juſti- ication, is ſuch as is fitted to take in, and apply it ſelf to all that is put upon eſus Chriſt in his relation to us, and all that Faith ſhall be inſtructed n, it apprehends it, and cloſeth with it. For otherwiſe, there ſhould be ſome- hing in Chriſt ordained by God to be to the Soul, which the Soul ſhould not ave a Principle to take in or apprehend; for whatſoever Chriſt is ordained to e to the Soul, the Soul apprehends it only by Faith. Yet,

2. Although all ſuch Applications of the Soul to Chriſt by Faith, as of con- enting to be Chriſt's, the taking the Perſon of Chriſt to be mine, &c. are he proper, peculiar acts of Faith, yet are they not that formal act of Faith s Juſtifying: But the Scripture puts this upon what is here mentioned, *See- g and believing on him*; and although the Soul is thereby married to Chriſt s an Husband, as *Rom.* 7. 3. *To bring forth fruit to God*; yet to take him un- er that Notion as an Husband, is a Conjugal Act, whereas Juſtification is forenſical act in God, and believing upon him is anſwerable. And then again, o take him upon Conſideration of his Excellencies, as an Husband, is an act of

Part II. Love, and ſo if this was the juſtifying Act, Love would go before Faith, whereas Love ariſeth from the Acts of Faith. Yet,

3. Although thus to take Chriſt, and to receive Chriſt as a Lord, and as a King, and a Husband, and apply the Soul accordingly to him, be not that formal act of Faith as juſtifying, yet all ſuch acts do flow from, and are contained in the very Nature of that act of Faith that ſeeketh Juſtification from Chriſt, and this according to the Law of Faith beforemention'd, ſo as if it be Faith unfeign'd, faithful Faith; that Soul who comes to Chriſt for Juſtification, if it comes truly to him as ſuch, doth withall neceſſarily take him as a Lord, as a King, as a Husband, in all his relations, and accordingly applies the Soul wholly to him: You ſhall find therefore in *John* 1. 12. that which is elſewhere called believing on his Name, is there called receiving of him; *As many as received him, to them he gave Power to be the Sons of God, even to as many as believe on his Name*: He that doth believe on the Son, he alſo receiveth him; and how receiveth him? he receives him as he is a Lord as well as he is a Saviour; that's clear and evident from what is the Occaſion of this Speech in the verſe before, for that which others are blam'd for in that 11*th.* verſe, is becauſe they received him not as ſuch; *He came unto his own*; that is, he came unto his own houſe, as a Lord and Maſter over his own Houſe, (for ſo indeed the Phraſe implies, the Phraſe εἰς τὰ ἴδια, *To his own*, as it is elſewhere tranſlated; ſo in *John* 19. 27. *John* is ſaid to have receiv'd *Mary*, Chriſt's Mother, εἰς τὰ ἴδια, to his own Home or Houſe; the like you have *Acts* 21. 6. *And his own received him not*: They did not receive him as one that came as a Lord, and that was to be the Lord *Over his own Houſe*, Heb. 3. 6. as we are ſaid to receive a King, when we acknowledge him, and are ſubject to him as ſuch. Now then you ſee he explains the one by the other, *Believing on his Name* by *receiving* of him, and *receiving of him* by *believing on his Name*: Now from hence I infer, that whoſoever believes on the Name of Jeſus Chriſt for Salvation, it is in the Nature of that Act to *receive* him alſo as a Head, as a Lord, as a Husband, as a King, *&c.* And that which further explains this, is, *Col.* 2. 6. *As you have received Chriſt Jeſus the Lord*, (Mark the Words) *ſo walk ye in him.* All Obedience is but walking in Chriſt, as Faith is receiving of Chriſt, and that as Jeſus the Lord: Now what is ſaid of receiving Jeſus as a Lord, it is true of recieving him under any other relation he bears towards us, wherein the Word doth manifeſt him as a Husband, as a Head, as a Prophet, as a King, *&c.*

The next thing I add to explain this, is, That yet it may be, that at the firſt when a Man comes to believe on Chriſt for Salvation, he hath not thoſe diſtinct thoughts of taking Jeſus Chriſt as a King, and as a Husband, and the like, though ſtill it is included in the very Nature of that act of Faith that comes to him for Juſtification, (if that Faith be genuine) ſo as the Heart doth virtually and implicitly do all this in the very coming to Chriſt for Juſtification. And as to this firſt, Chriſt is pleas'd to deal with ſome Men in their coming to him ſo diſtinctly, as haply to propound all of Chriſt at firſt, and to carry on the Soul in that way and manner in the whole Treaty with him: Thus it was with *Paul* from the firſt, who ſought Chriſt's Perſon firſt, and then his Righteouſneſs; *Lord*, (ſaith he) *what wilt thou have me to do?* Acts 9. 6. and Phil. 3. 8. *I count all things but loſs and dung, that I may win Chriſt: I have*, (ſays he) *and do* ſo at preſent too: He had done ſo from the very firſt, and what was the order and deſign of his Faith? *That I may win Chriſt*, (ſays he;) he mentions that firſt, that he may have his Perſon firſt, and that being found in *him* he might have *his* Righteouſneſs, and not his own. And I my ſelf have known ſome, that when they have ſeen their loſt Condition, have come unto Jeſus Chriſt, and looking about for a Warrant for them in particular for this, they have found this ground, that God hath commanded them to believe, and ſo authorized them to go to the Lord Jeſus, of which being aſſured, and then going to Jeſus Chriſt, he told them that he could not deny them his Righteouſneſs, becauſe he is his Fathers Servant: And 'tis true they had his Warrant, and ſo he muſt give it them. As if I have a Ticket from the King, to have ſo much Money from the Lord Treaſurer, he being but a Servant, and I having the King's Warrant, he cannot deny to pay it to me; but withall, the Soul thus coming to Chriſt, authorized by the Command of God ſo to do, Chriſt hath yet dealt thus with that Soul: It's true, (ſaith he) I cannot deny you that Righteouſneſs which you come to me for, for I am appointed by my Father to give it unto all that come to me for it; but know withall, that my Father hath appointed me to be as a King to you, to be as a Lord, to be as a Head to you. I ſay, thus diſtinctly hath the thing been driven, and the Treaty been made. But,

2. All Souls are not thus diſtinctly dealt withall, but they have this virtually and implicitely: For, *Firſt*, Many poor Souls, when they firſt come to Jeſus Chriſt, their Minds are ſwallowed up ſo much about Pardon of Sin, that their preſent thoughts did then only in an explicite way look upon Chriſt as a Saviour, though that act of Faith in coming to him only as a Saviour, being ſuch a Faith as is genuine, and true, and in earneſt, and ingenuous, (at the ſame time that the Soul ſeeks Salvation by him) it includes a Diſpoſition to be any thing Chriſt would have it to be towards him, or a Submiſſion to Chriſt in any thing which he is ordain'd by God to be unto the Soul; yet ſo, as that they have not ſuch explicite thoughts at that moment drawn forth, they do not make ſuch an explicite conſent of taking him to be their King, and their Head, and the like, to make a Marriage with him; I ſay, they have not theſe diſtinct thoughts drawn out in their firſt coming to Chriſt, whether it be in reſpect to the taking and receiving him as a Lord, and Husband, or whether in reſpect to the taking Chriſt himſelf the Saviour, many cannot ſay, that the Revelation of Chriſt to them, was under the conſideration of God's offering, or giving Chriſt unto them, and that ſo they did receive Chriſt, and take him; but they can ſay, they have come to him, and yet in their very coming (as the truth of it is) they do take him; but becauſe taking of him implies a looking at him as given, yea, the Phraſe to take him, implies an apprehenſion in them, that he is given to them, as theirs; for a Man is to take only what is his own, and ſo in common underſtanding it would ſeem to imply, that the Faith of a Believer hath for its ground a thought, that God hath given Chriſt for him in particular, which many truly believing Souls cannot find; they muſt therefore come to him as given by God for ſinners, *&c.*

3. Neither doth God ſo drive on this Treaty about Juſtification, that he ſhould keep off and ſuſpend to juſtifie the Soul coming to Chriſt for Salvation, 'till the Soul firſt doth diſtinctly apprehend that it muſt have his Perſon, before it can have his Righteouſneſs, and that he is to be to it a Lord and King, as well as a Saviour. We cannot conceive that God ſhould forbear to juſtifie the Soul, 'till it comes to have ſuch diſtinct thoughts, for ſuch diſtinct apprehenſions of Chriſt many poor Souls cannot tell how to make out at the firſt, neither doth Chriſt drive on the Treaty of the Soul with him in ſuch diſtinct terms: But as was ſaid, this is in the very Nature of the Act; and though they come to Chriſt only for Juſtification, yet if it be a coming unto him in good earneſt, they do by that very act take whole Chriſt, and all that is in him, and all that he is ordained to be to the Soul. For as it is in Marriage, though a Woman marries one that is rich, that all her Debts may be paid, yet ſhe marries him, and takes him as an Husband, to all other ends and purpoſes elſe: Or I may illuſtrate it by a compariſon of the contrary, which your Ears may well bear, for we uſe to illuſtrate one contrary by another; thoſe that are properly Conjurers, they never make a diſtinct and explicite Contract with the Devil, but by going to him to do ſuch and ſuch things for them, they take the Devil to be their Head, and they give their Souls up to him by an implicite Covenant, even by their very going to him: So doth the Soul by going to Jeſus Chriſt in earneſt, to be juſtified by him; and that according to the Law of believing, though it comes to him at firſt for nothing but Juſtification, yet becauſe the Law of believing doth require a Man to take whole Chriſt, the Soul doth it, and doth apply it ſelf to that Law, that whatſoever the Word doth reveal concerning Chriſt, the Soul correſponds with it: And if Faith be genuine and ingenuous, it naturally includes this in it, If I ſeek Salvation from him, who being all Excellency and Glory became nothing, and emptied himſelf of all for thoſe who are ſaved by him, who gave his whole ſelf to purchaſe that Salvation which I ſeek, the Law of Faith

then requires that I ſhould ſubmit, and apply my whole ſelf to him, and to all in him: But yet ſo it is, that the Soul is drawn out to do all this, as upon coming to Chriſt he is reveal'd to the Soul, and it is inſtructed in him. In *John* 1. 12. he having ſaid, *As many as receiv'd him*, then (as it were) thinking that this needed an Explanation, he mentions by way of Interpretation, *Even as many as believed on his Name*; and this Explication is on purpoſe to relieve many a poor Soul, who thinks with it ſelf, Alas, I cannot remember that I did thus diſtinctly receive him as my Lord and Head, or that I ſaw God the Father giving of him to me, to be ſuch unto me: Ay, but haſt thou believed on him? then thou haſt received him; *As many as received him, even thoſe that believe on his Name:* The like you have in *Luke* 14. 26. compared with *Mat.* 10. 37. *He that hateth not Father and Mother, is not worthy to be my Diſciple*; ſo it is in *Luke*: But in *Mat.* 10. 37. *He that loveth Father and Mother more than me, is not worthy of me*: Becauſe, whoſoever comes unto Jeſus Chriſt, and gives up himſelf to be a Diſciple to him, the very Nature of the thing is to come to him for himſelf, and upon his ſo doing he hath Chriſt himſelf: It is, you ſee, made all one. Now, I ſay, it is all virtually contained in our coming to him for Juſtification, becauſe that the Soul when it comes to him in earneſt, comes with that Truth, and with that Unfeignedneſs, that ſtill according as Chriſt is revealed, what he is ordained to be to the Soul, ſo it doth and would apply it ſelf to him; and this is evident alſo by this, that theſe poor Souls that come thus to Chriſt diſtinctly for Juſtification, though they cannot ſay, I remember when I was married to Jeſus Chriſt, I cannot remember when I took him as my Lord, and King, and Head, *&c.* under ſuch diſtinct Ideas, or that the Treaty was ſo driven on, yet they do all to him that a Wife ſhould do to a Husband, they ſeek to pleaſe him, and content him; they do all to him as Servants ſhould do to a Maſter, and this by reaſon of coming to him for Juſtification, and dependance upon him thereon, though it may be they had not in their firſt cloſing with him ſuch diſtinct thoughts, that they came to him as a Husband, and as a Maſter; and tho' they cannot ſay, that they have put forth an Act of taking Chriſt as an Husband or Lord, under that diſtinct Notion, and that ſuch a formal Contract hath paſs'd; yet ſuch a ſeminal, virtual diſpoſition of their Souls, they expreſs abundantly in ſuppoſition, and tendency of their deſires towards him; wiſhing, Oh that he would be a Husband to me! and how infinitely ſhould I rejoyce, if I mightbe ſo happy in him! And tho' I cannot ſay, that I have taken him under this thought, yet my Soul renounceth all other Lords, according to that in *Iſa.* 26. 13.

Again, the Truth is, that Faith as to our Perception is a confuſed thing at firſt, it is like the *Chaos*, but yet like to that it hath the ſeeds of all things in it towards Jeſus Chriſt; and even as in making the World, God brought forth one thing after another out of that confuſed Lump, (firſt he ſaid, *Let there be Light*, and then Light ſtarted up, *&c.* and he was ſix days in perfecting of the World:) So it is in Faith, It is, I ſay, a confuſed Lump at firſt, but there is the Subſtance in it of all that ever the Soul ſhall be to Chriſt, or that Chriſt ſhall be to the Soul; and in drawing forth theſe, God doth not tye or keep himſelf to any conſtant Method, he doth not make every Soul to ſay diſtinctly, I will firſt take Chriſt, and then take his Righteouſneſs; No, but many a poor Soul (it may be) comes to Jeſus Chriſt firſt for his Righteouſneſs, and by coming to him for his Righteouſneſs the truth is he takes Jeſus Chriſt himſelf; and yet in the natural way of Method, and in the dependance of the things, a Man hath firſt Chriſt, and then his Righteouſneſs. And beſides, the order of theſe actings in the Soul is as the Miniſtry is under which a Man liveth, for there is that Obediential Principle in Faith, that whatſoever the Word God of ſhall call for at your Hands, Faith is ready to apply it ſelf to Chriſt accordingly. There is many a poor Soul cannot ſay, I have taken Chriſt to be my Husband, and yet it will ſhew Conjugal Diſpoſitions; it will ſay, Oh that he were my Husband! and if he were my Husband, how infinitely ſhould I rejoyce! It cannot ſay, I have taken Chriſt for my Lord, when I began firſt to believe: But this it can ſay, Other Lords beſides him have ruled over me, but I have renounced them all, I will make mention only of his Name. So that the truth is, this taking

Chriſt as a Lord, is virtually and ſeminally in every Soul that comes to Jeſus Chriſt for Salvation; for it takes whole Chriſt; and as it relies only upon him, ſo it receives all that is in him, and all that belongs unto him, and God who judgeth righteous judgment, according to the real ſubſtance of the thing, and ſtands not upon formal Thoughts, and explicite Contracts, or diſtinct Apprehenſions in the Perſon believing, as if the want of them ſhould make void what is ſubſtantial, juſtifies a Man upon that Faith which God ſees, and knows to have ſuch a true genuine Principle in it.

Having thus explain'd my Meaning as clearly as I could, I ſhall now prove he Subſtance of this Truth from the Scripture: The Covenant of Grace under he Law directed Believers to look on God as their God, and to avouch him o be ſuch: *David* calls him Lord, *Pſal.* 110. 1. And in ſo doing, the very Nature and Law of Faith requires, and cauſeth the Heart according to this Principle, to apply it ſelf to Chriſt, as to a Father, and as to a Lord, which he Prophet refers to, and interprets it *Mal.* 1. 6. *If I be a Father, where is my Honour? and if I be a Maſter, where is my Fear?* It is impoſſible the Heart hould come to God to be a Father, (if it come to him in earneſt) or come o Jeſus Chriſt to be a Saviour, but it will turn to him, as it is in *Jer.* 3. 19. *Thou ſhalt call me Father, and not turn away from me.* And Jeſus Chriſt he expreſſeth this to be the Believers Caſe all along in his Preaching, as in that place quoted even now, *Mat.* 10. 38. *He that loveth Father and Mother better than me, he is not worthy of me:* That Phraſe doth neceſſarily imply, that he that comes o Jeſus Chriſt, takes Chriſt, and he hath Chriſt, whole Chriſt; it is the very Nature of the Act to do ſo, for why elſe doth he ſpeak of that Man as poſſeſſing himſelf, for he doth not ſay, *He is not worthy of my Righteouſneſs*, ut he is not worthy of me; ſo that it is there implyed, that the Soul takes Chriſt himſelf under all relations: Why? becauſe he parts with all other Relations for him, he hates Father and Mother in compariſon of Chriſt, and it s becauſe he comes to Jeſus Chriſt to be all theſe to him; and this Chriſt argues from the Nature of the thing it ſelf, as is imported in that Phraſe, *He is not worthy of me*; i. e. He deals unworthily, and unſuitably to what he came o me for. And hence it comes to be made inconſiſtent with Faith, and againſt he Nature of the Act, for a Man believing to go on in any ſin, *John* 5. 44. *How can ye believe, which receive Honour one of another?* And when Chriſt ſpeaks f the Souls coming to him for reſt, *Mat.* 11. 28. he mentions his Yoke, (as lſewhere taking up his Croſs;) and in *Luke* 19. 14. he expreſſeth their Unbeief by this, that they would not have him to reign over them. Our Lord and Saviour Chriſt, he was a mean Man in view, and all the World contemn'd him, and he Gang of the World was againſt him, and he that would keep his Correſpondency with the World, and hold in with the World, and have Honour from he World, he would never believe on him; for if he did believe on him in earneſt, e would let go all his correſpondency with the World, and take Jeſus Chriſt *ipſo facto*, as his Lord, and as his Maſter.

And the Apoſtles preach'd accordingly, as you ſhall find in *Acts* 2. 36. *Let all the Houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus whom ye have crucified, both Lord and Chriſt:* He would have them know his, and know this aſſuredly, that God had made him as Chriſt, the Meſſiah o ſave them, ſo he had made him Lord; and in *Acts* 5. 31. you have the like, *Him hath God exalted with his right hand, to be a Prince and a Saviour:* Whover therefore comes unto him as to a Saviour, if he come in earneſt to him or Salvation, if it be faithful Faith, if it keep to the Law of Faith, he doth lſo neceſſarily apply himſelf to Chriſt as to a Prince: For, Mark it, for what nd doth the Apoſtle quote this? they had ſaid, *ver.* 29. *We ought to obey God rather than Men*; and then they give this reaſon for it, Becauſe *He is exalted to be a Prince*, (ſay they) therefore we ought to obey him; and upon thoſe terms we and others alſo have believed on him: In like manner they add, *ver.* 32. *We are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him*; that is, That have received Jeſus Chriſt as Prince as well as a Saviour, giving that as a true Deſcription of Believers. Hence therefore Faith is not only oppoſed to doubting, but it is oppoſed to

Diſobedience; you have an expreſs place for it in 1 *Pet.* 2. 7. *Unto you which believe he is precious, but unto them which be diſobedient, a ſtone of ſtumbling,* &c. Unbelief, you ſee, and Unbelievers, are expreſſed by being diſobedient: Why? becauſe virtually and ſeminally taking Jeſus Chriſt as a Lord, and a King, in all things to obey him, is contained in the very Nature of Faith. You have it in your very Creed, *I believe in Jeſus Chriſt the Lord*; and the ſame is imported too in that Text, tho' it be not the whole meaning of it) *Eph.* 3. 17. *That Chriſt may dwell in your Hearts by Faith:* This Phraſe imports an having receiv'd him into the Heart by Faith, as a Lord into his own Houſe, and ſo it anſwers to that in *John* 1. 11. *He came to his own,* &c. εἰς τὰ ἴδια, to his own Houſe, as Lord over it. There is in a believing Soul a Door of Faith open'd, (*Acts* 14. 27.) to receive the King of Glory; thus the Heart ſets open all its Doors, (as you have the Expreſſion, *Pſal.* 24. 9. *Lift up your Heads, O ye Gates! even lift them up ye everlaſting Doors, and the King of Glory ſhall come in*;) and gives up all the Keys unto Jeſus Chriſt, and ſets him up a Throne, there to dwell and rule; and that's the Reaſon why, though Heaven is his Throne, and Earth his Foot-ſtool, yet he delights to dwell in a broken and humble Spirit, and in a believing Heart, becauſe he can rule there, and he may do what he will in that Heart; and accordingly we are ſaid to receive him when we do believe. Hence therefore you ſhall find in Scripture, that all the Profeſſion of Faith and of Chriſtianity is expreſt to us by this very thing, calling of Jeſus Chriſt Lord; you have it in 1 *Cor.* 12. 3. *No Man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt:* He was ſpeaking of their being converted to the Faith, and he expreſſeth it by calling Jeſus the Lord. To the ſame purpoſe is the Apoſtle's Exhortation, *Heb.* 3. 1, 2. *Let us look to Jeſus, the Apoſtle of our Profeſſion,* to guide us, as well as to him our High Prieſt, to ſave us; and anſwerably he ſpeaks, *Heb.* 5. 9. *That he becomes the Author of Eternal Salvation to them that obey him:* And it is ſuch Salvation as is eternal in the Iſſue. In 2 *Cor.* 5. 15. you ſhall ſee it is made the very Law of believing; *The Love of Chriſt conſtrains us, becauſe we thus judge, that if one dyed for all, then were all dead; and* (ſaith he) *he died for all, that they which live ſhould not henceforth live to themſelves, but unto him which died for them, and roſe again.* You ſee it is included in the very Nature of the thing: Do I believe that Jeſus Chriſt died for me? Or, do I come to Jeſus Chriſt to be ſaved by his Death, and by his Reſurrection, I my ſelf being a dead Creature without him? Thy Heart then cannot but judge that it is the very Law of the thing, that therefore I ſhould live to him that died for me, and roſe again. Compare this now with *Rom.* 14. 7. *None of us* (ſaith he) *liveth to himſelf*; that is, none of us that are true Believers; for *to this end* (ver. 9.) *Chriſt both died and roſe, and revived, that he might be Lord both of the dead and living:* Do I come to Jeſus Chriſt now to be juſtified by his Death, and by his Reſurrection? why, he that died and roſe again, both died and roſe again that he might be Lord both of the dead and living: Hence therefore, ſaith he, none of us liveth to himſelf; the natural and neceſſary Law of the thing requires that we ſhould live unto Chriſt. So that I ſay, if it be faithful Faith, if it be Faith that is genuine, and that keeps to the Law of believing, according to the Nature of the Object, when it comes to Jeſus Chriſt, to be juſtified by his Death, and by his Reſurrection, by the like reaſon it gives it ſelf up to Jeſus Chriſt, as to a Lord and King, and all the Relations that God hath ſet forth in his Word that Jeſus Chriſt is; therefore in 2 *Cor.* 8. 5. you have an Expreſſion of the Souls reſigning it ſelf up perfectly unto Jeſus Chriſt, that it giveth up it ſelf and all that is in it unto the Lord, and applies it ſelf to him as to a Lord and King; *This they did,* (ſaith he) *firſt they gave their own ſelves to the Lord, and then unto us, by the will of God*; that is, unto us the Apoſtles to guide them and direct them, but they gave their own ſelves up firſt to him: For Faith cauſeth the Heart to apply it ſelf to the Law of believing, and to all that is revealed concerning Chriſt in the Word: It takes whole Chriſt, and gives up the whole Soul, and that is included in the very Nature of Faith, ſo that a Man cannot believe indeed and in truth, unleſs he doth thus. Therefore now, why ſhould we make Repentance and Sanctification, and ſuch things, Conditions of the Covenant of Grace, (as many do) whereas they are all ſeminally included in

Faith, and it is impoſſible for a Man to believe but all theſe things muſt follow. God ſhall not need to ſtand treating with ſinners in ſuch a manner as this, *You come to me for ſalvation, therefore thus and thus I expect you ſhould do*: God need not inſiſt on ſuch things as Conditions, for if the Soul doth come to him for Salvation, all this is included in Faith it ſelf, and they are part of Salvation it ſelf; and when God bids me do all theſe things, he doth but bid me be ſaved. If a Prince ſhould ſay to one, I will give thee my Daughter in Marriage, if thou wilt but marry her, and take her for thy Wife; will a Man now ſay, that this is a Condition? No, it is that without which he cannot come to enjoy her, without which ſhe cannot be his Wife, or he have communion with her, the very Law and Nature of the thing requires it: So it is here, and therefore is Faith made the ſole Condition, (if I may call it a Condition, for there is no need to call it ſo much) becauſe it virtually includeth all theſe. He that believeth truly, according to the Law of Faith, he takes whole Jeſus Chriſt, and gives up his whole Soul to him, to be ruled and diſpoſed by him for ever: As for inſtance, 1. Doſt thou come to Jeſus Chriſt to be juſtified? and doſt thou do it in earneſt? thou doſt take Jeſus Chriſt to be the fountain of Grace to thee for evermore, thou doſt come to him with a Reſolution to be nothing in thy own Account to Eternity, and that Jeſus Chriſt ſhall be all in all to thee, and do all in thee, and for thee, and thou reckoneſt thy ſelf to be a Cypher, and that for evermore. 2. Doſt thou come to Jeſus Chriſt, to be ſaved and juſtified by him in earneſt? Thou comeſt to take Jeſus Chriſt, with all the Life of Chriſt, and all that belongs unto him. As when one takes a Husband, ſhe caſts her Fortune with him, as we ſay, to live with him; ſo doſt thou in receiving Chriſt. This is *Paul*'s Phraſe, in 2 *Cor.* 4. 10. *That the life of Jeſus may be made manifeſt in our body*: He ſpeaks it when he was perſecuted, and what Life was that? It was a Life of Perſecution, to which he chearfully ſubmitted. Thus thou doſt ſubject thy ſelf unto a conformity to all that did accompany the Life of Chriſt perſonally here upon Earth; thou ſay'ſt as *Ruth* to *Naomi*, Ruth 1. 16. *Intreat me not to return from following of thee, for whither thou goeſt I will go, and where thou lodgeſt I will lodge; thy People ſhall be my People, and thy God my God.* Thou takeſt Jeſus Chriſt to follow him all the World over, with all the Diſgrace that ſhall accompany him; thou takeſt Jeſus Chriſt with Loſſes, and with Croſſes, with all Inconveniencies, with his Crown of Thorns as well as with his Crown of Glory, as oftentimes hath been expreſt: And Chriſt need not make a Bargain with thee to do ſo, it is contained in the thing it ſelf, if thou come to him in earneſt. Thou takeſt Jeſus Chriſt with all his Graces, the Meekneſs of Chriſt to ſubdue thy Pride, *&c.* For there is nothing in thee naturally but is contrary to Chriſt; thou takeſt him to have every thought brought in ſubjection to him. Thou takeſt him with all his Offices; thou takeſt him as thy Prophet, that is, whatſoever Truth Jeſus Chriſt ſhall reveal to thee, (and thou knoweſt not what Truths he may reveal to thee in this World, afore thou goeſt out of it, for which thou may'ſt ſuffer, and be called even to lay down thy Blood) thou receiveſt it, yea, and thou wilt watch and obſerve where Truth is, and where the Spirit of God ſtirs abroad in the Hearts of his People, ſo as a Child may lead thee, as the Prophet ſays, *Iſa.* 11. 6. thou wilt take the leaſt hint of Light, the leaſt Beam, and neglecteſt nothing that riſeth up in the Church to conſider it; and ſo thou takeſt him as a King alſo to rule thee, and to be under no Scepter but under his, and under no Government but under his, *Iſa.* 26. 13. *Other Lords have ruled over us, but we will make mention only of thy Name.* Doſt thou come to Jeſus Chriſt in earneſt for Juſtification? thou art pleaſed with him in all things, with all the Counſels of Jeſus Chriſt, all his Decrees and Purpoſes, all the ways of his Providence, all that is contained in this whole Book, that is his Will and Mind. Thy Soul, becauſe it is well pleaſed with Jeſus Chriſt, is well pleaſed with all that is his, and thy Heart will ſay, I wiſh nothing wanting either in Chriſt, or in what belongs to him, and this is all included in the very Nature of Faith: If I belive in earneſt, if that my Faith be ſuited to the Object that Faith believes upon, though God may draw theſe things out of the Lump, out of the Matter or *Chaos* of Faith, by degrees, one thing after another, yet it is all there, even when the Soul firſt comes to lay hold upon Chriſt, therefore we are ſaid to *Go on from Faith to Faith,* and that the *Righteouſneſs of God is revealed from Faith to Faith,* Rom. 1. 17.

CHAP. VII.

What the Errors are to which Men are obnoxious in Believing. How the Fatal Miſtakes are to be Rectified.

HEB. III. 10.

They do always Err in their Hearts.

THE Apoſtle's Scope in quoting this Pſalm, was to exhort them not to harden their Hearts againſt Chriſt, or againſt the Meſſiah's Voice; and the Pſalmiſt's, even as the Apoſtle's Deſign here, was to preſs this Exhortation by the Example of their Fore-fathers, (who in this were Types of them) that they ſhould take heed of dealing with the Meſſiah, as their Fore-Fathers had done with *Moſes,* which he enforceth from the fearful Iſſue and Event that beſel them in ſo hardening their Hearts againſt *Moſes,* that God ſware againſt them in his Wrath, that they ſhould not enter into his Reſt of *Canaan,* which was therein a Type of Heaven, into which Chriſt's Miniſtry propounds an Entrance by Faith: And this Oath was a moſt binding one; for the form of it (*If they ſhall enter in*) is an abrupt breaking off in a vehemency of Spirit, and imports the higheſt Reſolution that they ſhall not enter in: It is an uſal Form of Oath, elſewhere uſed by God, as *Pſalm* 89. 36. *If I fail David;* it expreſſeth with the greateſt Vehemency that God would not fail him: So *Mark* 8. 12. *If a ſign ſhall be given to this Generation,* (for ſo it is in the *Greek*) which is explained by another Evangeliſt, *Mat.* 12. 39. *A ſign ſhall not be given them:* And it is ſuch a kind of Oath, as wherein is expreſſed moſt Peremptorineſs and Reſolution, according to our uſual way of ſpeaking, (*Which if I do!*) and it is a moſt binding comprehenſive Oath, for it may have all things put in for to ſware by: It is as much as if he had ſaid, If ſo, then I am not God, not true, not juſt, *&c.* What one will, may be put in to bind it, ſo as it is ſwearing by all things in God. Now the Sin for which he ſware againſt the *Jews* in the Wilderneſs was Unbelief, which is expreſſed here by not knowing his Ways or Proceedings, and by erring in their Hearts; they are both but Expreſſions of their Unbelief; for *ver.* 12. he explains it, bidding theſe *Take heed that there be not an evil heart of Unbelief:* And ſo *ver.* 18. he again explains it, *To whom ſwear he, they ſhould not enter into reſt? thoſe that believe not, ſo as they entred not in becauſe of Unbelief,* ver. 19. which we find to have been their ſin: *Pſalm* 78. 19. *Can God furniſh a Table?* and ver. 22. *God's anger waxed hot, becauſe they believed not on God, nor truſted in his ſalvation.* And ſo now under the Goſpel, this is the ſin for which God will ſwear againſt Men. There are three ſins, of which this Unbelief conſiſts, mentioned here:

1. Ignorance of God's ways; for the Mercies of God in pardoning are called his ways, *Iſa.* 55. 9. *My ways are not as their ways:* 'Tis ſpoken of Pardoning, which Men not knowing, depart from God.

2. An Erring in Heart, not going the Right Way, but taking Wrong Ways.

3. An hardneſs of Heart, not receiving in, or entertaining the Word with Diſpoſitions and Impreſſions ſuitable to the Word, and ſuch as it requires, with a Soft Heart.

Now the Thing I mean only to inſiſt upon, is, concerning the Erring in Heart; that is, in Unbelief.

Obſerv. *That Men by Nature are exceeding apt to err in the way of Faith, and Believing on Chriſt.*

The Point is Natural from the Words, as alſo from *Rom.* 10. and *Rom.* 9. 32. where he ſhews, how the *Jews* could never be brought to this way of believing, but being *Ignorant of Gods Righteouſneſs*, (that is this, of the righteouſneſs by Faith) went ſtill about to ſet up their own ; they turn'd the Ceremonial Law (which was Goſpel in the Type, and taught them to go out of themſelves unto the Meſſiah by Faith, as their true High Prieſt offering himſelf a Sacrifice, and his own Blood for them) into a way of Works, and thought that for theſe Sacrifices, as they came from them, they ſhould be accepted, of which *David* ſaw the Vanity, *Pſal.* 51. 16. This I take to be the Apoſtle's Meaning in his Expreſſion, *They ſought it as it were by Works*, and not by Faith exerciſed on Chriſt, as ſhaddowed out by thoſe Ceremonies. If God would give them any other Laws, Ceremonial, Judicial, or Moral, they would receive them ; *Whatever* (cry they out) *the Lord ſays, we will do*, Deut. 5. 27. and the Grave, and Wiſe, Religious and Devout Spirits among them, would ſet themſelves to live thereby, but the way of Faith they could never endure. The Reaſon of it is, becauſe this way of Faith, and of being ſaved by Chriſt, is a new way, whereof there are no foot-ſteps in Nature, neither corrupt Nature, nor pure Nature ; therefore *Heb.* 10. 20. Chriſt is called the *New Way*, whereas he Old Way to be ſaved by ſomething in our ſelves Nature hath gone in, nd Conſcience though blindly puts us upon it, (for ſome foot-ſteps there are in corrupt Nature left) but here is no Tract, no Foot-ſtep, no Guide to lead us o Chriſt, but the Holy Ghoſt who alone muſt guide our feet into theſe ways f Peace; thus the Apoſtle ſpeaks, *Gal.* 5. 5. *We through the Spirit wait for the ighteouſneſs of Faith:* This he ſpake to the *Galathians*, who having once receiv'd Chriſt, and clearly committed themſelves to him, did yet recede to Works; and s *Abraham* after he had receiv'd the Promiſe, turn'd unto *Hagar*, (who was he Type of the Covenant of Works) hoping to have *Iſhmael*, (the Typical ſſue of that Covenant) to live in God's ſight, ſo did theſe *Galathians* turn to a Covenant of Works, hoping to live thereby ; they turn'd from Chriſt to the Law, becauſe this is the way of Nature, and Nature will ever return to it ſelf, nd its own ways : *But we*, (ſays the Apoſtle) *through the Spirit, wait for the Righteouſneſs of Faith:* This is above the way of Nature, and therefore it is what the Spirit muſt teach us ; and he doth (ſaith *Paul*) teach us. Faith alſo call'd the *Way by which we have acceſs unto God*, Eph. 3. 12. and *Acts* 4. 27. it is called *The door of Faith :* Now Men are naturally blind, as the Men f *Sodom*, and cannot find it, and as Shepherds do, come in at the wrong Door, *John* 10. 1. ſo Sheep alſo ; for *ver.* 9. he ſpeaks it of Salvation, and believing n him, as well as of Falſe Teaching.

Let us then deſire God above all things to guide our Hearts aright in the way of believing, or (to transfer the Apoſtles Speech 2 *Theſ.* 3. 5.) *To direct r hearts in believing on*, and waiting for Chriſt, as his Phraſe there is, *even to uide our hearts into the ways of Peace :* For it is a ſecret hidden Tract, and beg a way clean out of a Man's ſelf, a Path which even pure Nature never trod, muſt needs be hard to find. Many ſeek Righteouſneſs, but not in a way of aith at all, as the Phariſees and Papiſts, and thoſe who have no more than Principle of Morality amongſt us, *Rom.* 9. 32. And even thoſe that pretend aith, and to go that way to Heaven, do yet bewilder themſelves, and go out their way e're they are aware of it. And indeed this way of Faith is a ay that few find, *Mat.* 7. 14. and let us Miniſters give never ſo plain and preſs Directions, which the Natural Man's Head carries away with him, t without a peculiar Teaching and Leading of the Spirit, his Heart will go rong. As our Life is hid with God in Chriſt, ſo the way to come unto it hid ; the Holy Spirit muſt take us by the Hand, and lead us in unto God d Chriſt : It is like going up to ſome high Lanthorn, or Mynſter, by a ay and an Aſcent which a Man never went before ; he ſees ſeveral ſtairs, d is apt to take this way, and that way, if left alone, and to miſtake dangerouſly too, for if a Man ſets but a ſtep wrong, he may fall and ruine himſelf.

My Purpoſe is not to go over the differences of falſe Faith and true, but only the Miſtakes in the way of Faith, and of believing; and thoſe not all, but a few by way of Inſtance. Nor do I intend to ſpeak of the Hindrances, or Impediments, and Pull-backs in believing; of the ſtumbling blocks that lye in the way, and do hinder poor Souls, (ſuch as are the Diſcouragements from the greatneſs of their ſins, not being humbled enough, *&c.*) but only of the Errours and Miſtakes in the way of believing. Nor ſhall I Diſcourſe of the Errours about Faith in the Doctrine of it, or the Opinions about it, but of the Practical Errours in Mens Hearts, for of theſe the Text *Heb.* 3. 10. ſpeaks, *They err in their hearts*, &c. And,

I ſhall conſider the Errours of Common and Ordinary Profeſſours of Chriſt, of Common Proteſtants, as you call them, who yet are ſound in their Opinions about the Doctrine of Faith. Now their Errours are,

1. When knowing the things that Chriſt hath done and ſuffered, they reſt in a general Aſſent to theſe, as that Chriſt came into the World, and that what is ſaid in the Word of him is all true, and the Promiſes true, and think this is to believe, and ſo reſt in this without any ſpecial Application, as thoſe Profeſſours did *Jam.* 2. 19. whom therefore *James* confutes, by telling them, that the Devils believe thus as well as they. If indeed a Man were only to be a Witneſs to the Truth of the Goſpel, and to the Legacies God hath given and bequeathed therein, and that Faith were no more but to give in Teſtimony, (as I acknowlege that in part it is ſuch an Act) then this might be good Faith: But alas, there may be Witneſſes to a Covenant, and who may aſſent to the truth of all the Promiſes, who yet are nothing concerned in them. Witneſſes give Evidence in things wherein they have no Title, and ſo the Angels are ſaid to have the Teſtimony of Jeſus, *Rev.* 19. 10. and the Devils alſo bare Witneſs to him; but a Man is to believe as a Legatee, that is, as one that hath an Eſtate bequeathed in God's Will, and therefore Appropriation is neceſſary for him. You ſhall no where almoſt in Scripture find, where the General Aſſent to the Goſpel is made and acknowledged to be Faith, but that in the ſame Scripture not far off an act of Application comes in, and is mentioned, as that which makes up compleat that act of General Aſſent; ſo *Rom.* 10. 9. *If thou confeſs with thy Mouth, and believe with thy Heart, that God hath raiſed up Jeſus from the dead, thou ſhalt be ſaved:* Here is all put upon an Act of General Aſſent; well, but *ver.* 11. this Act is expreſſed with an act of Application joined to it, *For the Scripture ſays, whoſoever believeth on him ſhall not be aſhamed*; ſo it follows: Now to believe on Chriſt is more than an act of General Aſſent, it is to give up my Soul to him to ſave it, and thus to truſt my ſelf with him, to commit my ſelf to him; and to renounce all things elſe is an act of the Will, and not barely of the Underſtanding in General Aſſent, as you may obſerve 1 *John* 5. 5, 10. compared together.

2. A Second Errour of theſe common Profeſſours is, that when they endeavour to add Application to Faith, yet they take a Not Doubting for that Application, and exerciſe not their Souls at all unto poſitive acts of believing: Their Faith is a meer want of Doubts, not an application of Chriſt with Comfort. As they never doubt but that Chriſt is theirs, ſo they never have many thoughts about him as theirs, but do take it for granted, as a thing they never call in queſtion, and yet it was never proved to them; but *Rom.* 4. 20. it is not only ſaid, *That Abraham ſtaggered not at the Promiſe*, but alſo, that *He gave glory to God by believing:* Not only by not queſtioning God's Power, by a careleſs kind of taking it for granted, but by exerciſing daily acts and thoughts of Faith on the Promiſe, he daily glorified God by acts of believing, which thoughts do glorifie God more than any thoughts elſe.

A Man poſſeſſeth not Chriſt by Faith as he doth Money in his Cupboard, or Evidences of Land that lye by him, which he takes for granted he hath, and yet perhaps never looks on them once in twelve a Month: No, Chriſt is as Meat that a Man feeds upon, chews, digeſts, and his Stomach works upon continually, and the Man lives upon him every day, and that is the Application of Faith, *John* 6. 53. and if other Bread be our daily food, then

ſurely

urely Chriſt much more ; and therefore anſwerably it is called *The life of aith*; *The life I live is by the Faith on the Son of God*, Gal. 2. 20. Now ife is a Continuation of Action and Motion ; and as the Heart is the Princi-le of Life, and always beats, and if it lies ſtill a Man dies, ſuch is Faith, it is ot a ſleeping thing, a not doubting ſimply that Chriſt is mine, but a continual ctive whetting my thoughts upon Chriſt as mine, or caſting my ſelf upon him o be mine, a living on him, and in him ; but theſe Men live in a good Opinion f themſelves, and of Chriſt's being theirs, and they are not ſued nor troubled in t by Satan's Tentations, and no Doubts come to put them out of poſſeſſion, and his they account Faith, and take it for granted they ſhall never be caſt out.

3. Many in their Practiſe do make this Application of Faith to be a believ-ng, and a Perſwaſion only, that there Eſtates are good, and ſo make Faith on-y a good Perſwaſion and Opinion of their preſent Condition ; ſo as the Object, he *Terminus* of their Faith, is their own Eſtate, and not Chriſt and his Love ; heir Faith is not a good Opinion of him, or founded upon the daily thoughts hey have of his Merit, Satisfaction, Mercy, Grace, Righteouſneſs, &c. But heir Faith is a good Opinion of themſelves, ariſing out of the Self-flattery of heir own Hearts, ſo as they honour not Chriſt in their thoughts ſo much as hemſelves ; this is a judgment of Charity to themſelves rather than Faith on Chriſt. I call it that Charitable Opinion which one Chriſtian is bound to have f others, that they are the Children of God, and that their Eſtates are good, nd that they are in Chriſt ; now ſuch a Charitable Opinion of themſelves (whereby, as the Apoſtle ſays of the *Hebrews*, they are perſwaded good things f themſelves) is the only Faith of a great many Perſons, but this is not to elieve on Chriſt, but on themſelves. And that their own Eſtates is indeed he Object thus of their Faith, is evident by this, That if any Man go about o diſcover their preſent Natural Condition (whilſt they are without true Faith) ot to be good, they preſently fly out, and ſay, you would bring me to Un-elief and Diſpair, (for an apprehenſion that their preſent Eſtates is good, is hat, and all that which they account Faith) when as indeed thoſe that ſeek heir Good would but bring them from a falſe Belief of their Eſtates, and of hemſelves, to a good and a true belief in Chriſt, and upon God's Free-grace, hich are the prime Objects of Faith.

4. Some Men, if they can but get daily into their Hearts ſuch kind of houghts about Chriſt as they hear Believers are ſaid to have, then they think hey apply Chriſt indeed, when yet indeed they bring in as true a formality n the matter of believing as they do in matters of Duties, without real ap-prehenſions of Chriſt, or without the Power of them on their Hearts, and without framing their Affections ſuitably to the things which they believe. They o but mumble over a few ſet Thoughts of Faith, as they do their Prayers, without communion with God ; if they think over ſuch and ſuch thoughts of aith towards Chriſt every day, (as *Papiſts* uſe to ſay over ſuch and ſuch Prayers very day) and can but force their guilty Hearts with any quietneſs to entertain uch thoughts, and to let them have paſſage through them ; and if they can ut keep down Doubts, that they may not ariſe to interrupt them in ſuch houghts, then they verily think that they believe, when as yet theſe thoughts aſs through them but as Drink doth throw Men in a Dropſie, they digeſt t not into Nouriſhment and Subſtance, but it runs through them, and leaves no trength, no vigour behind. Whereas to apply Chriſt, is not ſimply to take him into thy thoughts only, and think thus and thus barely of him, but to trike forth a Sprig or Fibre from every Faculty into him, to be rooted in him, o draw Nouriſhment from him, to digeſt him, to give up thy Soul to him, and to be one with him, *John* 6. 56.

5. A Fifth Error in the Faith of this kind of common Proteſtants is, That though they put ſome Truſt and Confidence in Chriſt, and in their Opinions and Sayings, profeſs that they renounce all but Chriſt, yet ſtill ſecretly their own Righteouſneſs is the ground even of that their very Truſt on Chriſt, and ſo they make themſelves the Rock of that their truſting upon that only truly Rock Chriſt : Thus they uſe to think, that Chriſt will rather ſave them for the ſmallneſs of their ſins, and good Diſpoſitions, and ſo that in that reſpect they

are nearer to Chriſt than others. The young Man that came to Chriſt, came indeed, but encouraged by his having kept the Commandments from his youth. Theſe Men ſtand as it were on two boughs, whereof the one is a rotten one, and ſo muſt needs fall and periſh: One foot they have on Chriſt, but another upon themſelves, on their own good Works, which though they truſt not in under the Notion of *Merit*, (as the *Papiſts* hold) yet in a lower way they truſt in them, as thoſe which their Souls in their confidence put their weight moſt upon, and as thoſe which commend them to God, and make them rather accepted by God; and ſo *They truſt not perfectly on the Grace revealed by Chriſt*, 1 Pet. 1. 13. Theſe uſe Chriſt and his Righteouſneſs as many Miniſters that are in ſuit for Livings do the King's Title, they procure that alſo to ſtrengthen their own Title, which they have otherwiſe from their Patrons, but rely not chiefly on the King's, but to make all ſure do take it in. Such is the caſe of theſe Men, their Souls have ſecretly recourſe to their own goodneſs natural, more than unto Chriſt, although in the mean time they are ſound in their Opinions about Juſtification by Faith, and by Chriſt only: For look, as all Men by Nature are *Atheiſts* in Heart, *ſaying* therein, that *There is no God*, when yet their Opinions about God are right and good, ſo theſe Juſtitiaries are *Papiſts* in their hearts, and therein they practiſe this Popery, whilſt they are Proteſtants in Judgment and Opinion in the point of Juſtification by Chriſt alone.

All theſe have had all this Application and Thoughts of Faith, without being humbled and emptied of themſelves, ſo as it is but the Natural Opinion of themſelves, which out of ſelf (which was never yet thruſt out of them) Men uſe to have of themſelves; ſo as the Mind is full of it ſelf, and Chriſt doth but ſwim upon the top of their Thoughts; they build Chriſt upon Sand, and digged not firſt into themſelves to let him in as a Foundation, as he that built upon a Rock did, *Luke* 6. 48. he caſt out all falſe Earth, and did let in a foundation: But Men though they build upon Chriſt, yet they lay him upon their own Earth undigged up at all, and ſo the Waves do eaſily come between their thoughts and Chriſt, and Temptations part them in the Iſſue, and overthrow all.

Secondly, I ſhall give ſome further Inſtances of Men ſomething humbled for ſin, and of the Miſtakes that ſuch are apt to fall into in the way of believing.

1. If Men come to be a little humbled, then they are apt to apply Chriſt too ſoon: If the Earth be ſcarr'd and raiſed a little, they let in Chriſt as a Foundation preſently, when yet *all* the falſe Earth is not caſt out: Self flattery helps them to receive the Word with Joy immediately, as the ſtony-ground did; or if they be prick'd a little, they apply the Plaiſter when the corrupt Matter is not let out, nor the Sore launch'd to the bottom, and ſo a ſlight apprehenſion of Chriſt skins over the Sore again, and the Core in it, and in the end it breaks out worſe than ever. The Law is a School-Maſter to drive to Chriſt, but ſome run away from School too ſoon, and ſo want the grounds of Learning, and ſo come to nothing; when in the Univerſity, as I may allude, they never throughly parſed their former Eſtate by Nature, nor ſaw all the faults in it, and therefore all the Duties and Exerciſes they perform anew are falſe and improper; therefore he in *Luke* 6. is ſaid not only to have digged, but to have *digged deep:* Now by this digging deep, or being humbled, I do not mean deep Terrors, (for it is not neceſſary that all Earth ſhould be digged out with Pick-axes, God uſeth ſuch Tools unto none but only hard Earth, but ſmall Shovels and Spades may empty ſome) but ſo as Men muſt be throughly emptied by a ſpiritual Inſight into their former Eſtates, and ſee to the bottom of the naughtineſs of it, and their own unability to help themſelves, e're the Rock Chriſt be laid.

2. A Second Errror of ſuch, is, that the Ground of their applying and taking Chriſt, is an Encouragement from this, that they are not ſuch great Sinners: And ſo though as they are ſinners, they ſee that they have need of Chriſt, yet becauſe they have not been ſo great ſinners, they think they ſhall the ſooner be received by him, and thus they are encouraged to believe: They think,

becauſe that they have fewer Debts, they ſhall the ſooner be forgiven; whereas it is all one with God and Chriſt to juſtifie a ſmall ſinner and a great; and as the greatneſs of any Man's Sins averts not God a whit the more from juſtifying that Man, ſo the ſmallneſs of a Man's ſins moves him not a whit the more to pardon a Man. Free-grace as it reſpects no good to allure it, (for it is free) ſo nor no evil to put it off from us, nor leſs Evil to incline it towards us. In this matter of Juſtification (it being freely by the Grace of God, *Rom.* 3. 23, 24.) *All* (ſays he) *come ſhort and are alike*, there *is no difference* in this reſpect. As the diſtance between the Heavens and the Earth is ſuch as Hills are not conſiderably nearer to the Heavens than Mole-hills, and the diſtance is ſo vaſt above both as the difference of Hills and Mole-hills holds no proportion, but is nothing, ſo it is in this caſe; for any Man therefore to think, that becauſe he is a ſmaller ſinner then others, he ſhall be the ſooner accepted of God, is to derogate from Free-grace, and to build ſomething on himſelf. But,

Thirdly, I ſhall give Inſtances in Men that have been more throughly humbled, and of the Errors they are liable unto.

1. When Men have been humbled, and terrified for ſin by God's Wrath, and filled full of Diſquietment, (which is counted by ſome the only deep Humiliation) then they reſt in this, becauſe they have been thus humbled, and ſo build not upon Chriſt, but upon their own ſight of Sin and Miſery: If indeed Man's Heart had this Rock in the Womb of it, (as the Earth hath other Rocks, ſo as it were but digging 'till you come at a Rock that is buried in it) if Men's Hearts had Chriſt under that falſe Earth, which were to be digged out, then indeed it were but digging, and ſo then afterwards building; but there is this difference, that as Chriſt muſt be laid into the Heart, and this after a digging out the falſe Earth, ſo the end of this emptying us by Humiliation is but to make room for Chriſt, the Heart being full afore of it ſelf: So that after all, this *Rock muſt be brought in, and laid* (de Novo) *anew*, 1 Cor. 3. 11. Chriſt as a Foundation is ſaid to be laid, not as growing there, and therefore after Men have digged, if then they let all alone, and ſay, they have been troubled for ſin, and know the ſmart of it, and therefore Chriſt will ſave them, they build on Emptineſs: This is as if Men ſhould think the ground muſt needs be good, and ſeed muſt needs be ſown in it, becauſe it hath been broke up and plowed, when as many fallow Grounds are plowed. Becauſe they have been under the School-maſter's Hand, therefore they think they are come to Chriſt, and muſt needs have Learning; when as many come up to the higheſt form at School, that are never ſent to the Univerſity, or admitted into a Colledge, and many are ſoundly laſhed, and yet get no Learning. Though none can be pardoned 'till they be condemned by the Law, yet many are condemned, and put into Stocks and Irons, that are never pardoned; theſe have a Promiſe, *Come to me ye that are weary and heavy laden*, and they make uſe of it as of a Promiſe ſpeaking Eaſe to their very being weary, whereas it is but a Promiſe of Invitation unto ſuch to come to Chriſt, ſo as without coming they ſhall never be eaſed. Eaſe lies not in being weary, but in coming to Chriſt, and yet many are heavy laden that come not to him, but would get Eaſe and Reſt in and from this very thing, that they were once heavy laden.

2. If Men eſcape this Error, and do not reſt in being humbled, but begin to build and fill up the Hole they digged, yet they lay not in the firſt place Chriſt as their Foundation, they lay not in Chriſt nor God's rich Mercy in him as the firſt thing to fill up their own Emptineſs, but they fill up the Hole they have digged with New Earth of their own New Obedience and Reformation, Duties and Performances, and build upon them, what in Humiliation was diſcovered amiſs, that they endeavour to reform, and do begin to turn over a new leaf; the Sins which were ſet upon their Conſciences they turn from, and mourn for, and then build their Faith on theſe Reformations, ſo leaving Chriſt out, and not laying the ſtrong Rock, the everlaſting Foundation of God's rich Mercy in him alone, ſo as their Humiliation hath ſet them awork to get Grace and Reformation, but not to get Chriſt, and to make him their aim, and him in the firſt and chief place, which yet was *Paul's* Aim, *Phil.* 3. 8. (which place

I delight often to urge) *That I may win Chriſt*; where Chriſt is made the aim, (as you ſee) and God's free Mercy in him the aim of Faith. And this is another Error and Out-let at which Men leave the way of Faith quite, which Error ſome that have Faith begun are apt to run into: And though at firſt they were ſet in the right way, yet go out, and leave aiming at Chriſt, and exerciſing Faith on him, and fall a reſting in reforming. Theſe, as the *Coloſſians*, are diverted from Chriſt to the Rudiments of their own Hearts. This is the way of Reaſon indeed, which thinks doing the contrary ſufficient to make amends for the former Miſcarriages: But this is not a way of Faith, and this is as rank Popery (though finer) as any is at *Rome*, and yet ſecretly practiſed in Mens Hearts.

3. When Men hear of Chriſt as a Mark ſet up, and that him they muſt have: And ſo now they have ſet Chriſt up as their aim, and look to the having him alone, becauſe they hear this is Neceſſary to Salvation; yet then this Error is apt to fall on them, and prevent them of true Faith, if Chriſt rectifie it not, that they think to *Get him by their own Endeavours*; and that ſecret Conceit carrying them on in all, undermines Faith as well as the former; for they think to make out Chriſt, and work out a Faith out of themſelves, by their own Endeavours for time to come. The former were diverted from Chriſt unto their own New acquired Righteouſneſs and Obedience, and fell a doting upon that, but theſe have Chriſt in their Eye, and do purſue after *him*, but yet their Hearts ſecretly make account to attain him through their own Endeavours. But the Soul muſt be emptied as well of all Conceits of its own Ability for time to come as of all Opinion of its own Righteouſneſs paſt or preſent, or Chriſt doth not become all in all. As Men do derogate from Chriſt, and Free-grace that beſtows him as a Gift, if they have an Eye to their own Graces and Obedience inſtead of him, ſo alſo if they have an Eye, or ſecret Confidence of their own Endeavours, thereby to attain him, Chriſt is not ſet up as yet, ſo as he muſt be in ſuch a Heart. It is true, Men may and muſt endeavour after Faith, as *Heb.* 4. 11. *Let us endeavour to enter into that reſt*; entring into reſt being there put for believing, as appears *ver.* 3. yet we muſt uſe Endeavours but as Means, wherein Chriſt gives the Heart ſtrength to believe, and conveys power to believe, and ſo to endeavour in a waiting wholly on Chriſt to have Faith given. So as Men muſt come to ſee their own utter unability to believe, and that as God finds them Chriſt, ſo he muſt give them Hands to take and receive him by. In *Rom.* 10. 6, 7. we have a Caveat againſt this Error; for ſpeaking of the way of believing, and that Chriſt is to be believed, and confeſſed to be the only Saviour, yet ſince the Heart will be apt to ſay, *Who ſhall aſcend up to Heaven*, to bring Chriſt down to me, therefore he there ſays, *Say not in thy Heart who ſhall aſcend?* &c. The Heart is apt to be ſetting up Ladders of its own making, and to ſay in its ſelf, I will go pray, and ſeek Chriſt, and ſo get him, but thou muſt to *Chriſt as near thee*, to give thee power.

4. When the Heart is humbled, and emptied of all Righteouſneſs paſt, of all Reformations and Righteouſneſs, and Endeavours to come, and knows that Chriſt beſtows himſelf for none of thoſe, but is wholly and abſolutely free in it, yet when the Soul is thus left ſtript and naked, and no Righteouſneſs, no Abilities of its own do encourage it, yet ſtill the meer ſelf-flattery in ones Spirit that ſpringeth immediately from Self-love, will be apt to ſtep in, and help one to think, *That rather I than another ſhall have mercy*; that although God ſhews Mercy freely without reſpect to any thing within us, yet *I* (will the Heart be apt to think) *rather than another* ſhall find it, and God will have pitty on (me) rather than another: This ſame *ſelf* will flatter one too much; which thought, though not ſeconded by any reſpect to any Righteouſneſs, or any thing of a Man's own, you will find will ariſe from that very ſelf-flattery in a Man, from which it is natural to a Man's Spirit to think well, and hope well of a Man's ſelf; even as *Peter* in another caſe ſaid, *Though all others, yet not I.* There is a Natural Self-confidence ariſing out of that great Love which we bear to our ſelves, that will offer its help to form up our Faith for us. As *Haman* thought, *I am the man the King will honour*; ſo the Heart is apt to think, *I am the man* God *will ſave*; and this not ſo

uch from any Encouragement or drawing of the Heart by God, but out of the atural forwardneſs to think well of our ſelves. Labour therefore to find your ncouragement to believe to come from the conſideration of what is in Chriſt, om his All-ſufficiency, Free-grace and Love alluring you, and not from your wn Hearts perſwaſion meerly; liſten not to what ſelf-flattery will ſay, but what hriſt will ſpeak in a Promiſe; and acknowledge in believing not only *The freeneſs f Grace*, (that it reſpects no Qualification in any, and ſhews mercy for no Righ-ouſneſs, Ability, *&c.*) but alſo the *Soveraignty of that Grace* ſhewn too towards hoſe Perſons whom it accepteth; ſee how that when all Perſons are ſtript f all Qualifications, and are preſented naked before God, and as deveſted f all Conſiderations of good or ill in them, that ſhould move him for r againſt them; that beſides this freedom in accepting without reſpect to ich conſiderations, he ſheweth a Soveraignty in his Gracious Will, in accepting his Man rather than that, and which he exerciſeth in his accepting you. And he thoughts that this depends thus upon the mere Soveraignty of God, will keep own and poiſe this ſame (ſelf,) which elſe will be apt to encourage ones Heart bove what it ſhould; the thought of that Soveraignty will lay thee yet lower, nd daſh all ſelf-flattering Conceits that would ſtrike in to make out a Faith, nd give a Hope: It will make thee to ſee, that any one is as fair for it as thou, and hat God out of a Soveraignty accepteth or refuſeth, and that ſo it falleth as his Will itcheth; only withall thou may'ſt think, that thou art as fair for it as any other, ven in that reſpect, and ſo there is no cauſe of Diſcouragement. Do but only make the Scales even in thy Apprehenſions and Hopes for Mercy, and let no Qualifications in thy ſelf, nor no ſelf-flattering Conceits of thy ſelf caſt the Ballance, ut reduce thy Faith to a pure abſolute dependance upon God's Will for thy acceptation, and ſo ſhalt thou find God from himſelf in the end ſecretly ſwaying thy Heart to reſt on his Love, and to quiet thy Heart in ſo doing, and then hall thy Faith give him the whole, full and entire Honour, in accepting thee, and derogate nothing from him.

5. Many make a Promiſe the ſole ground of their Faith, and look no farther than the Letter of it; and ſo as the *Jews* were deceived with the Letter of the of the Law, and ſaw not into the bottom of *Moſes*'s Miniſtry, ſo ſome are deceived with the Letter of the Promiſes, and look not to Chriſt in them; they ſee not that he is the Jewel in the Caſket, but reſt upon the Superſcription without, and look not to what is within; they have got ſome Promiſe or other, but they never regarded to believe on Chriſt in and by that Promiſe, who is the great Promiſe that is conveyed in every Promiſe; *In whom all the Promiſes are Yea and Amen*: They ſtick in the Letter, take the whole ſhell, but crack it not, whereas it is the Kernel within that is the Food of Faith. A Child hath more Wit than theſe Men, give him a Nut, and he will deſire you to crack it, for there is a Kernel in it that he deſires, or elſe he will bid you take it again: So ſays Faith, when it comes to a Promiſe, give me Chriſt in it, or I will have nothing.

6. Men ſeeking Chriſt, and finding ſome ſweetneſs, their Faith reſts in that, and looks not out ſtill for Chriſt himſelf and Union and Communion with his Perſon; a Preſent is ſent, they rejoyce in that, and they let the Man that it came from go, *Rom.* 5. 1. One fruit of Faith is having Peace with God; *And not only ſo, but to joy in God through Chriſt*, ver. 11. Mark it, it is not only a *Joy from God*, but *in God through Chriſt*. Take heed then of reſting in Joy infuſed, when God and Chriſt are not the immediate Object of thy Joy, and Communion with them in believing the chief thing deſired by thee.

7. Men hearing that it is Chriſt's Righteouſneſs imputed by Faith muſt ſave us, they ſeek for the Righteouſneſs of Chriſt as it were ſevered from himſelf, and the aim of their Faith is carried forth after his Righteouſneſs, without ſeeking him firſt or chiefly, but ſeeking his Righteouſneſs primarily, to be theirs at God's hand; as if the ſuing for the Money which this Surety of ours paid for us, and that God ſhould accept it for us, were all: No, the Surety himſelf muſt be ours firſt, and that is the right way of Faith, to ſeek Chriſt firſt, and then to apply his Righteouſneſs for Pardon. That was *Paul*'s Method, firſt to be found in him, then his next thought was of not having his own Righteouſneſs, but his, *Phil.* 3. 8, 9.

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Though this I muſt add, that it is not Chriſt ſimply or abſtractly, but Chriſt concretely conſidered, with his Righteouſneſs, as he is a Saviour and Mediatour, and as given for the remiſſion of Sins, who is the Object of Faith, and which the Believer hath in his Eye: For he is firſt egg'd forward on to lay hold on Chriſt by the ſight of ſin, and as ſeeing Righteouſneſs in Chriſt that will pardon, yet ſo as he is to believe *On him* to that end, that *In his Name he may receive remiſſion of Sins*, Acts 10. 43. and ſo as to believe upon himſelf firſt, and in believing to cloſe with his Perſon firſt.

8. Many Men take Chriſt with his Benefits, but yet chiefly for his Benefits; and that is as bad as the former: This is to marry him for his Portion. As you are not to ſever it from himſelf, ſo nor to deſire him only for it, for you hear both muſt go together, firſt him, then his Righteouſneſs: That is *Paul's* Method; *Phil.* 3. 8, 9. *That I may win Chriſt*, him firſt; then follows, *Not having mine own Righteouſneſs, but the Righteouſneſs of God by Faith*; that is, Chriſt's Righteouſneſs imputed by God unto Faith.

OF THE OBJECT and ACTS OF Juſtifying Faith.

PART II.

Of the Acts of Faith.

BOOK II.

Of Faith of Aſſurance. That all Juſtifying Faith is not Aſſurance of our Perſonal Intereſt in Chriſt. That yet Aſſurance of Salvation may be obtained. How Aſſurance is cauſ'd by Three Witneſſes in Heaven, and Three on Earth, and of the Difference of their Teſtimony. The Diſcoveries and Manifeſtations which Chriſt makes of himſelf to the Soul. Of Joy in the Holy Ghoſt. Directions unto the Faith of ſuch who want Aſſurance how to take in, and to make uſe of God's Eternal, Electing Love, in believing with Comfort.

CHAP. I.

That Juſtifying Faith is not Aſſurance of our Perſonal Intereſt in Chriſt, though it be an Aſſurance of the truth of the Promiſe.

1 JOHN V. 12.

He that hath the Son hath Life, and he that hath not the Son hath not Life.

THE Firſt Concluſion we will begin with and premiſe as a Foundation to what follows, is, that that Act of Faith which juſtifies a Sinner, is diſtinct from knowing he hath Eternal Life, and may therefore be without it, becauſe it doth not neceſſarily contain prevailing Aſſurance in it. By prevailing Aſſurance I mean, ſuch an Aſſurance as overpowereth Doubts and Senſe to the contrary, ſo as in the Believer's Knowledge he is able to ſay, Chriſt is is mine, and my Sins are forgiven; ſuch an Aſſurance whereby a Man is a Conqueror, as *Paul* ſpeaks, *Rom.* 8. 37.

8. 37. when he expreſſeth ſuch ſtrong Aſſurance. And this I firſt lay down not only for more clear and orderly proceeding in this Point, but alſo thereby to allay the Cavils and Exceptions which Men have againſt the Doctrine of Aſſurance. When it is affirmed, that none are in the Eſtate of Grace, and true Believers, but only thoſe who are, or have been undoubtedly aſſured by an over-powering Light of the Spirit in their own ſenſe, that Chriſt is theirs, and that their ſins are forgiven them; when it is aſſerted, that then, and not till then they did begin to believe, by ſuch an Aſſertion the Generation of many juſt ones is condemned, whoſe Faith either thorough weakneſs never came to ſuch a growth of Perſwaſion, or thorough Temptations and Prevalence of Fears and Doubts are interrupted in it, who yet cleave to Chriſt with full purpoſe of Heart, and walk obediently towards him in all their Ways. And indeed, if that were the meaning when Aſſurance is ſpoken for, that it were made the Eſſential Act of Faith whereby a Believer is juſtified, there were juſt cauſe for many and great Exceptions. And yet my Scope further herein is, not to encourage any to reſt in ſuch a Faith, without ſuch Aſſurance, and content themſelves with it, as many do, making a bad uſe of ſuch a Doctrine, and ſo neglect ſeeking for a further Work of Aſſurance to be ſuper-added: No, the next Concluſions ſhall manifeſt the contrary; but the intent of this preſent Concluſion is, to keep ſuch as have their Hearts drawn to Chriſt, and upheld to believe, (though without ſuch prevailing Aſſurance) from ſuch diſcouraging thoughts, as therefore to think their Eſtates accurſed, and that they cannot be in the Eſtate of Grace, becauſe they want ſuch a Work: For if Faith may be without it, then ſuch Souls that do entertain ſuch thoughts do entertain an Untruth, and that againſt their own Souls, and the Work of God in them, and make him a Lyar. And alſo my End is to keep off thoſe that have aſſurance ſuper-added to Faith, from cenſuring the preſent Condition of many of their Brethren, as if they were without Grace, becauſe they want ſuch Aſſurance.

Firſt, I will therefore firſt prove, That true Faith may be without ſuch Aſſurance.

1. Becauſe Juſtification and Bleſſedneſs hath been pronounced to ſuch a Condition as hath wanted this Aſſurance, and this by Chriſt himſelf, who is to judge at the latter day who are in the Eſtate of Grace and who are not: Thus *Mat.* 5. 3. (in the firſt Sermon, whereof we have the Notes of Bleſſed Perſons recorded) he pronounceth a bleſſedneſs to the poor in Spirit, to the meek, to thoſe that mourn, to thoſe that hunger and thirſt after Righteouſneſs, all which Eſtates want aſſurance: Now Chriſt's Scope was not to draw thoſe in which ſuch Diſpoſitions were, to begin now to believe, for that were to found Faith upon Conditions; but his Scope is to ſhew that ſuch have true Faith begun. Poverty of Spirit is when they apprehend themſelves poor and empty, it is not being ſpiritually poor, (for then they could not be pronounced bleſſed) but an apprehenſion of their Condition as ſuch, (oppoſite to the apprehenſion the Church of *Laodicea* had of themſelves, who thought themſelves rich, and that they had need of nothing) and ſo implys want of Aſſurance. So mourning under the ſenſe of their Sin and Miſery implys wanting Comfort, as the Promiſe that they ſhall be comforted implys, which Comfort aſſurance brings always with it, and is indeed the thing promiſed to theſe, afterwards to be given them: So hungring after Righteouſneſs implys emptineſs, and the thing promiſed is fullneſs, ſo as all theſe want aſſurance, and all theſe Chriſt pronounceth bleſſed, and none are or can be called bleſſed, but ſuch whoſe ſins are at the preſent forgiven; as *Paul* after him defines the bleſſedneſs the Scripture ſpeaks of to conſiſt in this, *Rom.* 4. 6, 7. *David deſcribeth the bleſſedneſs of the Man unto whom God imputeth Righteouſneſs*; he gives a Deſcription, a Definition of it, that it lyes in this, *Bleſſed are thoſe whoſe Iniquities are forgiven, whoſe Sins are covered:* If bleſſedneſs then lies herein, then ſurely the Eſtate of thoſe Perſons was ſuch as their ſins were forgiven, and yet they wanted aſſurance, and yet not Faith, for a Man is juſtified only thereby, *Rom.* 4. 5. *To him that believeth on him that juſtifieth the ungodly, his Faith is counted for Righteouſneſs:* Therefore theſe that were poor ſpirit, that mourned, that hungred and thirſted after Righteouſneſs, had Faith lay at the bottom, as is neceſſarily to be ſuppoſed. For a Man never comes to be

ruly poor in ſpirit, till he ſees the Riches that are in Chriſt and in Free grace ; r it is Chriſt's fullneſs, and the ſight of it, that empties a Man more than all e legal ſight of his Inſufficiency and Miſery ; and yet the Believer in the ſight f all this fullneſs ſtill thinks himſelf therefore deeply poor, (wanting Aſſurance) r tho' he admires that there ſhould be ſuch Riches, yet he hath no ſhare in hem in his ſenſe yet, and no power to lay hold on them. Faith in its firſt act iſcovers at once with one Eye a Man to be poor and ungodly, and with the ther looks up to Chriſt's Riches, and to him that juſtifies the ungodly, *Rom.* 4. 5. o hungering and thirſting after Chriſt's Righteouſneſs (to inſtance in no more) oth imply Faith as the bottom of it ; for none can ſo hunger truly, but e that ſees the true worth and preciouſneſs of Chriſt ; *Unto them that believe ly Chriſt is precious*, 1 Pet. 2. 7. and Chriſt is precious not out of Self-love on- , but out of an Apprehenſion of the ſuitableneſs and fitneſs of all that is in im for them, for true hunger alſo implys that : What makes the Stomach hun- er after things but ſuitableneſs ? Thus the Soul hath an inſtinct to Chriſt as s Meat and Nouriſhment, and that ſuppoſeth Faith alſo, (though Aſſurance e the eating of him with Comfort and filling Contentment) and as hunger oes afore eating, ſo Faith goes afore Aſſurance. Now if ſuch Souls Chriſt ronounced bleſſed here, ſurely if they ſhould dye in this condition, at the lat- r day he would not go back from his Word, but he would ſay, *Come ye bleſ- d alſo.* Neither is their Bleſſedneſs pronounced to a future Condition to come, hich theſe Diſpoſitions made way for, for (beſides what is before ſaid) Chriſt the very Words tells us, he ſpeaks it of their preſent condition, *Theirs is the ingdom of God :* This he ſpake to ſuch as *John*'s Miniſtry had converted, and hat truly, who (as it is in *Acts* 19. 4.) did teach the People not Humiliation nly, but Faith alſo, ſaying to the People, that *They ſhould believe on Jeſus Chriſt.* nd Chriſt he comes after to preach aſſurance to ſuch, and to tell them, that heir ſins were forgiven them. As a farther Confirmation, I will add to this an nſtance or two.

1. Let us look on the poor *Publican*, and let us conſider his Eſtate, which hriſt there approves, and we ſhall find it to have Faith in it, and yet not ſſurance, *Luke* 18. the Phariſee he had an aſſurance that his Eſtate was good, uilt upon himſelf ; for *ver.* 9. Chriſt's Scope was to diſcover their preſump- ion that truſted in themſelves that they were righteous, and to this end tells hem of a poor Publican that indeed comes into God's Preſence, but it is at a iſtance ; *He ſtood afar off :* Had he had aſſurance, it would have encouraged him o have drawn near with boldneſs, *Heb.* 10. 22. *Let us draw near with full aſ- ſurance of Faith.* But on the contrary, he was ſo much caſt down with ſhame, hat he could not lift up his Eyes to Heaven, and yet he lifts up an eye of aith ; *Lord be merciful to me a ſinner :* He flies out of himſelf, and hath recourſe o God's Mercy, which (by all his Carriage, and the Oppoſition made) he had o aſſurance of. The preſumptuous Phariſee could do nothing but give thanks, is aſſurance was ſo great. This Man in an humble Prayer beggs that Mercy hat he yet wanted in his own ſenſe, and yet Chriſt pronounceth the ſtate of his Man juſtified, *ver.* 14. *I tell you*, (ſaith Chriſt) (and I promiſe you I will elieve him) *that this Man went to his Houſe juſtified, rather than the other :* He was then certainly juſtified ; and therefore out of his Example he makes his Promiſe to ſuch as are truly in his Condition, *That they ſhall be exalted*, n the ſame verſe.

2. That alſo of the Woman of *Canaan*, to whom Chriſt would give no out- ward Word of Encouragement, who yet had true Faith, which Chriſt extra- ordinarily commends, *Mat.* 15. 22, to 26.

Beſides theſe Inſtances, I will give you Demonſtrations of it, and then the Reaſons and Grounds of it.

1. The firſt Demonſtration is drawn from the ſtate of Deſertion, wherein a true Believer may want Aſſurance, when yet he continues to believe ; *For the juſt live by faith*, Hab. 2. 4. Therefore as when the Heart ceaſeth beating, the Man dies for it, ſo when Faith ceaſeth exerciſing it ſelf, the Believer would dye. And again, That which is a true act of Faith to continue our Union with Chriſt, may be a true act to begin that Union : Now it is not Aſſurance con-

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As for thoſe that will ſay, that Faith is a triumphing, a prevailing Aſſurance, I would refer them but to ten or twenty years Experience, which may (if they be not the more wary) lamentably confute them; for they may fall into this Darkneſs as well as *Job* did, and then if they do ſo, what is the Faith they live by? It is that of *Heman*'s, a caſting themſelves upon the God of their Salvation, a cleaving to him; it is that of the Church in the like diſtreſs, *Lament.* 3. 24. *The Lord is my portion, ſays my Soul, therefore will I hope in him:* God did not aloud ſay to her Soul that he was her God, but he enabled her Soul to ſay that he was her Portion; that is, to pitch on him, and chooſe him, and reſt in him, and betake her ſelf to him, as all the Good and Portion ſhe ever looks for, which act of Recumbency afforded Hope as the conſequent of it. Faith notes out a betaking a Man's ſelf to God, a choice of him as a Man's portion, as one all the Good I look for lyes in, and therefore I will hope in him, for Help is to be had only in him, and from him, and I will do any thing that there may be hope for me. Now if ſometimes thoſe who have Aſſurance are brought to this Faith, then ſurely it is good Faith; and if it be good Faith after aſſurance, then it may be ſo before; and yet to this one that hath had aſſurance may be brought.

2. That there may be true Faith without Aſſurance, is evident from this, that if Doubting be a Corruption, as you will eaſily grant it is, then as all other Corruptions may prevail againſt the Spirit, and other Graces, ſo may doubting

prevail againſt aſſurance of Faith, and there is no more Priviledge of Freedom promiſed from the one than the other. If *David* may fall into a groſs ſin, and Murther and Adultery may prevail, I know not but that Doubting may prevail too: For Believers are perfectly freed from the prevailing of no ſin but that againſt the Holy Ghoſt; and if the power of ſin may prevail againſt Grace in other Faculties, I know not but the guilt of Sin may prevail againſt Aſſurance in the Conſcience alſo. And further, I am ſure, that though the Holy Ghoſt, *the Witneſs*, be God, yet the Light he witneſſeth by is but a *Creature*, a *Beam*, a *Voice*, a *Saying* to a Man's Soul, *Thy ſins are forgiven*; and therefore as other prevailing workings may be interrupted, ſo may that alſo, and then what Faith have Men recourſe unto but ſuch as is a caſting a Man's ſelf on Free-grace, that Faith which ſtood them in ſtead at firſt? It is not the remembrance of his former Aſſurance will uphold a Man, for he may grow blind, and forget he was purged from his old ſins, 2 *Pet.* 1. 9. He ſpeaks of Aſſurance in that and the following verſes. Aſſurance depends on ſtrict and holy walking, and ſo may be interrupted by our Remiſneſs and Negligence.

3. That true Faith may be where prevailing Aſſurance is not, appears by this, That the Senſe of Belief of General Principles and Foundations of Faith may be over-clouded and prevailed againſt by Temptations to the contrary, and by the Atheiſm of a Man's Heart, ſo that a poor Believer ſhall ſay, I Doubt whether there be a God or no, whether the Scriptures be true or no, I cannot find I believe the Truth of the Promiſes. Thus the Natural Atheiſm of the Heart may overflow, and ſeem to conquer this Faith, that there is a God, and yet then the Soul believes ſtrongly at the ſame time that there is a God, and it appears in its Actions, though not in its Senſe and Light, for the Soul fears this God in all its Ways and Walks, as believing this Truth. Hence I argue, that if Faith in the General may be overpowred in Senſe and inward Light, when yet a Man truly believes, then much more may the particular Perſwaſion of a Man's being in the Eſtate of Grace (which is but a deduction out of thoſe general Principles) be in a Man's ſenſe prevailed againſt by doubting, when yet ſecretly he doth moſt truly believe. The Apoſtles, when Chriſt was dead and crucified, did almoſt begin to call in queſtion the general Principles of Faith; they were much ſtaggered in them, as appears from that Speech, *Luke* 24. 21. *We truſted*, (ſaid they) *it had been he ſhould have redeemed Iſrael, and it is now the third day when he promiſed to riſe, and yet we ſee him not*: His Sufferings ſtaggered their Faith, and therefore *ver.* 25. he calls them *Slow of heart to believe what the Prophets had written*; and yet then they did ſecretly believe, and had recourſe to the Sepulchre, and an Eye what ſhould become of him. Thus *Thomas* alſo would not believe the Reſurrection of Chriſt, (a main Article) unleſs he ſaw him. Now if the Faith in the Principles may be in the Heart, and yet be prevailed againſt by Doubting, then much more the particular Concluſions derived thence to our ſelves, which are at no time ſo fully aſſented to as the other, and yet Faith muſt then be in the Heart, for a Man dies elſe. If the main Root and Stock may ſeem dead, much more the Branches and the Buds.

4. Wicked Men are not immediately bound to have Aſſurance, and therefore it is not the Eſſential Act wherein Faith conſiſts: They are condemned, you know, for not believing, now if the firſt act of Faith commanded were to believe that Chriſt is mine, and that my ſins are forgiven, how could a Man in the ſtate of Nature be bound to it? For ſuch an aſſurance of Chriſt's being his, is not a Truth in the ſtate wherein he ſtands, but yet he is every hour bound to come to Chriſt as the Fountain of Life, and to caſt himſelf on him for his Pardon, and to chooſe him as that means appointed by God for remiſſion; for Chriſt blames the *Phariſees* that they did not do ſo, *John* 5. 40. *Ye will not come to me, that ye might have Life.* Therein therefore lies the Act of Faith which juſtifies.

CHAP.

CHAP. II.

The Reaſons why there may be true Juſtifying Faith in a Man, and yet he want Aſſurance.

AS I have given Arguments to prove that all true Faith is not Aſſurance, I ſhall now give the Reaſons, Why there may be true Faith in a Man who yet wants ſuch Aſſurance.

1. Thoſe Eſſential Acts that are attributed to Faith, and whereby it is expreſſed, fall ſhort of expreſſing aſſurance in a Believer's ſenſe. Faith is expreſſed by ſeeing Chriſt, and his Worth and Excellency, *John* 6. 40. by looking on him as they in the Wilderneſs did on the Brazen Serpent: Not as that which had already healed them, but looking on it as the means appointed to Cure them, and that only. So alſo Faith is expreſs'd by coming to him, which implies not ſo much a Perſwaſion that a Man's Sins are forgiven by God, as a having recourſe to him to forgive them, as a flying to him that is gracious, and choſen by God on purpoſe; *As a coming unto him as unto a lively ſtone, choſen of God*, 1 Pet. 2. 4. and ſo *John* 5. 40. they are blamed for not coming to him that they might have Life; and becauſe ſuch may truly come, who yet in their own ſenſe may fear whether he will receive them, and do them good, therefore Chriſt aſſures ſuch, *John* 6. 37. *He that comes to me I will in no wiſe cast out.* Chriſt ſpeaks it to aſſure ſuch as do come, who though they come, yet wanted this Perſwaſion in their own ſenſe. To go up to Chriſt for help is to truſt or believe on him, as to go down to *Egypt* for help is called a truſting on that Nation, *Iſa.* 31. 1. This coming argues a chooſing him, a betaking a Man's ſelf to him. Again, that act of truſting on him (as there in *Iſa.* 50. 10. truſting on the Name of the Lord is commanded, when Light is wanting) doth not neceſſarily imply or require a prevailing aſſurance that God is my God, and that my Sins are pardoned by him, but there may appear a great truſt in the want of the Senſe of this: As for Example, then a Traytor truſts a King, when upon a Proclamation of Pardon indefinite he comes in, and lays down his Weapons, and refers himſelf to him; when he leaves all his hopes among the Rebels, and puts his Life, his Service, and all into his hands; *If there may be any hope*; as the Church in the *Lamentations* ſays, *Lam.* 3. 29. ſuch a truſt was in *Job*; *I will truſt him though he kill me*, Job 13. 15. when yet God fought as an Enemy againſt him. For truſting hath two ſeveral ſignifications with it, the one intimates a quiet ſecurity that the Party that is truſted will do ſuch or ſuch a thing, as when a Man ſays, I truſt and am perſwaded he will do ſuch a thing for me; the other Signification intimates, that upon an high Eſteem of a Man's Goodneſs, Faithfulneſs, Ingenuity, and Indefinite Expreſſion of himſelf, and Carriage to others, a Man puts over all to him, and commits himſelf, his cauſe, and all upon his good Will and Grace, to obtain his Suit, and this relyance is then accounted the greateſt truſt, when the Man cannot ſay he hath a particular aſſurance from him in whom he confides: Thus ſays the Pſalmiſt, *Pſal.* 10. *The poor leaves himſelf with thee*; Pſal. 10. 14. he rolls himſelf on God, *Pſal.* 37. 7. which in *verſe* 3. is expreſſed by truſting.

Again, Waiting is another act of Faith, which implys a looking for help from Chriſt, a waiting for Pardon from him, not an aſſurance of Pardon already attained. Waiting is an act of Faith, whereby a Man renounceth all vain hopes and helps, and betakes himſelf wholly to Chriſt, and continues to look for help from him, and none elſe; and this act doth not reach ſo far as to Aſſurance in Senſe, for Aſſurance is the thing waited for, and yet this waiting is Faith. He that made the 130*th. Pſalm* was a Believer, being a Pen-man of Holy Writ, and it is likely to be *David* himſelf, but whoſoever he was, he was then in a ſenſe of the want of forgiveneſs, *ver.* 1. he ſays, he was in *Depths*; and what Depths? it appears by the 3d. and 4th. *verſes*, that it was the want of forgiveneſs that troubled him; for he pleads, *If thou markeſt iniquity, who ſhall ſtand?* and, *There is forgiveneſs with thee:* In this caſe he could not ſay his ſins were forgiven him; Nay, he felt in ſenſe that God retained them, and marked them, and ſet them on upon his Conſcience, and therefore that which in this Caſe he builds his Faith upon is this, *Forgiveneſs is with thee*; it is there to be had, and anſwerably an act of waiting ſuitable to that Eſtate is put forth, a waiting for the Lord, *ver.* 5. and, *In his Word* (that general Promiſe of pardoning Sinners) *do I hope.*

2. We have another Reaſon why Faith may be without aſſurance, if we conſider the main Object of Faith, which firſt, and primarily, and adequately in the firſt act of it is here in the Name of Chriſt, *John* 1. 12. that is, himſelf, his Perſon. The Object of Faith is not ſo much this Propoſition, *That Chriſt is mine,* (that is an axiome) but Chriſt himſelf, and therefore Faith is ſtill expreſſed by believing on him, and receiving him, *John* 1. 12. and the Reaſon is, becauſe Faith is that which compleats the Union betwixt Chriſt and me: Now the things united are his Perſon and my Soul, and that which makes the Union is my cleaving to him as my chiefeſt good, and giving my ſelf up to him, and joining my ſelf to him, conſenting to be his, and taking him to be mine, and not this Propoſition, that my Sins are forgiven, though I acknowledge forgiveneſs of ſins is that which my Faith alſo aims at in him. But further conſider,

Firſt, That Chriſt, and Chriſt alone, is the firſt Promiſe, and the great Promiſe that Faith looks at, and that Juſtification and Salvation, and the Promiſes of all a Man's priviledges he hath, or is to have by Chriſt, are ſecondary, and therefore to be believed in the ſecond place, and are made in Chriſt, and not to Men 'till they are in Chriſt, for all Promiſes are Yea and Amen in him, and is made all in all to us. So as e're any Man can believe his ſins are forgiven, or look upon any Priviledge which is to be had by Chriſt as his own, he muſt firſt be united to Chriſt, and Chriſt muſt be made his; there muſt be an act of Faith cloſing with his Perſon, conſenting to be his, and receiving him as indefinitely offered, to be his, (if he will take him) and then, and not before, can any Man come to believe he hath the pardon of his Sins, or that he ſhall have Glory, and be ſaved. Theſe Secondary Promiſes they are the Object for Aſſurance to work upon, but the Perſon of Chriſt is the Object of Faith, which Faith fixeth on, and the Believer firſt comes unto Chriſt, and takes him, and therefore aſſurance of Juſtification and Salvation muſt neceſſarily come in after believing on the Perſon of Chriſt. Now Chriſt who is the great Promiſe is but indefinitely offered, (though that Offer indefinite is made known to all) therefore anſwerably 'tis not required that the act of Faith ſhould be aſſurance; but the Promiſe of Juſtification and Glory, *&c.* are determined, and made definite to them that are Believers, *&c.* (and accordingly they ſtill run in that ſtrain) and therefore to believe them requires aſſurance. And then,

Secondly, The Aſſurance that Chriſt's Perſon is mine, is not the firſt Object of the firſt act of Faith, for he is not mine 'till I have taken him, then he becomes mine, according to the Rules of the Word: This indeed the Heart may have (and hath) a ſecret hint of, of eſpecial Good will in God and Chriſt, in the offer of himſelf to a poor Soul, conveyed thorough the indefinite Promiſe: The Believing Soul doth think that God means Chriſt for him, and deſigns Chriſt to him, but this is not aſſurance, for he cannot ſay that Chriſt is his 'till he hath taken him; it is the taking a Gift makes it the Man's who takes it, and not the offer of it: So that till out of ſuch a hint conveyed thorough the indefinite Promiſe a Man hath taken Chriſt, there is no room for triumphing Aſſurance, for a Man to ſay that Chriſt is his. Again,

Thirdly, If we conſider in what Faculty Faith is ſaid principly to reſide, it will appear, that the main act of Faith is not Aſſurance: It principally is ſeated in the Will, for the Conſent of that, and the knitting of that to Chriſt makes the Union, as conſent in Marriage doth; therefore believing is called receiving him, *John* 12. 1. and coming to Chriſt, and being drawn to him, is the Phraſe by which it is expreſſed, and that principally is of the Will. Now if the main act of Faith were an aſſenting to an over-powring Light that Chriſt is mine, and a ſetting it down that my Sins are pardoned, then the main act that made the Union were in the Underſtanding; but now, that firſt Work upon the Underſtanding is expreſſed by ſeeing him, but not by ſeeing him at firſt to be

mine,

Part II. mine; ſo Babes are ſaid to know the Father, 1 *John* 2. 13. but not to know that he is their Father. When Men aſſent not to the worth that is in Chriſt, (tho' Ignorance whereof is the ground of Mens refuſal of him) then it is that they make God a Lyar: But to cloſe with Chriſt's Perſon as tendred to me, that is the main act of Faith. And it ſhould be granted, that by drawing, *John* 6. 44. is meant a drawing my Underſtanding to aſſent that Chriſt is mine, yet a drawing of the Will is mainly intended.

Fourthly, Hence therefore I argue in the fourth place, That Aſſurance comes in but to confirm and ſeal to what pure Faith hath done, and therefore follows upon Faith, and ſo all Expreſſions that expreſs aſſurance imply: As when it is called eſtabliſhing or confirming, ſealing and giving an Earneſt, and a Witneſſing, all theſe ſuppoſe an act of Faith already paſſed, which eſtates us into Chriſt and Salvation, to which aſſurance comes in as a confirmation: For an Earneſt ſuppoſeth firſt a Bargain made, which that confirms, and a Witneſs ſuppoſeth ſome Act paſſed, a Deed made, and then there is place for a Witneſs, and ſo a Seal comes in after the Deed is drawn and concluded, to add a confirmation, ſo that the firſt act of Faith doth not include prevailing aſſurance in it, but after Men believe then comes in ſealing, *Eph.* 1. 13. *After ye believed, ye were ſealed with that Holy Spirit of Promiſe:* And therefore the Sacraments of the Lords-Supper and Baptiſm, which are Seals and Inſtruments of aſſurance, are to be adminiſtred after a Man hath Faith, or is ſuppoſed to be in the ſtate of Grace; *Let a Man examine himſelf, and ſo let him eat,* 1 *Cor.* 11. 28. They are not to begin Grace, but to confirm it; whereas were Faith Aſſurance they might begin it.

Add to this, *Fifthly*, That Aſſurance comes in as a Reward of Faith, as a Light ſuperadded to Faith, that when a Man hath truſted God upon his bare Word, and a ſecret hint of a Promiſe, and hereby hath ſet to his Seal that God is true, and born the ſtreſs of many over-powering Doubts and Temptations, and yet cleaves to Chriſt, though not fully knowing in his ſenſe Chriſt is his, then God ſets to his Seal; therefore, ſays Chriſt, *Rev.* 2. 17. *To him that overcomes I will give to eat of the hidden Manna.* A Man's Faith muſt fight firſt, and have a Conqueſt, and then aſſurance is the Crown, the Triumph of Faith; but Faith muſt be tryed firſt, and what tries Faith more than Temptations, and Fears, and Doubts, and Reaſonings againſt a Man's Eſtate? That triumphing aſſurance (*Rom.* 8. 37, 38. *We are more than Conquerors; and I am perſwaded that nothing ſhall ſeparate us from the love of God in Chriſt Jeſus*) comes after a Tryal, as none are crowned till they have ſtriven, and therefore Eſtabliſhment comes after Suffering, ſo 1 *Pet.* 5. 10. *After ye have ſuffer'd a while, eſtabliſh, ſtrengthen, ſettle you:* This putting into joint and rooting is after ſuffering; if they ſhould have had it before, he would have prayed abſolutely for it; and this the Apoſtle alſo imports in 1 *Pet.* 1. 7, 8. in ſpeaking of the joy of believing, (believing in Chriſt ye rejoyce with joy unſpeakable and glorious, receiving the end of your Faith, the ſalvation of of your Souls;) the Context argues, that this joy unſpeakable and glorious, which thus accompanieth triumphing aſſurance, is called receiving Salvation, and the end of Faith, and the reward of Faith, which is tryed with manifold Temptations, *ver.* 7. and therefore 'tis called the earneſt of Heaven, and God therefore diſpenſeth it voluntarily and freely.

Add to this, *Sixthly*, That that Light which cauſeth aſſurance of Faith is a diſtinct thing, and ſuperadded to Faith; and the Scripture ſpeaks of it as a thing diſtinct from Faith, (though it doth coaleſce with it, and they both make one) and may be ſeparately conſidered, and is called ſenſe as ſo conſidered: For either it is by a reflex act upon Graces in a Man, and then 'tis Experience (as the Apoſtle calls it) which breeds this Hope, or by an immediate diſcovery of the Spirit with joy unſpeakable, which hath Senſe and Sight in it; and therefore *Job* though he believed afore, yet when this Light broke in afreſh, *I heard of thee* (ſays he) *by the hearing of the Ear, but now mine Eyes have ſeen thee,* Job 42. 5. and therefore too *Iſa.* 50. 18. Aſſurance (when it is ſpoken of in the diſtinction it hath from Faith) is called Light, and the want of it Darkneſs; in which Darkneſs yet the Light of Faith ſhines, but ſo as comparatively with that Light which comes in with Aſſurance the Soul is ſaid to be in Darkneſs, and to walk by

Faith, and not by Sight: Though I confeſs even the light of Aſſurance is not ſight compared with the ſight in Heaven, when we ſhall ſee Chriſt as he is, Pet. 1. 8. compared with 1 *John* 3. 2. yet comparatively to naked Faith, and the ordinary Light that Faith hath, it may be called ſight and ſenſe; ſo as I may ſay to one that believes, having ſtrong Sights and Lights of God daily, as Chriſt ſaid unto *Thomas*, *Thou haſt ſeen and believed*, John 20. 29. but the other believes though he ſees not.

I will now ſhew how in ſuch acts of Faith as theſe, all the main Ends of Faith are and may be attained and accompliſh'd, by indefinite acts of Recumbency and Truſting on God, though wanting Aſſurance: As for Inſtance,

Firſt, The firſt main End of Faith is to glorifie God's free and rich Grace, and Chriſt, and to attribute all to them in point of Juſtification and Salvation, and to magnifie and ſet them up alone in my Heart; that is it for which *Abraham*'s Faith is commended, *Rom.* 4. 20. *He was ſtrong in Faith, and gave Glory to God*: Now I acknowledge that when Aſſurance comes, it enableth the Heart many ways to glorifie God more than meer naked Faith, or caſting a Man's ſelf upon Chriſt doth; for it hath all the other hath, and more; and beſides, it cauſeth the heart to be more thankfull, and more fruitfully and chearfully obedient; it perfects Love, opens and gives vent to a new ſtream of Godly Sorrow, adds new Motives, enlargeth and encourageth the Heart in Prayer, winds up all Graces to a new and higher Key and Strain, cauſeth a Spring-tide of all; yet ſo as God is, and may be as truly, and in as right a way glorified by thoſe acts of Faith in a ſtate of meer Recumbency as by the other; though I do not ſay ſo amply, and with ſo large a Revenue as when Aſſurance comes. Now a Man doth rightly glorifie God's rich Grace, and Chriſt, by two things: *Firſt*, When the Heart attributes all that wholly and fully unto Chriſt, and God's Grace, which God in the Scripture aſcribes to them in point of Salvation: And, *Secondly*, When the Heart is bowed in all the Carriages, and Dealings, and Practices of it, to demean it ſelf accordingly, *viz.* In a word, to give unto God that which is God's, as Chriſt ſays in another caſe: Now both theſe a Soul that is as yet but hung upon Chriſt doth and may do, for that Soul in a ſpiritual manner ſees the Riches, the fullneſs of Grace in Chriſt, adores, admires it, renounceth all vain hopes in all things elſe, reſolves to have help no way elſe, robs and detracts nothing from Chriſt in the ſecret practices of the Heart, for it deals with nothing elſe but Chriſt for Salvation; the Soul hath, for what it apprehends to be in him, left all its own Righteouſneſs, Parts, Abilities, Comfort in all Creatures, and accordingly walks every day: Only the Soul wants this prevailing Light, that this Grace and Chriſt is his, which when it comes, though it adds to his Comfort indeed, and ſo cauſeth him in a way of particular Thankfulneſs to glorifie this Grace in relation to himſelf, yet the Faith of Recumbence attributes as much to the Grace it ſelf as the other of Aſſurance doth by way of praiſing, glorifying, and admiring it. And this Faith of Recumbence expreſſeth thus much by reſting on Chriſt, parting with all for him, as well as the other glorifies him in other acts of rejoycing in him, *&c.* The Grace of Chriſt is as truly glorified by the one as by the other, only in a ſeveral way; the one honours it by acts of dependance upon it to be obtained, the other by way of thankfulneſs for it as already enjoyed. As the Saints under the Old Teſtament believed as truly on Chriſt, though yet to come, as we now on him though already come, and it was but a differing circumſtance of Chriſt to come, and already come, made the difference, (and yet ſuch a difference as thereby we receive more Grace and Comfort than they had;) ſo the Saints that want aſſurance of Chriſt being yet theirs, or his Benefits theirs, by depending on him that he may be theirs, and all his Benefits theirs, they glorifie him as truly as they that believe all his Benefits are theirs, and in preſent poſſeſſion, (only I confeſs there is a new Edition of many Graces in a Man by the coming in of Aſſurance, there is much Grace and Comfort that follows;) as a Man may ſhew his true Love in admiration of the Worth, and Parts, and Faithfulneſs of one to whom he ſues to be his Friend, and honours him as much by acts of Obſervance to gain his Friendſhip, as he may do by acts of Requital when he is aſſured of his Love to him. It will I confeſs add much to the chearfulneſs of all he doth go about for him, when he knows him to be his Friend, but he honours him no leſs truly in the one than in the other; and theſe acts of Recumbency do change and purifie the Heart as truly as acts of aſſurance, and carry it on to Obedience; for not only the beholding Chriſt in his glorious Excellencies do change the Heart, 2 *Cor.* 3. 18. but the Expectation and Dependancy the Soul is put into, works an Holy Ingenuity: For God's Love, and ſo great a Favour out of free good-will in God being the aim, the Expectation of the Soul, that God would pardon his ſin out of as great a Love as if Chriſt were yet to be given, how can he look for ſuch Love at God's Hands, (and without it the Soul reckons it ſelf undone) without anſwering God again with all the Love in his Heart? How can a Man profeſs that he expects ſuch kindneſs at God's Hands, and be unkind to him? how can the Heart be able to look God in the Face, if it be ſo diſingenuous? Can the Soul come to Chriſt to pardon ſin through his Death, and live in it? Why Chriſt may and will ſay, how would you have me to pardon theſe Sins? Through thy death, Lord, thinks the Soul, and ſo expecteth; and how then canſt thou find in thine heart to live in them? Now, though all theſe Effects are in a more direct way wrought by Faith of Aſſurance, yet they are as truly all wrought by Faith of Recumbency or Expectation, when it is in earneſt. And let me add this, that in two reſpects the Soul in ſuch a ſtate honours God's Grace more:

See my Sermons on Friendſhip with God, out of *Jam.* 2. 23. the firſt Reaſon of the Doctrine. M. S.

1. It honours that Property and Attribute of Grace that it is free; for a Man in truſting God, when he knows not in his own ſenſe that Grace is his, yet refers himſelf to it, and devolves himſelf on it, and doth all in dependance upon it, as much as one that is aſſured doth; and herein he gives a real acknowledgement of, and magnifies the Prerogative and Freedom of this Grace. And,

2. Though all the acts of Grace (as they are of themſelves) are leſs and weaker that accompany ſuch an Eſtate, than thoſe that flow from aſſurance, which like the early and latter rain make the heart more fruitful, yet if you put upon theſe acts of recumbent Faith the relation of being trials, ſo they glorifie God more, and are more acceptable; for it is not ſimply acts of Faith, but the tryal of Faith which is found to *Honour and Glory*, 1 Pet. 1. 7. that is, to the Honour both of that Grace, and alſo of Chriſt who is the Object of it. Faith when it is tryed glorifieth God moſt in ſome regard: Now therefore to leave all Hopes and Comforts, and reſt wholly on Chriſt for Life and Comfort, and to obey him, *&c.* when I know not that he is mine, though the acts of Grace be fewer, yet the trial is greater; as Mercies draw out Love more, yet Afflictions do try Love more, and therefore make it exceeding acceptable; ſo aſſurance draws Love out more, makes a Spring-tide of it, but a ſtate of Recumbency tries it. A Servant that is in Health may do more work than one that is ſick, and yet what a ſick Servant doth is as much accepted, becauſe it is a trial of his Faithfulneſs, though it be leſs.

Secondly, The ſecond main End that Faith ſerves for, is to put Men into the Eſtate of Grace and Juſtification before God: It is that act upon which God pronounceth a Man juſtified, therefore we are ſaid to be juſtified by Faith, and to have acceſs into this Grace wherein we ſtand, *Rom.* 5. 1, 2. for though God loves a Man from all Eternity, yet he cannot ſave a Man, and pronounce his ſins forgiven, according to his Rules in his Word, till an act of Faith hath paſſed, ſo as by reaſon of that act I am before God according to his revealed will in that Eſtate I was not in before; and ſo according to the Rules of his Word, (which is the Rule he will judge by) he can after that act pronounce a Man's ſins forgiven, which before he could not, if he keeps to his Rules; as all other Eſtates are conveyed by ſome mutual act, ſo is the Eſtate of Grace. The main Intent then of this act of Faith being that God may juſtifie me, and that I may be ſaved, it is not therefore abſolutely neceſſary to ſuch an act that I ſhould know I certainly do perform it, but it may ſuffice to do the deed, that God knows it; for real Juſtification, and to be in the ſtate of Grace, and ſo accounted by God, is the main End of it. : And therefore

fore the Apoſtles though they knew the Father, and believed on him, *John* 14. 1, 7. yet they knew not that they did know the Father, *ver.* 8. It was neceſſary they hould know the Father, and honour his Free-grace by believing on it, or they ould not have been juſtified; but it was not neceſſary they ſhould know this, or then they had not indeed been juſtified. That I ſhould know I am juſtified s not neceſſary to God's juſtifying of me, but the intent of it is for my Comfort, hat I may have Peace with God in my Conſcience; *Therefore being juſtified by Faith*, (which is the prime act) *we have peace with God*, as the fruit of it, *Rom.* 5. 1. it tends to my Joy in believing, and that I may have ſtrong Conſolation. Now to the having a thing, it is not neceſſary that I know I have it, for a Man ay have a thing and think he hath loſt it; and a Man's Hand may be ſo umbed with holding a thing that he may not know that he holds it. As o a being in the Devil it is not neceſſary to know it, ſo nor to a being in Chriſt; God then hath choſen out ſuch an act to juſtifie a Sinner as ſhall be ommon to all ages of Chriſtians, that the leaſt may not be excluded, ſuch an act as is common to all Times and all Eſtates, this act is Faith of Recumbence; but Faith of aſſurance, knowing my ſelf to be in Chriſt, and to be juſtified, could not have been ſuch a common and conſtant act that juſtifies, unleſs we will ſay it cannot be prevailed upon by Doubts. Yea, I muſt be firſt uſtified by an act of Faith, reſting on Chriſt for Juſtification, e're I can come o have aſſurance I am juſtified; for Faith at firſt looks at my Eſtate not as n God's Decree of Election, but as it is laid down in the rules of the Word, nd according to the rules of the Word I am not in a ſtate of Juſtification till I have believed on Chriſt for Juſtification, and on him that juſtifies the ungodly: And therefore in Scripture Men are ſaid to believe that they may e juſtified, *Gal.* 2. 16. in that Text the Apoſtles themſelves are ſaid to do ſo. So then the firſt act of Faith is caſting my ſelf on Chriſt for Juſtification, and not believing that I am juſtified.

I come now to anſwer the Objections, the Anſwers to which afford New Reaſons of the thing.

Object. 1. *If Faith be not an apprehenſion that Chriſt is mine, wherein then lyes that ſpecial application and appropriation of Chriſt, and the promiſe which is made to be in Faith, and urged upon Believers?*

Anſw. 1. I anſwer: *Firſt*, We urge a ſpecial application as abſolutely neceſſary, in oppoſition to the Papiſts Faith, who teach their Followers, that to believe only the general Truths, that there is a God, and that Chriſt hath died, and to believe as the Church believes, is true Faith; which we ſay may be in Devils, as *James* alſo affirms, *Jam.* 2. 19. But we ſay moreover, unleſs there be a further application, it is a vain Faith; but then underſtand rightly what that particular application is, namely, when my Heart is by the belief of the generals drawn in to Chriſt in particular, to reſt on him for my own Salvation; when I aſſent not only as a Witneſs to a Will, but come in as a Party, as a Legatee, put in for a ſhare, that Chriſt and all his Benefits may be mine, and ſo give my ſelf up to him; when Special Mercy to me is the aim of my Faith: Here now is a true application and appropriation, for I reſt not in a general aſſent, but my Faith joins my Heart to Chriſt, conſents to take him as mine, and to be his, and the Scope of my cleaving to him is, that he may be mine. And this as it is more then *Papiſts* Faith, and is indeed the Life of Faith, ſo alſo is it leſs than aſſurance, which is rather a verbal challenging him as mine than a real appropriation. I apply Chriſt when I believe on him that I may be ſaved, as well as when I believe he is mine, and I ſhall be ſaved. In the Inſtance of the Man in the Goſpel, that ſold all he had to buy the Pearl, that Bargain of his made the Pearl his, and did appropriate it to him, for thereby he bought it; and it was not a Perſwaſion of its being his made it firſt his, but a ſelling all that it might be his, though that Perſwaſion came in afterwards.

Anſw. 2. *Secondly*, For further clearing of this, I anſwer: You muſt know that there is a twofold Application, The one is real, which makes a thing mine; The other is axiomatical, whereby I ſay it is mine: Or, if you will, the one is an apprehenſion of the Underſtanding, when I judge and diſcern, and can challenge this as mine: The other is in the Will, when I chooſe it for my Portion, cleave to it as mine, take it to be mine. Now the main and firſt act of Application of Faith lyes in the Will, for that is the Faculty that is drawn to Chriſt, whereby I come in particular to Chriſt, and join my ſelf to him: It is therefore called receiving Chriſt, *John* 1. 12. and therefore Chriſt puts it upon their Will, *John* 5. 40. *Ye will not come to me that ye might have life.* As for Example, There is a double appropriation of Meat or Apparel, the one a challenging a lawful right, when I can ſay this Meat is mine, I have right to it, but the other is eating it, digeſting it, and making it one fleſh with me, and that is the true real application that appropriates it; and ſo for Cloaths, it may be inſignificant to ſay they are mine, and belong to me, they may do ſo, and I never wear them, but the true appropriation of them is to put them on, and wear them: So in Medicines, to apply them to the Soar for Cure, to bring the Salves and the Fleſh together, that is the real proper application of them. Thus it is in Faith alſo, the cleaving to Chriſt in my Will, the hungering after him, and digeſting him, the putting him on, the laying my Soul to him, this is the proper real application of him, this is an act of the Will; but to apprehend he is mine, and ſo to challenge a right in him, that is but an axiomatical application, an act of the Underſtanding, though where it is in truth it encreaſeth that real application, and draws the Will more unto Chriſt. Now if the main application of Faith lay in believing that Chriſt is mine, then it were mainly an act of the Underſtanding, and a Propoſition were the chief Object of it, and not Chriſt's Perſon; and that drawing ſpoken of *John* 6. 44. were ſpecially drawing the Underſtanding to aſſent, whereas it lyes mainly in drawing my Will to him, to chooſe him to be mine.

Object. 2. *But you will ſay, I muſt believe Chriſt is mine e're my Will can thus apply him, as I muſt believe Meat is mine e're I eat it, and that Cloaths are mine e're I put them on.*

Anſw. I anſwer, If the Condition of making Meat mine be to eat it, and if a Father offers a Child a Suit, ſaying, it ſhall be his if he will wear it, then he muſt eat that Meat firſt, and put thoſe Cloaths on, that they may become his, and ſo it is here.

CHAP. III.

That Aſſurance of Salvation may be obtained.

1 JOHN V. 13.

Theſe things have I written unto you that believe on the Name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the Name of the Son of God.

THE Doctrine of Aſſurance is that which of all other Civil Men and Popiſh Spirits do gainſay and calumniate; which they do out of Ignorance, as *Men are apt to ſpeak evil of that they know not*, Jude 10. Now Aſſurance of Salvation ſuch Men never had Experience of, as Chriſt (ſpeaking of the Spirit as a Comforter, *John* 14. 17.) ſays, *The World cannot receive him, for it knows him not:* Neither are ſuch Men ſolicitous about it, for aſſurance of Earth here contents them, and makes them think themſelves happy enough. They oppoſe this Doctrine of Aſſurance alſo out of Envy, becauſe they think much that ſo great a Priviledge ſhould be beſtowed upon any, which themſelves want; and therefore envying that others ſhould exceed them in ſo great a happineſs, (as this muſt needs be acknowledged, which indeed is able to outvie all other) they deny it, and would make it a thing impoſſible, and a Fancy in them that have it. And the Devil bears a great part in it alſo, who when he cannot hinder the Salvation of Chriſtians in the Event, would hinder their Comfort; and as he knows how much this Aſſurance-Office encreaſeth Spiritual Traffique, and raiſeth the Cuſtoms of God's Glory and Revenues of Grace double, by encouraging Chriſtians to trade more in all manner of Holineſs, ſo his ſpite therefore is exceedingly at it to put it down; and indeed if he could get the Opinion to prevail, that no ſuch thing is to be attained, Chriſtians would give over looking after it: And then too all our Hearts naturally being fruitful of Doubtings and Diſtruſt, are apt to join in with our Enemies, and to be glad to hear of a Doctrine of Doubtings; and then alſo that preſumptuous Security which ſtills the Hearts of many is at the beſt but blind careleſs Hope, and that too countercheck'd with a World of real Guilt, ſo as in their own ſenſe they cannot call it a Certainty or Infallibility; and then ſuch Perſons labouring after aſſurance, (as in their Opinions having thought it attainable) in the real purſuit of it find it ſo difficult that they are apt to give over, and to think it like that of the Philoſophers Stone, a deviſed Invention, good indeed if it could be procured, but not to be had; and then thoſe alſo who have attained it cannot demonſtrate it to others, eſpecially not to thoſe who have not Experience of it, for it is *Hidden Manna, a White Stone which none knows but he that receives it*, Revel. 2. 17. *A Stranger doth not meddle with his Joy*, Prov. 14. 10. that is, it is a Buſineſs he is not skilled in, as the oppoſition ſhews; for the Words afore are, *The Heart knows the bitterneſs of his Soul*; that is, Terrours of Conſcience are beſt known to him that hath them. Carnal People will not believe there are any ſuch troubles for ſin, and when Men are troubled they aſcribe it to any other cauſe; much leſs then will they believe their Joys and Aſſurance, which are more remote from their reaſon than the other: So as it is no wonder if that thing be denied which the moſt are ignorant of, and do envy at, as the greateſt happineſs in others, and which the Devil oppoſeth, and which is ſo hard to attain, and which is not demonſtrable or obvious to Senſe.

Now my Purpoſe is both to eſtabliſh and vindicate this Work and Doctrine of Aſſurance, it being both a Work which furthers and advanceth the Power of Godlineſs in their Hearts who enjoy it, (as ſhall be ſhewn) and alſo it being a Branch and Appendix of Faith, an Addition or Complement to Faith, and therefore is called the aſſurance of Faith, *Heb.* 10. 22. it therefore lies next in my way. Now this Text 1 *John* 5. 13. doth not only aſſure us that aſſurance of Salvation may be obtained by Believers, but further refers us to this whole Epiſtle for the proof thereof; *Theſe things* (ſaith he) *have I written unto you that believe on the Name of the Son of God, that ye may know ye have Eternal Life.*

I ſhall ſpeak ſomething of the Coherence of the Words, though indeed the Words are the Cloſe and Argument of the whole. In the *7th.* and *8th.* verſes he tells us of ſix Witneſſes to confirm Believers Faith, for of Faith he had ſpoken *ver.* 5, 6. and in *ver.* 10, 11. he tells us of the Record or Teſtimony which theſe Witneſſes give in their Evidence of, which contains the Summ of the Goſpel, and the Object that Faith is exerciſed about. 1. That Eternal Life is to be had alone in Chriſt. 2. That this Eternal Life he hath given to all Believers; *That God hath given us*, that is, *Believers*, (for to them he writes and intends his Epiſtle) *Eternal Life.* Both theſe would God have to be believed and embraced, and for the Confirmation of both ſerve thoſe ſix Witneſſes. *Firſt*, He would have Men believe and reſt in, and take his Son as the only Fountain of Life, which Propoſition the Witneſſes in Heaven do eſpecially confirm, which is call'd *Believing on him.* And then, *Secondly*, He would have theſe Believers that have taken his Son, and believed in him, know and believe that they ſhall certainly be ſaved, becauſe they have his Son, and Life in him; for, *He that hath the Son hath Life, and he partakes of Eternal Life*; and to that end God hath appointed the three Witneſſes on Earth in a Believers own Conſcience, *ver.* 10. And to theſe two Heads, eſpecially the latter, is it that all this Epiſtle of

John drives at; that whereas there are many Souls that do entertain that firſt Record, that Chriſt is the Fountain of Life, and ſo depend on him, and reſt in him alone, but yet are backward to entertain the other, namely, that they have the Son, and that they belong to Chriſt, and that they believe on him aright, therefore for ſuch did he intend this Epiſtle, that they may come to the aſſurance of Faith concerning their own particular Eſtates: *Theſe things have I written to you* (ſaith he) *that have believed on the Name of the Son of God, that ye may know that ye have the Son, and that ye have Eternal Life*: And yet not for theſe only doth he write, but alſo that *they* which have ſome Knowledge of this begun may know it yet more, that ſo they may go from one degree of Faith to another, and further believe on his Name. And becauſe this Text refers us to what is written in this Epiſtle, I will content my ſelf with what may thence be gather'd as touching both, (it being a point the Text calls for) *viz.* That not only Believers may know they have Eternal Life, but that theſe things were written to aſſure them of it.

Firſt, Therefore let us argue from the Scope of the whole Epiſtle: Thoſe Arguments which the Holy Ghoſt ſpends whole Books upon, are certainly both of neceſſary and of common uſe. As when *Solomon* writ a Book on purpoſe to ſhew the Vanity of the Creatures, when *Paul* writes an whole Epiſtle to prove Juſtification by Faith, as that to the *Galathians*; and another Epiſtle to ſhew the Natures and Offices of Chriſt, as that to the *Hebrews*, theſe muſt be regarded as very conſiderable. Now *John* wrote his Goſpel to prove Chriſt to be the Son of God, thereby to draw Men to believe on him, that they might have Eternal Life, *John* 20.31. *Theſe things are written that ye might believe that Jeſus is the Chriſt, the Son of God, and that believing ye might have Life thorough his Name*; and therefore he endeavours thorough the whole to give all the Characters and Demonſtrations that he was God, as Divines obſerve: So likewiſe he wrote this his Epiſtle to teach them who believe how they may know that they do believe, and that they have Eternal Life; and to that end gives all the Evidences and Means that may tend to this: He not only demonſtrates that Eternal Life is given to Believers, but gives Evidence that they might particularly know their Intereſt; the Signs given in this Epiſtle tend to this purpoſe. And farther to aſſure you that this is his Scope, the beginning of the Epiſtle doth anſwer to this his Concluſion, for he puts in the Argument of the whole, 1 *John* 1.4. *Theſe things we write unto you, that your Joy may be full*: Joy ariſeth only out of ſome Good we know, and know too to be ours. Men in a vulgar Senſe and Phraſe of Speech may be ſaid to be happy, though they do not know it, as a King that is aſleep, and a Believer in a Temptation, but rejoyce in that their Happineſs they cannot, unleſs they know it; or at leaſt, it cannot be full Joy elſe, not ſo full for parts as Chriſtians are here capable of. Full Joy ariſeth only out of the Poſſeſſion of the chiefeſt Good, and the Knowledge of it, and that is Eternal Life, and Chriſt in whom it is. Let the Happineſs be never ſo great, if the Perſons know not that it is theirs, their Joy is diminiſhed and detracted, and can in no ſenſe be ſaid to be full Joy; and therefore the Apoſtle ſays not only that *He wrote theſe things that they might have Eternal Life*, the chiefeſt good, but that *They might know it, that ſo their Joy might be full.* Moral Philoſophers diſputing againſt *Plotinus*, who ſaid the happieſt condition might be without Knowledge, bring this very Argument againſt him, and argues truly, that Reflection or Knowledge of a Man's happineſs is neceſſarily required to it, for otherwiſe it is leſſened. Reflection is a part of the perfection of a perfect action, and a Man ſhould ſee but imperfectly, he ſhould but half ſee, who did not obſerve he ſaw; but eſpecially a Reflection is eſſentially required to joy, (which is the Companion of Happineſs) and to full joy.

Secondly, He wrote theſe things that *They might have fellowſhip and communion with God and Chriſt*: A Soul may have real Union, and the Marriage Knot which can never be untied, that is knit by Faith, and by caſting a Man's ſelf on Chriſt, but yet mutual Fellowſhip and Communion, and a mutual Expreſſion of Love, and walking as Friends may be wanting: But now the Comfort of Friendſhip lyes in the mutual Knowledge and Senſe of each others Dearneſs and Love. A Man can have no hearty Fellowſhip with one he thinks

(for all that he knows) to be his Enemy; ſuch Suſpicions are the Bane of
riendſhip. Theſe things therefore the Apoſtle wrote that we might have
llowſhip with Chriſt, as he had; now the Fellowſhip that he had with God,
e ſays, was this, *Chap.* 4. 16. *We have known and believed the Love of God to*
s: This Fellowſhip lyes not in God's bearing us good will ſimply, but in know-
g and believing it, and that in ſuch a manner as God hath it, that as he
ertainly doth bear Love to us, ſo we certainly know it, and this Fellowſhip
e calls *Dwelling in Love*, for the Soul walks in the aſſurance of it, and works
n it, and lyes down in it, as a Man doth in his Houſe, and he poſſeſſeth God's
ove, and knows it is his own, as he knows his Houſe is his own.

Therefore, *Thirdly*, He calls upon Believers to behold and conſider God's Love,
s it is in a ſpecial manner ſet upon themſelves in making them Sons; *Behold*
ſays he) *what manner of Love the Father hath beſtowed upon us, that we ſhould be call-*
d the Sons of God, 1 John 3. 1. Of all things in God or Men Love deſires to have
ſelf conſidered and taken notice of, as much as Wiſdom, and Power, or any
ther thing whatever, and therefore he calls on them to behold God's Love; and
bove all Love deſires notice to be taken of the Party beloved, whom it is in ſpe-
ial directed unto more than of any other, for the Emphaſis lies in the Special-
ty of it; therefore he would not have them run out in general thoughts of
dmiring God's Love to Mankind, and his giving his Son, but as having be-
owed him on us: For when this great benefit is thus ſpecially apprehended, it
oubles our admiration of it, and then it takes and affects us. And to this pur-
oſe he bids them view their preſent Condition into which they were put,
iz. the Eſtate of Grace, to look on this more than God's Love in giving Chriſt
o dye, and offering Heaven, &c. they were to regard their being put into the pre-
ent poſſeſſion of it; *That we are called* (ſays he) *to be his Sons*; and he bids them
iew it again and again, what now at preſent they were; *Beloved, now we are the*
ons of God, ſays he, *ver.* 2. He exhorts not only to blind hopes of Heaven, and
ndefinite conſiderations of God's Love to ſome, but to a joyfull Perſwaſion of their
reſent particular happineſs, in that now they were Sons; and though the World
nows us not to be ſuch Men, yet to our Comfort we may know it, for to
hat end he brings in the World ſlighting us, as not knowing us, becauſe it appears
ot what we are and ſhall be; *But we know* (ſays he) *that when he appears we ſhall be*
ike him; and let the World think of us what they will, we know what they are,
nd what our ſelves are, *Chap.* 5. 19. *We know we are of God, and that the whole World*
ies in wickedneſs: So that his Scope is evident. Now would the Holy Ghoſt loſe
ll this Labour, as if none could attain this aſſurance he ſhould? hath he not ſaid,
is Word ſhall not return empty?

And again, *Fourthly*, He ſhews the bleſſed Effects that would follow upon this
ſſurance.

1. The more Aſſurance a Man hath of being now at preſent the Son of God, the
ore true Hope he hath of what is to come in Heaven; and the more true Hope a
Man hath, the more will he purifie himſelf as Chriſt is pure, *Chap.* 3. *ver.* 8. Car-
al Men calumniate this Doctrine, as that which makes Men ſecure, and more bold
o ſin, for if they were ſure of Heaven then they might think to live as they pleaſe,
s being ſure to get thither: No, it works a clean contrary Effect, it makes a
Man purifie himſelf. This Doctrine he goes on at large to prove in the following
erſes, ſhewing that aſſurance is ſo far from making Men unrighteous, that he
whom it works not thus with, to make him more holy, hath no true aſſurance in
him, but is manifeſtly the Child of the Devil, ſo *ver.* 10. ſo *Chap.* 2. *ver.* 6, 9. Nay,
here is not a greater means to keep from ſin than aſſurance; therefore, (ſays he)
s my end of writing is, that you may know you have Eternal Life, ſo alſo, *That ye*
ſin not, Chap. 2. *ver.* 1. Now if there were danger of Looſeneſs in Aſſurance, he
could never have made theſe two ends meet in one Epiſtle together, had not the
one been a means to the other. Yea, and ſays he, when a Man hath ſinned, there
s no ſpedier way to recover that Man again, and reclaim him from his ſin, than aſ-
ſurance; therefore, ſays he, in the ſame Chapter, *If any Man ſin, we have an Advo-*
ate with the Father, Jeſus Chriſt the righteous, who is the propitiation for our ſins:
He bids them conſider and believe this, and maintain the aſſurance of it, to raiſe
them again. Then *David*'s Heart began to guſh, and bleed, and break, when
the

Part II. the Prophet told him his ſins were forgiven; and therefore the Apoſtle he uſeth *that* as a Motive to the confeſſion of ſins, *viz.* the *Aſſurance* that God will pardon them, *Chap.* 1. *ver.* 9. when a Man knows not but out of his own Mouth he may be condemned, he is loth to confeſs; but when a Pardon comes, he cares not what he lays open. And then,

2. Aſſurance perfects our Love to God, *Chap.* 4. 16, 17. *Herein is our Love made perfect*, ver. 17. *Herein,* that is, *Hereby, that we know and believe God's Love to us*, ver. 16. As we cannot love one heartily whom we apprehend to be an irreconcileable Enemy, ſo we cannot love one perfectly whom we do not know to be a Friend: Therefore as full joy ariſeth out of aſſurance of God's Love, ſo perfect Love ariſeth only thence. Men may love God afore as one who may be reconciled to them, but now their Love is perfected; Men may believe afore, but now their Faith is perfected, and what is wanting ſupplied. And this perfect Love, which ariſeth out of aſſurance of God's Love, doth caſt out fear and jealouſies, and ſuſpitions, and a ſervile ſlaviſh temper; it throws out ſuch fear as hath torment joined with it, as apprehending God a Judge, and our ſelves under bondage: This Fear the aſſurance of God's Love frees us from, and caſts out, much of which remains in many Souls that have Faith, and ſome Love to God begun; therefore, when aſſurance comes, their Love is ſaid to be made perfect, there is that degree added which frees them from their Fears, and which compleats their Love begun. Now God would have all his Children ſerve him without this fear, he would have this Child of bondage caſt out, (that I may allude to the caſting out of *Hagar*) yea, and that he would have us ſo freed from ſuch fears he hath took an Oath, *Luke* 1. 34. *That we ſhould worſhip him without fear*; and we ſhall ſerve him the better, though Men have nothing but Self-love in them, think that Fears and Doubtings are the only means to keep Men in awe. And,

3. As this Aſſurance will breed full Joy, perfect Love, and caſt out Fear, ſo alſo Confidence in God, and a certainty that our Prayers are heard, which the Apoſtle brings in as another Motive to get this Aſſurance, *Chap.* 3. *ver.* 19, 21, 22. and ſo in the verſe after my Text, *ver.* 14. *This is the confidence that is in him, that if we ask any thing according to his Will, he hears us:* He brings it in as an Effect of knowing we have eternal Life; for doubting that our Perſons are accepted, makes us doubt whether our Prayers be; and 'till then we ſhoot at Rovers as it were, and know not when our Prayers will take or hit the White, whether they will come weeping home or granted: But, when God hath given a Man aſſurance of his Love unto Salvation, he uſeth often to give him the like ſpecial aſſurance for many ſpecial Mercies, *ver.* 15. ſo as he knows he hath the Petitions that he deſired of him, knows it even then when he asks them, as by the Context appears. This will encourage a Man to pray, for then it is a Man hath acceſs to God with Boldneſs, Freedom of Speech and Confidence, *Eph.* 3. 12. And,

4. As Love, ſo Faith is made more perfect alſo; ſo as Aſſurance helps Faith alſo, and till then there is ſomething wanting in Faith: And therefore in the Text, (if you mark it) ſays he, *Theſe things I write to you that believe, that ye may know ye have Eternal Life, and may believe on the Name of the Son of God:* For when Aſſurance comes in Faith is encreaſed, for it receives a new degree, whereas before there is ſomething lacking in Faith; as Philoſophers ſay, to ſee and not to obſerve is but an imperfect action, ſo to believe and not to know it is but half your Faith; and therefore *Heb.* 10. 22. he exhorts to aſſurance of Faith; and therefore *Mat.* 9. 2. the word tranſlated, *Be of good cheer, thy ſins are forgiven thee*, is θάρσει, that is, *Confide, Believe,* and *be Confident*; and therefore *Eph.* 3. 12. we are ſaid *To have confidence in the Faith of him*; and therefore he urgeth it on them as their Duty, as well to believe that God hath given them Eternal Life, as to begin to believe that Life is in Chriſt, and ſo to fly to him: And, (ſays he) *Ye make God a Lyar* in not believing the one as well as in not believing the other, *ver.* 10. for the believing not God in that 10*th.* verſe, whereby Men make God a Lyar, is ſpoken to Believers, and hath reference to this Record, *That God hath given us Eternal Life*, ver. 11. and therefore as they make God a Lyar that will not believe in Chriſt as the Fountain of Life, and as ſuch a ſuſ-

fficient Saviour as God preſents him to be, (and the main ground Men believe t, lies therein) for they thereby proclaim they believe not Chriſt to be as God ys he is, ſo they that have believed (having that Witneſs in themſelves, *ver.* 10. hich would aſſure them of the goodneſs of their Eſtates, would they liſten to , and cheriſh it) if they give way and Ear to the Doubts of their own Hearts, ey give God the lye, and will not receive his Teſtimony, which is greater an any Mans, *ver.* 9.

CHAP. IV.

The Objections againſt Aſſurance anſwered.

NOw I proceed to anſwer Cavils and Objections which are moſt Specious, and I ſhall anſwer them out of this Epiſtle, which is a ſufficient Abundary to eſtabliſh this Doctrine : Only I Premiſe, at I will name no more of them but what may hence be confuted, nor ld any further Confirmation of thoſe Confutations than what the Epiſtle ffords.

Object. 1. The firſt Evaſion is this, *It is pretended, that the Perſons to whom is great Priviledge is vouchſafed, were Men of extraordinary Grace, as Apoſtles ; d ſome few ſuch it may be attainable by, but every ordinary Man cannot, nor muſt w look for this Priviledge.*

Anſw. I anſwer, As the Scope of St. *John* is to aſſure all Believers, ſo he ſays in eneral that he writes it to them that believe ; not to Apoſtles only, but to you that elieve, ſays St. *John*, one of the Apoſtles ; yea, he writes to all Believers, for it was er yet deemed a Catholick General Epiſtle, as the Title of it is. Yea, and if e Apoſtles, and St. *John* himſelf had Aſſurance, (and if any of them had, I ould think that this Diſciple that Chriſt loved, and who lay in his Boſom, d who knew his Heart, and whom the Diſciples employed to get out Chriſt's ecrets, had Aſſurance) then other Believers may have it too : He ſpeaks to this urpoſe, 1 *John* 4. 14, 16. *We who ſaw Chriſt do teſtifie theſe things, we know and have lieved the Love that God hath to us :* He tells them his Scope was, that they Be-evers might have Fellowſhip with us ; *You Believers with us Apoſtles* ; that , that they might have the ſame Fellowſhip ; *and our Fellowſhip* (ſaith he) *with God the Father, and God the Son,* 1 John 1. 3. Yea, Chriſt told his poſtles, *John* 15. 9, 10, 11. *That as his Father loved him, ſo he loved them* ; d he had ſaid as much afore in that Sermon, and all this was to aſſure them at they ſhould undoubtedly be ſaved, and greater aſſurance could not be given : *heſe things have I ſpoken to you,* (ſays he) *that your Joy might be full,* ver. 11. e. *That my Joy might remain in you :* Chriſt's meaning is, that his joy might be in em. Now Chriſt's joy aroſe out of aſſurance that the Father loved him, d he would have them enjoy the ſame joy, not for meaſure, for that is im-oſſible, but for truth, to ariſe out of the ſame cauſe, and from the ſame grounds ; *hat ſo your joy might be full.* Now the ſame joy that Chriſt wiſheth to them, e ſame doth St. *John* to all Believers ; and as Chriſt ſays, that he ſpake thoſe ings that *Their joy might be full,* ſo St. *John* ſays, that he wrote theſe things at their joy might be full alſo. So that (to wind up this) as Chriſt had ſurance, and joy thence ariſing, ſo he endeavoured to raiſe in his Diſciples the me, that they might have his joy, and full joy, and the Apoſtles endeavoured oo to beget the ſame joy in Believers that was in themſelves ; that *Ye may have llowſhip with us, and that your joy may be full,* 1 John 1. 3, 4. Now wherein were e Apoſtles to rejoice but in this, that their Names were written in Heaven ; Chriſt ſays *Luke* 10. 20. that as in matter of Holineſs *Paul* and the Apoſtles ropounded Chriſt as a Pattern, and themſelves as an Example, as they followed Chriſt, (*Be ye followers of us, as we are of Chriſt,*) ſo in point of Aſſurance, Chriſt ropounds his joy as the Pattern for the Apoſtles, and they theirs for Believ-rs, and therefore this Priviledge is not to be look'd for only in them, but in Believers.

Object. 2. The Second Evaſion is this, *It is Objected, That though Aſſurance may be* *vouchſafed to ſome of lower rank than Apoſtles, yet it is to ſuch as are of long ſtanding in Chriſtianity, who after long Experience have Hope and Aſſurance begotten in them.*

Anſw. I grant it, that many not till then have had it, yet it is attainable for others alſo; for all ſorts of ages in Chriſt, for *Babes*, *Young-men*, *Old-men*, 1 John 2. 12, 14. *I write to you Babes*, ver. 12. *for your ſins are forgiven you*: He tells them ſo, becauſe it is that thing he goes about to perſwade them of; it is Pardon which is the great thing they have in their Eye when they are young, and that is the grand mercy they are in purſuit of, and which they moſt pray for, and are moſt ſolicitous about: And though they are but Babes, and ſo have but little Faith, yet he ſays, their Sins are forgiven; *To you Babes and Infants it is given to know, this which is hid from the wiſe and prudent.* Chriſt therefore tells many New Converts on the firſt day, that their Sins were forgiven, and he tells this to thoſe of ordinary rank, not Diſciples and Apoſtles only; ſo he told that Palſey-man, *Mat.* 9. 2. ſo he ſaid to *Mary*, who was lately a Sinner, a known Sinner, *Luke* 7. 37, 39. (and the Phariſees thought her ſo ſtill;) he tells her, *ver.* 48. *Thy ſins are forgiven thee*; and to another, ſaith he, *Thy faith hath made thee whole.* And ſeeing your ſins are forgiven you, though you be but of a days ſtanding, therefore you may take the Comfort of it as well as others. And the Apoſtle *John* gives this Reaſon of his Writing to them, *Children, becauſe* (ſays he) *you have known the Father. Ariſtotle* obſerves it, and Experience finds it true, that one of the firſt acts of Reaſon in Children is, to call upon their Fathers and Mothers, for they are apt to know them ſooneſt of any thing, and therefore the firſt Words they ſpeak are *Mam* and *Dad*, &c. So as to Babes in Chriſtianity, one of the firſt fruits of the Spirit in them often is, to call upon God as a Father, to own God as a Father, to expreſs Child-like affection to him as to a Father, and to ſeek his Fatherly Love; and though all Babes cannot ſay he is their Father, yet they come to him as Children to a Father. Now this Knowledge and Inſtinct after God as a Father being in all Babes, the Apoſtle endeavours to raiſe it, and to teach them to know their Father more: But the Church of *Rome* teacheth her Children to know their Mother, but to doubt of their Father, which is a Sign they are Baſtards, and ſhe a Strumpet.

Object. 3. The third Evaſion is, *To object concerning the manner of Aſſurance, though indeed they will grant that by an extraordinary Revelation and Certificate from Heaven, Men may be aſſured, as* Paul *was, who was wrapt up into the third Heaven, and as thoſe were by Chriſt when he was upon the Earth; yet they deny that in the ordinary way of God's dealing with Men ſuch Aſſurance is attain'd.*

Anſw. But St. *John* here gives ordinary Directions, how Men may come to be aſſured, for he writes an whole Epiſtle on purpoſe, which if Men believe not, neither would they believe if one from the dead, or an Angel from Heaven ſhould aſſure them: And he tells us, that there are not only Witneſſes in Heaven, but alſo Witneſſes on Earth, in a Believers own Breaſt; a Believer hath the Witneſs in himſelf, and carries a work of Faith and Sanctification in him, to which if he give ear he may come to be aſſured, 1 *John* 5. 8, 10. and to this end the Apoſtle gives many Signs of the Work of Grace in a Man.

Object. 4. Yea, but they Object, *Fourthly, That let theſe ſigns be never ſo infallible in themſelves, ſo as he that hath them in him ſhall ſurely be ſaved, yet the Word names no man in particular; it ſays not that thou* John *or* Thomas *haſt theſe things in thee.*

Anſw. In anſwer to this *John* tells us two things: *Firſt*, That *Every one who believeth, hath the witneſs in himſelf*, a work of the Spirit in him, whence this Teſtimony may be fetch'd, *Chap.* 5. 10. And, *Secondly*, That *He hath given us his Spirit alſo*, Chap. 3. 24. to witneſs and teſtifie with the Word, and with the Work in a Man's Heart, and make Application, *Chap.* 5. *ver.* 6. As therefore when they ask how we know that the Scripture is the Word of God? for, ſay they, it is no where written that it is the Word: We anſwer, that it is an authentical Proof of it ſelf, it carries its own Teſtimony with it: So is Grace, and the Word written in the Heart of a Believer; that Word engrafted, and the Law written in the Heart, is an authentick Evidence of it ſelf; and as God's Spirit accompanies his Word with a Divine Light and Authority, ſo

he

e doth his own Work in the Heart; there is but this Difference, that the ne is the Word written with Ink, the other delineated with the Spirit of the ving God: And if the Apoſtle ſays of the *Corinthians*, that they were ſo fair an piſtle of Chriſt, that it might be known and read of all Men, much more then this true of themſelves.

Object. 5. *Fifthly*, they ſay, *Yea, but our Hearts are deceitful, and who can know hem? and many are deceived.*

Anſw. I anſwer, That it is true, that the natural frame of it is ſuch, and yet he Apoſtle in this Epiſtle refers Men to the judgment of their own Hearts, as a Witneſs in this Point. 1. As for matter of Condemnation, therein the Teſtimony of a Man's own Heart may be right, and give in a right Verdict, though t be thus deceitful, for in a Man's own Cauſe a deceitful Perſon will take part with himſelf; therefore if ſuch an One condems himſelf, his Witneſs is ſo much the more authentick; and therefore, ſays he, *ver.* 20. of the 3*d.* Chapter, *If our Hearts ondemn us, God is greater than our Hearts, and condemns us much more.* And, 2. As he Teſtimony of our deceitful Hearts, though deceitful, may be taken for Condemnation, ſo the Teſtimony of our renewed Hearts may be admitted for the uſtification of a Man's Eſtate: Therefore he adds, *ver.* 21. *If our Hearts condemn us not, then we have Confidence towards God.* 3. Though it be true, that our Hearts as Natural are deceitful, yet *Chap.* 5. *ver.* 20. he ſays, that the *Son of God ath given us a mind that we may know him that is true, and we are in him that is true*: So hat though our Spirits are deceitful, yet that New Underſtanding is given on purpoſe to know the truth, and to diſcern of it. And, 4. Though our own Hearts are deceitful, if left naked, yet he hath not left us without another Witneſs to guide this new Mind, and that is his Spirit, *Chap.* 2. *ver.* 20, 27. *You have received an Unction, which teacheth you all things*: And that Spirit is one of the Witneſſes, *Chap.* 5. *ver.* 6, 8.

Object. 6. Yea, but they Object, *Sixthly, That there are many Enthuſiaſms, and Satan joins with Hypocrites hearts, and deludes them, and ſo a Man ſhall not be able to know the Spirits witneſs from that of this great Decieever.*

Anſw. The Apoſtle tells us, *Chap.* 5. *ver.* 6. *It is the Spirit that beareth witneſs, becauſe the Spirit is truth*: That is, did he not give an infallible Teſtimony, he were not fit to be reckoned a Witneſs; and if he is a Witneſs, then he is ſo as to perſwade Men to whom he gives witneſs, for why elſe is he ſaid to witneſs? and this Record too is the Record of God, which is greater than Man's, and therefore infallible, Chap. 2. ver. 27. *This annointing* (ſays he) *teacheth you all things, and is truth, and is no Lye*; that is, doth not, cannot deceive you. A Man may ſee a thing with falſe Lights, and be decieved, but if I ſee a thing with the Light of the Sun, I ſee it with a true Light, and am not decieved.

Object. 7. They Object yet *Seventhly, That it is true, man may have ſuch a Knowledge, as is joined with ſome probable hope, and a good and a happy Conjecture, which often doth not decieve in the end, but yet not ſuch but there wants an Infallibility, ſo as there may* falſum ſubeſſe, *be a miſtake at the bottom.*

Anſw. I anſwer, How often doth *John* inculcate, *by this we know*, and *we know*, &c. and more expreſly, *Chap.* 2. *ver.* 3. *Hereby we know we know him*: We know him was too little, he therefore adds, *But we know we know him*; and Chap. 3. *verſe* 19. *We know we are of the Truth,* (how can this be without infallibity?) *and ſhall aſſure our hearts afore him.* If they themſelves were to put words of Aſſurance into any Teſtimony, or into any Bond, they could not ſay more, or put in more Expreſſions to put all out of Doubt.

Object. 8. True, ſay ſome, in the *Eighth* Place, *They may know at the preſent that they are the Sons of God*; Now we are the Sons of God, 1 *John* 3. 2. *but what will become of us hereafter? whether we ſhall continue ſo, we know not.*

Anſw. The Apoſtle anſwers them in that 3*d. Chap. ver.* 2, 3. that indeed what the great Glory of that Eſtate hereafter will be, they knew not, nor the World knows not; and in outward appearance they are now (though for the preſent the Sons of God) of all Men moſt miſerable, and therefore in regard of their outward Garb and Splendour it doth not appear what they ſhall be, as it doth not appear what Wicked Men ſhall be; but yet for the certainty of our future Condition, as now we are the Sons of God, ſo *We know, that when he ſhall appear, we ſhall be like him.*

Object. 9. Yea, but *Ninthly*, *It will be ſaid*, *There are many that ſeemed as good as your ſelves, whom you thought good Chriſtians, and they thought themſelves ſuch, and yet they have turned Apoſtates; and will not their falling away daſh a* Believer's *Aſſurance?*

Anſw. He anſwers *ver*. 19. of the ſecond Chapter, that they were never true; *They went out from us becauſe they were not of us, if they had been of us they would no doubt have continued with us, but they went out that they might be made manifeſt that they were not at all of us.*

Object. 10. Yea, but yet *Tenthly*, *In that there are ſuch among Profeſſors, who are a great while not manifeſted to themſelves or others, may not this however diſparage and bring all to an Uncertainty in the beſt, ſeeing they know not but they may prove ſuch?*

Anſw. No, (ſays the Apoſtle, *ver*. 20.) *But ye have an Unction from the Holy One, and ye know all things:* He ſpeaks by way of difference, and to anſwer the Cavil; and *ver*. 27. *That ſame anointing teacheth you all things, and is truth, and is no lye, and therefore by his teaching you are not decieved:* And among other things he hath taught you the Truth of your Eſtates, even as it hath taught you that you ſhall abide in him; and *Chap*. 3. 19. *Hereby we know we are of the truth.*

Object. 11. But, Eleventhly, *It will be Objected, Will not this Aſſurance make Men licentious, and ſecure, and more careleſs?*

Anſw. No, ſays the Apoſtle, however Preſumption in carnal Hearts may work, yet in thoſe who are truly godly it hath the contrary Effect: For he that hath this particular Hope for himſelf, hereafter to be like Chriſt, and to be at preſent the Child of God, this Hope conforms him to Chriſt here, to whom he muſt be conformed hereafter: *He purifies himſelf as he is pure:* It works out Corruption; and therefore *ver*. 1. of the 2*d*. *Chapter*, he ſays, *He wrote theſe things that they might not ſin.*

Object. 12. But poor Believers they object, *Twelfthly*, *That they fall into ſin, and then all their Aſſurance is clean daſhed and eclipſed.*

Anſw. As in the 3*d*. Chapter there is a Seed mention'd which remains in them unſhaken out, ſo they may if they ſin go with a confidence to God thorough Chriſt, and recover themſelves: *If any man ſin*, (ſays he, 1 *John* 2. 1.) *we have an advocate with the Father*, &c. *An Advocate* that never pleaded bad Cauſe, or was caſt in his Suit, and who pleads with a Father and not with a Judge, and who is *Jeſus Chriſt the righteous*; whoſe Righteouſneſs is eternal, and which no ſin can outvie, and which is made ours; ſo as if we confeſs our ſins, *Chap*. 1. 9. he is a juſt God in nothing elſe but to forgive them, and to cleanſe us alſo from all Unrighteouſneſs, and hath bound himſelf to both by Promiſe. And hence, and hence only ariſeth full Joy and perfect Charity, *ver*. 4. of the firſt Chapter, and *ver*. 17. of the fourth Chapter. Love can never be perfect when a Man is poſſeſſed with jealouſies of Enmity that may be for time to come; therefore *True love caſts out ſuch fear*, ver. 18. of that fourth Chapter; *Amare tanquam aliquando oſurum venenum eſt amicitiæ*; *To love as one who afterwards will hate, is the Poyſon of Friendſhip.* So that no joy can be full, though in the greateſt Good, the Enjoyment of which for time to come is uncertain.

CHAP. V.

How Aſſurance is produced in the Heart of a Believer, by Three Witneſſes in Heaven, and Three Witneſſes on Earth: The Different Nature of the Teſtimony which they give.

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1 JOHN V. 7, 8.

For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

And there are three that bear Witneſs in Earth, the Spirit, and the Water, and the Blood, and theſe three agree in one.

AS we have ſeen the Apoſtle's Scope in this Epiſtle to have been chiefly, *Firſt*, To Aſſure God's People: And, *Secondly*, To ſhew the fruits of ſuch Aſſurance, as Motives to it; ſo in the next place let us conſider what he hath written that may help a Believer to this Aſſurance; what Directions, what Helps, what Evidence he hath deſcrib'd, whereby he may come to be aſſured; this will both demonſtrate that this is in the Scope of this Epiſtle, as likewiſe ſhew that Aſſurance may be had, by ſhewing from what Grounds and Proofs it is deriv'd. He directs them to two Trinity of Witneſſes, whereof three are in Heaven, and three on Earth: For I take it that all theſe ſix Witneſſes have their Evidence ſet to one and the ſame Record, both that Chriſt is the Fountain of Life, and that God hath given to a Believer Eternal Life. Theſe Witneſſes do not part or divide their Witneſs, (as if the three in Heaven ſhould witneſs to the one part, and thoſe on the Earth to the other) but as each Claſſis of theſe agree among themſelves in one, ſo they both agree in the ſame Teſtimony unto both; and therefore as the Witneſſes on Earth do witneſs to a Believer that he hath Eternal Life, ſo thoſe in Heaven do join ſingly in this very Teſtimony alſo. And becauſe in all things we would have proof of, the greateſt furtherance any one can do, is to produce and direct us to ſuch as are the only true faithful Witneſſes, that can ſpeak infallibly in the cauſe, therefore *John* to help a poor Believer in this great point of Aſſurance, points out to him the ſole infallible Witneſſes that can give in Evidence, which if he do attend unto, and examine, and ſeek unto for their Witneſs, he may get Evidence ſufficient. And in this point he brings plenty out of both Courts, both of Heaven and on Earth, three in either; that as none were condemned but under the mouth of two or three Witneſſes, ſo none are aſſured of Salvation but by as many. Theſe Witneſſes ſerve, as I ſaid, to confirm two Records; the one, that Jeſus was that Chriſt, and the Son of God; the other, that we are Sons in him, and Heirs of Life: We have the ſame, and as many as Jeſus Chriſt hath. Now we are to conſider them as they are Witneſſes to our Title and Adoption.

Of thoſe three in Heaven, and who are meant by them, there is no difficulty among Interpreters. The Being of the three Perſons, Father, Son, and Holy Ghoſt, and how they have given Teſtimony to this part of the Record, that Jeſus is the Son of God, is evident in the ſtory of the Goſpel; the Father from Heaven, ſaying, *This is my well-beloved Son, in whom I am well pleaſed, hear him*; and Chriſt himſelf, who came from Heaven, witneſſed of himſelf, as often in the Goſpel of *John* is evident; for Inſtance, *John* 4. 26. And the Holy Ghoſt witneſſed this by deſcending upon him, *Mat.* 3. 16, 17. *Acts* 5. 32.

But how theſe three witneſs Salvation to a Believer is a difficulty, and a thing not ordinarily obſerved. As alſo again, What ſhould be meant by Blood, Water and Spirit, this hath puzled Interpreters. I accord with thoſe who

Firſt, By Blood underſtand the Work of Juſtification on a poor Sinner, and by

Part II. by a *Synechdoche* and *Metonimy* all that which goes to his Juſtification. By Blood then here is to be underſtood both that which is the Object of Faith as juſtifying, which in Chriſt you know is chiefly his Blood, (which is call'd *The blood of the New Teſtament, ſhed for the Remiſſion of ſins*; that is, that Blood which ratifies all the Promiſes of the New Teſtament, his Blood being put for all his Obedience) as alſo that rich Grace in God which ſprinkles or applies this Blood to poor Sinners, and which Faith in his Blood looks unto, *Rom.* 3. 24, 25. *Being juſtified by his Grace, thorough the Redemption that is in Chriſt, whom God hath ſet forth to be a propitiation thorough Faith in his Blood.* All theſe Synechdochically are comprehended in Blood, in this Place of *John*, even Chriſt's Blood ſhed, and Free-grace ſprinkling it, and the Promiſes ratified by it, which are the Object of Faith. And by a *Metonimy* the work of Faith it ſelf is alſo meant, which lays hold on this Blood, (the Object connotating the act it ſelf) Blood, that is, Faith in his Blood. In a word, the whole Work of Juſtification, and whatever goes to it, is meant by Blood.

Secondly, By Water I underſtand Sanctification, both in the habits and fruits of it: For whom Chriſt's Blood juſtifies, it alſo doth cleanſe and ſanctifie, and waſheth away the filth of Sin; thus it is expreſs'd *John* 3. 5. *A Man being regenerated, and born again of Water, and the Holy Ghoſt*; that is, of the Holy Ghoſt working as Water, purifying and cleanſing. So ſays the Apoſtle too, *Eph.* 5. 26. *Chriſt gave himſelf for his Church, that he might ſanctifie and cleanſe it with the waſhing of Water by the Word.* And as habitual Regeneration or Sanctification, ſo actual cleanſing a Man's ſelf daily, is ſignified to us by Water: Thus in *Iſa.* 1. 16. *Waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well.* Eſpecially purifying the Heart is denoted by it, which is done by Faith, and follows upon believing; thus *Jer.* 4. 14. *Waſh thy Heart from wickedneſs; how long ſhall thy vain thoughts lodge within thee?* It makes the Heart fruitful unto every good work, and every Grace to grow up in a Man, *Pſal.* 1.

And that theſe two witneſs that Chriſt is the Son of God, may eaſily be conceived: As, *Firſt*, That his Blood is able to take away the guilt of Sin, (which nothing elſe could do) this argues it to be the Blood of God, *Acts* 20. 26. The force of it lies in this, that it was *Offered by the Eternal Spirit*, Heb. 3. 14. ſo likewiſe Water witneſſeth it, in that it ſhould be able to ſubdue ſin, waſh away the power of it, change the Heart, make a Man a New Creature, all this argues him to be the Saviour of the World, *Acts* 5. 31. and that theſe do alſo join to give in Teſtimony to aſſurance, that *God hath given a man Eternal Life*, is alſo evident by that in *Heb.* 10. 22. *Let us draw near with full aſſurance of Faith:* And what conduceth to effect that Aſſurance, and to help it forward? both theſe here mentioned: Firſt, *Having our hearts ſprinkled from an Evil Conſcience*; and by what is that done? by this Blood here meant; ſee *Heb.* 9. 14. *How much more ſhall the Blood of Chriſt, who through the Eternal Spirit offered himſelf without ſpot to God, purge your Conſciences from dead works?* This Blood ſprinkled on the Conſcience by Faith, helps forward aſſurance of Faith. The Second is alſo mentioned, *Having our Bodies waſhed with pure water*; that is, Our whole Man ſanctified and cleanſed. He writing to the *Hebrews*, ſpeaks in the Language of the Levitical Law, (which he explains to them in all that Epiſtle) in which there was the ſprinkling of the Blood of Goats by Hyſop, which ſignified Juſtification, or the Sprinkling of Chriſt's Blood upon the Conſcience, *Heb.* 9. 13, 14. and alſo they waſhed their Bodies with Water when they went to ſacrifice, and were unclean; which ſignified the Sanctification of the whole Man, Body being put for the whole, as *Rom.* 12. 1. *Offer up your Bodies a reaſonable ſacrifice to God*; that is, your whole Man; which Phraſe he uſeth when he alludes to the Sacrifices of the Law, as there he doth.

Now then the third Witneſs, the Spirit, is the Holy Ghoſt, who comes down from Heaven, and dwells here on Earth in the Heart of a Believer, and ſo takes part with him, and joins his Witneſs to theſe other two, his Teſtimony being the greateſt, the cleareſt of all the reſt: And his witneſs we may find *Rom.* 8. 16. *The Spirit it ſelf beareth witneſs with our Spirits, that we are the Sons of God:* He joins his Teſtimony to the other two, and puts all out of Queſtion. Now both theſe two Teſtimonies of Blood, that is, the work of Juſtification and Faith, and Water, that is Sanctification, *Paul* ſhuts up in one, namely, *Our Spirit*; not our Spirit as naked in it ſelf, our natural Spirit, which is full of Deceit, but as framed and renewed to the *Obedience of Faith* and *true Holineſs*, and as enlightned and irradiated by the Spirit, and ſo fitted to witneſs the Truth; and both thoſe Teſtimonies he calls the witneſs of our Spirits, becauſe our apprehending Juſtification and believing, as alſo that of Sanctification, are Works ſeated in and of our Spirits. The Teſtimony of both thoſe is fetch'd and produced out of the Records that are written in our own Boſoms, from thoſe gracious Acts and Diſpoſitions, and Dealings of God with our Spirits, in drawing us to Faith, and juſtifying, and alſo ſanctiſying of us; and they are call'd our Spirits, to diſtinguiſh both thoſe from that other Teſtimony of the Spirit which is fetch'd out of the Records in God's own Breaſt, and quoteth not, nor referreth us not to any dealing of God with us, or work in us, but is an immediate Voice of God's Spirit: And this *John* himſelf intimates unto us, (to accord *John* and *Paul*) that by ſome of theſe Witneſſes he means the Work of God in our ſelves, (which *Paul* calls our Spirits) when he adds, *He that believeth, hath the witneſs in himſelf*; whereby he declares, that ſome of thoſe Witneſſes, both the Work of Faith and Sanctification, are works of and in himſelf, and that they may give him ſome Evidence. The meaning is, he carries in his own Boſom written the matter of a good Teſtimony, if produced, and viewed, and examined.

Having found out what the Witneſſes are *John* directs us unto, let us ſee how they witneſs.

Firſt, The work of Faith in Chriſt's Blood, and the Blood of Chriſt ſprinkled by Faith, have a Teſtimony in them, if examined: That is, when firſt a Man ſees he was brought in, and his Heart won to believe, according to the true Tenour and right Courſe of the Spirit in the work of Faith, and upon the right Grounds, Motives, and Terms, and Reaſons the Word chalks out, and according to the right aim, and intent, and purpoſe of God in the Goſpel, which is in Juſtification to ſet up Chriſt's Blood, and his rich Grace: When he ſees he came in at the right Door of Faith, as *Acts* 4. 27. when he ſees that God's Spirit opened to him, and guided him in at the right Door: In brief, when he hath ſeen the guilt of his ſins as the greateſt evil, an emptineſs and unſufficiency of help in himſelf, or any thing in him for time paſt, preſent, or to come, and in all Creatures and Means whatever, and then hath had the Fountain of Chriſt's Blood opened to him, as *Hagar* had that Well by the Angel which ſhe ſaw not: When he ſpies Chriſt out, and his Blood as the only means to help him, and ſees the al-ſufficiency of Redemption in it to waſh him, juſtifie him; and prizeth it accordingly, and thirſts after a draught of it, and hungers after nothing but his Righteouſneſs, ſo as nothing can down with him elſe, and he eyes nothing but it, and reſolves to have help from nothing but him: And when bethinking himſelf how to cloſe with Chriſt, and to get an Intereſt in that Blood, he finds God graciouſly opening the riches, the freeneſs of his Grace, that imputeth, ſprinkleth it, and is enabled to ſee Grace ſo free, ſo rich, that nothing in himſelf can hinder it, as nothing in himſelf can further it: And not only ſo, but when he finds God's Spirit ſecretly ſtill dealing with him to take it, to take God at his Offer of it, as being faithful, ſerious in it, as being alſo the richeſt purchaſe that ever the World had; when he finds God's Spirit reaſoning with him in private, anſwering and taking away his Scruples and Objections that lye betwixt him and the taking of it, urging him, preſſing him, laying afore him God's Command to believe, his Threatnings, his Invitations, his Willingneſs, and he ſees how welcome he ſhall be; when he finds God's Spirit drawing and winding in his Heart to cloſe with Chriſt and his Blood, (and he knows not how) over-perſwading him to reſt in Chriſt, and to caſt himſelf on him, cauſing him to truſt in him, which elſe he ſhould never have done; and ſo he takes Chriſt with all his Offices, to give himſelf up to him, to reſt in him, to go no further, no whither elſe for help: When he finds he can with ſome ſecret Eſtabliſhment of Spirit emplead the Arguments of Faith, wield Faith's Weapons, and finds his Spirit ſtrengthened thereby againſt carnal Reaſons and Guilt, ſo as he comes away from the Bar and Throne of Grace with a kind of Victory over the Pleadings and Condemnings of his Heart, and he is not non-pluſs'd, but ſees in Free-Grace and Chriſt's Blood ſufficient matter ſuggeſted to anſwer to all, and ſo he reſts? When he finds that as out of ſelf-flattery he is not encouraged to believe, Part II. but out of the Importunity of God's Spirit that follows him with ſuch thoughts, that God will have it ſo, ſo alſo that his heart is raiſed above ſelf-love in it, to God's aim and end in juſtifying, namely, to admire the Riches of his Grace, to adore the all-ſufficiency of this Blood, to aſcribe all to it. And then, as the work of Faith in Chriſt's Blood, ſo the Effect of his Blood thus apprehended, empleaded, evidenceth it to him; for ſtill when Guilt ariſeth, he can oppoſe Chriſt's Blood to it, and bathes his Soul in thoughts of Faith about it, and ſo finds the Guilt quelled, allayed, his Conſcience pacified, ſtilled and quieted by it, when no Duties, nor nothing elſe will give him eaſe: This (if a Man obſerve theſe things) may be an Evidence to him, that Chriſt's Blood is ſprinkled on him. This is the Teſtimony of Blood, as *Heb.* 12. 24. it is ſaid, *The Blood of Chriſt ſpeaks better things than the Blood of Abel:* This ſame ſpeaking comfortable things in the Conſcience of a Man, and eaſing a Man of his Load, purging, pacifying, ſtilling, allaying the Conſcience, when nothing but his Blood doth it, not Duties, not vain Hopes; this is the Witneſs of Blood, though bloody Iniquities cries loud, as the blood of *Abel* in *Cain*'s Conſcience, yet this Blood ſpeaks better things; and a Man ſtill in Diſtreſs can have, with ſome ſupport, recourſe to this Blood, when to nothing elſe, and finds the Faith in it ſecretly ſupporting him. This is the firſt Witneſs, when a Man obſerves this; for though Faith is not Aſſurance, yet upon believing a Man may have ſome evidence from the work of it, and the Effect of Chriſt's Blood in his Conſcience apprehended by Faith, and therefore the Scripture points us to the Work of Faith, as that which may be known, and which gives in Evidence; ſo in the firſt verſe of this Chapter he ſays, *He that believes is born of God:* And therefore Chriſt ſaid to that poor Man, *If thou canſt believe; Lord,* (ſays he) *I believe! help my Vnbelief!* Mark 9. 24. He could not have anſwered ſo, unleſs he could have diſcerned the Work of Faith in himſelf: So that new Convert, *Acts* 8. 37. *If thou believeſt with thy whole Heart, thou may'ſt be baptized.* Baptiſm was the Ordinance to Men newly converted, which conveyed the Spirit as ſealing, Baptiſm being the Seal of Righteouſneſs, and this Man before thus ſealed by Baptiſm could tell he believed, for he anſwers, *I do believe that Jeſus is the Son of God.*

The Second Witneſs is the work and workings of Sanctification, Water. The Believer finds that cloſing thus with Chriſt changeth him, renews him, waſheth him from the Power of ſin, puts a new Spirit and Principle into him, clean oppoſite to ſin, ſo as he cannot ſin; he finds a new Spring of gracious Diſpoſitions in him, ſtill bubling naturally up, and cleanſing, and working out Corruptions, *John* 4. 14. he finds many ſeveral ſtreams of it, of Love to God and Chriſt, and that for themſelves, a ſtream of Hatred of ſin, running againſt a ſtream of Love to it: Every Grace is a ſtream in him, and all his Graces do teſtifie alſo, if they be obſerved. Read this Epiſtle of *John,* you will find he cuts this water into many Rills and Signs, in every of which as ſo many Signs Believers may ſee and have ſome Evidence of their Eſtates: And he ſays, not only that ſuch Diſpoſitions are in God's Children, but he preſents them to them as Signs whence they might know they have Eternal Life, it being his Scope to help Believers this way. One Sign that he gives, is a bent of Heart to keep all God's Commandements, Chap. 2. ver. 3. *Hereby we do know we know him, if we keep his Commandements*; and *ver.* 5. *Hereby we know we are in him, eſpecially then, when the Commandements are not grievous*; and Chap. 5. ver. 3. *This* (ſays he) *is the Love of God, that we keep his Commandements*; that is, this is the certain ſign and fruit of it: So *Chap.* 2. *ver.* 29. *Ye know* (ſays he) *that every one that doth righteouſneſs is born of him.* So purging a Man's ſelf from ſin upon the hope and aſſurance of Heaven, is another ſign deſcrib'd by him, *Chap.* 3. *ver.* 3. *Every one that hath this hope in him purifieth himſelf, even as he is pure.* So having a Seed in a Man contrary to ſin, that he cannot ſin, is another ſign which he diſplays, *ver.* 9. *Whoſoever is born of God, doth not commit ſin, for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God.* So Love to the Brethren is another diſtinguiſhing Character, *ver.* 14. *We know we are paſſed from death to life, when we love the Brethren*; when it is ſuch Love as we could lay down our Lives, our Eſtates and Goods, for the Church, *ver.* 16, 17. and this Love is in deed and in truth, hearty, real, *ver.* 18. then hereby we know we are of the truth, *ver.* 20. and then finding the Spirit dwelling in us, is another Mark of our good ſtate, *ver.* 24. *Hereby we know he abideth in us, by the Spirit he hath given us:* And then he gives Signs ſuitable to thoſe times, and to hinder their being miſchief'd by the falſe Teachers among them, *Chap.* 4. And alſo he gives Reaſons ſtill why ſuch ſigns are infallible, this you may obſerve if you read this Epiſtle, as when he ſhews that if we love God it is certain God loves us, *Chap.* 4. *ver.* 10. proving it by this ſtrong reaſon, becauſe his Love is the cauſe of ours, *ver.* 19. ſo he ſhews why Love to the Brethren is an infallible ſign, *Chap.* 4. *ver.* 7. and *Chap.* 5. *ver.* 1. becauſe Love is of God, and he is the fountain of it, and he that loves the Begetter, loves the begotten, and ſo on the contrary: And alſo he proves ſometimes one ſign by another, *Chap.* 5. *ver.* 2. *By this we know that we love the Children of God, becauſe we love God, and keep his Commandements:* So that when one ſign is not ſo evident, yet a Man may have recourſe to another; and then alſo, when a Man's Heart is raiſed by Faith to overcome this World, to deſpiſe the good things of it, and endure all the evil, when he is tried in both, and overcomes both through Faith, *Chap.* 5. *ver.* 14. he makes it a ſign of being born of God. And you ſhall obſerve withall, that he doth this by way of Difference, giving the contrary as infallible ſigns of wicked Men; *He that walks in any ſin, hates his Brother*, ſuch an *One is in Darkneſs*, Chap. 2. *knows not God*, Chap. 3. ver. 6. *but is of the Devil*, ver. 8. *And he that loves not the Saints, abides in death, and is a Murtherer, and hath not Eternal Life in him*, ver. 14. I ſhall name no more, but return to this Teſtimony of Water, and add this, That as that of Blood is a Teſtimony drawn from quelling the guilt of Sin, and oppoſite thereto, ſo this of Water is a Teſtimony drawn from ſubduing the power of ſin, and putting in contrary Principles. Now as the power of ſin when it prevails, ſtrengthens the guilt of ſin againſt us, and raiſeth doubts, ſo when the cleanſing power of Grace prevails, it helps to ſtrengthen Faith in Chriſt's Blood. Faith having once rightly and alone cloſed with Chriſt's Blood to juſtifie the Believer, and having aſcribed all to it, then Water may come in as a Witneſs to juſtifie that Faith. Now the ordinary Errour is, that Men neglect the Blood of Chriſt, and the work of Faith, and the ſprinkling of it on their Conſciences for Juſtification, and the Evidence thereof, and betake themſelves wholly to Water, e're they have cloſed with this Blood: They would ſee themſelves ſanctified e're they have cloſed with Juſtification. But if a Man hath been guided once aright in the work of Faith, and his heart pitch'd right for Juſtification, to ſeek it alone in Blood, then Water comes fitly in as a Witneſs, and is to be liſtned unto; but till then, the danger is, leſt Men ſhould have that recourſe to Water which they ſhould have to the Blood of Chriſt, and reſt therein for Juſtification.

The third Witneſs is that of the Spirit, whereby is meant an immediate Teſtimony of the Holy Ghoſt, ſuperadded to all theſe: The Teſtimony of Faith finding eaſe in Chriſt's Blood, as reſted in alone for Salvation, is often prevail'd againſt by the guilt of Sin, and counter-checked, and that Teſtimony of Water is worn out, and oblitterated by the power of Sin, which alſo ſtrengthens that guilt; ſo as tho' the Soul hath an aſſurance, depending on the prevalency of the fruits of Grace in it ſelf, which when the prevalency of that Grace and Faith is in the Soul may give a certainty, yet it is ſuch as even then the Soul lingers after, and waits for a further diſcovery, and is taught to do ſo: There is therefore a third Teſtimony, and that is of the Holy Ghoſt himſelf, which is immediate; that is, though it backs and confirms what the other two ſaid, yet quotes them not, builds not his Teſtimony on them, but raiſeth the Heart up to ſee its Adoption and Sonſhip, by an immediate diſcovery of God's mind to it, and what Love he hath born to it; which is not argued from what is wrought in it ſelf, but God ſays unto a Man's Soul, (as *David* deſires) *I am thy ſalvation*, Pſal. 35. 3. and as Chriſt ſaid upon Earth to ſome few, *Thy ſins are forgiven thee*; ſo from Heaven it is ſpoken by his Spirit, (which yet dwells in the Heart afore) that a Man's ſins are forgiven, and he is owned by the whole Trinity to be God's Child: And this Teſtimony was that which the Apoſtles received, when they received the Holy Ghoſt after Chriſt's Aſcenſion as a Comforter, whom yet they had before already, and knew by the Fruits and Effects of him, both Water and Blood, Faith

Part II. and Holineſs, that he was in them, but yet not ſo as afterward, *John* 14. 16, 17, 18, 19, 20. they now knew the Spirit, and he dwelt in them, *ver.* 17. they knew before that they had Grace, and that they believed; ſo *Peter* ſays, *I believe that thou art the Son of God*: And after his Death, afore the Holy Ghoſt was given, when Chriſt asked if he loved him? *Peter* ſays he did, *Thou knoweſt I love thee*, John 21. 16. They had the Teſtimony of Water and Blood both, but they had not yet the Spirit as a Comforter immediately ſealing up all; *I will ſend you the Comforter*, (ſays Chriſt, *John* 14. 16, 20.) *and at that day you ſhall know that I am in my Father, and you in me, and I in you*: Thus he promiſes that he would further manifeſt himſelf to them, that whereas they knew afore dimly, then they ſhould know to purpoſe; and this likewiſe we find the *Epheſians* did receive after they believed, and had been ſanctified, *Eph.* 1. 13. *In whom after ye believed ye were ſealed with the Spirit of Promiſe*: As Seals are for Confirmation, ſo they were ſealed with Grace and Holineſs, and the Image of God before, (for that follows upon Faith) and they had truſted on Chriſt, had cloſed with Chriſt, and the Word of Truth, and Goſpel of Salvation: But now when they by ſheer Faith had honoured God, by ſealing to his Word, then God comforts them by ſealing them with his Spirit, and this Witneſs is immediate, that is, it builds not its Teſtimony on any thing in us; it is not a Teſtimony fetch'd out of a Man's ſelf, or the Work of the Spirit in Man, as the others were; for the Spirit ſpeaks not by his Effects, but ſpeaks from himſelf, and confirms the other, and therefore is ſaid to witneſs with the other, that is, comes in to ſtrengthen their Witneſs; and though the Holy Ghoſt joined with Water and Blood in their Teſtimony, (for Grace without him cannot evidence, as it cannot work without him) yet ſo his Teſtimony lay hid in theirs, as they are ſaid to witneſs, and his Teſtimony is conceal'd, though he alledgeth them, and clears them up to a Man, and therefore a Man ſhall find the ſame ſigns ſometimes evidence to him, and ſometimes not, as the Spirit irradiates them; and yet this Teſtimony of his is over and above theirs, diſtinct from theirs, and ſevered from theirs, and therefore is ſaid to make a third Witneſs, which as witneſſing in the other he could not be ſaid to be: But though this Teſtimony of the Spirit be beyond the witneſs of Faith or Water, and above what the Word in any ſound or ſyllables carries with it, yet it is always in and with the Word, and according to it, and therefore they are ſaid *To be ſealed with the Spirit of Promiſe*, Eph. 1. 13. It calls up ſome word that ecchoes to it, and goes with it. The Spirit opens God's mind in ſome words, and alſo though it may come in from an Evidence received and entertained from the former Witneſſes, Blood and Water, (and therefore is ſaid to witneſs with the other, as coming to back what they ſaid; yet ſo as their Teſtimony then comes to be conſidered, but as the occaſion upon which this of the Spirit is let in, and as the hint given; but it raiſeth the Soul up higher, and the other Teſtimony as it were falls down, and God's immediate Mind and Acceptation out of the Riches of his Grace, entertains a Man's Soul and Thoughts: For as Chriſt received no Teſtimony from Man, though he ſays *John* gave Teſtimony of him; and as in ſome Colledges when the Colledge-Seal is put to, there needs no Hands, no Witneſſes; or as when the Broad-Seal is put to by a King, he writes *Teſte meipſo*, ſo doth the Spirit ſpeak in the Language of a King, *Teſte meipſo, Witneſs my ſelf*; and receives and borrows no Witneſs from what is in us, but makes his own abundantly ſatisfie. And this Witneſs though it is placed firſt, (after the manner of the *Hebrews* and other Scriptures) yet comes in as the laſt of the three, as being the greateſt, and that which puts all out of Queſtion, which the other did not ſo fully, and therefore he is ſaid to witneſs with our Spirits, becauſe their Teſtimony is uſually given in firſt; this of the Spirit backs and confirms what they ſaid, as Seals come after a Man's Hand is ſet, as the greater witneſs; or as an Oath comes in after a Promiſe, to put all out of doubt, and to end the Controverſie, *Heb.* 6. 15, 16, 17, 18. there it is ſaid, that God makes a Promiſe, and though that might aſſure, yet we have doubting Hearts, and therefore he adds an Oath to end all ſtrife: And that he might more abundantly ſhew to the Heirs of Promiſe the immutability of his Counſels, he confirms them with an Oath. So herein I may ſay, that though the Witneſs of Blood and Water might aſſure, if Men were watchful, and could obſerve their Hearts, yet becauſe that Teſtimony ends not the ſtrife ſo fully, therefore he being willing more abundantly to ſhew

hew to the Heirs of Salvation their Adoption, ſeals them with his Spirit, which s to them an end of ſtriſe, and for the preſent conquers all Doubts: And as when e ſwears, he uſeth no Name but his own, for none is greater than himſelf, ſo when he thus witneſſeth, he uſeth the Help of no Witneſs but his own, and upon his Witneſs follows Joy unſpeakable and glorious, it being the Earneſt of Hea-en; for it is a ſeeing my Eſtate of Grace and Adoption, not in the effects or Love-tokens, but in God's breaſt, as they in Heaven do. Now ſuch joy follows ot the other two Witneſſes, though Peace and Quiet may.

Having conſider'd the Witneſſes on Earth, let us conſider the Witneſſes that are in Heaven, ſince alſo theſe concur in giving Aſſurance: And beſides, what this place ays, (which to me is clear) let us ſee what Evidence in other Scriptures may e for this diſtinct Witneſs in *Rev.* 1. 4, 5. *John* (who had Experience of this work, and had gone thorough theſe three forms) wiſheth to all Believers *Grace* and *Peace*, not from the Trinity in common only, but from each apart; *Firſt*, From the Father, *From him who is, was, and is to come*; that is, from *Jehovah*, God the Father, the ſtyle of the whole being attributed to him who is *Fons Deitatis, the Fountain of the Godhead:* It is meant of the Father, becauſe the other two are afterward diſtinctly mentioned; and then afterwards the Apoſtle wiſheth Peace to them *From the ſeven Spirits which are before the Throne:* By which he means the Holy Ghoſt, who is the Author of all ſpiritual Graces, nd who in his Gifts is various, and yet but one Spirit, as the Apoſtle ſays, *Cor.* 12. the Effect is by him put for the Cauſe; and that he means the Holy Ghoſt is plain, becauſe Grace can be wiſh'd from none but God, and therefore e muſt mean the Holy Ghoſt, the third Perſon of the Trinity. Then at laſt he Apoſtle wiſheth them *Peace from Chriſt Jeſus, who is the Faithful Witneſs:* Grace is the Original of that Love and Favour theſe three have in their Hearts o a Believer, and Peace is the Copy, the Aſſurance of it in his own. He wiſheth them Peace from all theſe, from the Father, from the Son, and from the Holy Ghoſt; you ſee he names them not only together, but as it were apart, *From the Father, and from the Spirit, and from the Lord Jeſus*; that Peace might be ſpoken from all theſe three Witneſſes. That Promiſe made by Chriſt to his Apoſtles, when he promiſeth them to ſend the Comforter, *John* 14. is a farther proof of this hing; they then had an implicite Knowledge of the three Perſons Love to them, ut he calls them to a more diſtinct bottoming, and pitching their thoughts on them ll; *Ye believe in God,* (ſays he) ver. 1. *believe alſo in me:* They could not have believed in the one but the other muſt be ſuppoſed, for none comes to the Father but by the Son, *ver.* 6. The thoughts of Believers under the Old Teſtament ran much, and were drawn out more diſtinctly to God the Father, *John* 5. 32. *All men honoured the Father*; and ſays he, *ver.* 9. *He that knows me, knows the Father*; and *ver.* 17. he ſays, *That they knew the Spirit:* But all this was but implicitely, therefore he promiſeth a more diſtinct Manifeſtation of theſe, and their Love to them with a witneſs after the Comforter ſhould come, which he ſays e will ſend, *ver.* 16. and then they ſhould know *He was in the Father, and the Father in him, and they in him,* ver. 20. To clear this, Conſider,

Firſt, That all three Perſons have each a peculiar proper Hand in our Salvation, God the Father in electing, Chriſt in redeeming, the Holy Ghoſt in ſanctifying, as many places of Scripture ſhew: For God's intent in the Goſpel is as well to ſet up and magnifie the three Perſons in a Believer's Heart, as his Attributes, and the Riches of his Grace and Mercy in common; therefore in *Eph.* 3. 3, 4, 5. *Paul* ſpeaking of the Knowledge he had in the Myſtery of the Goſpel, refers us to what he had writ afore in few words, (not in another Epiſtle, but in this, namely the firſt Chapter) wherein he preſents to them, *Firſt*, What in a more particular manner God the Father had done for them, from *ver.* 1, to *ver.* 6. that he had appointed and ſet out all the Bleſſings they were to enjoy, elected Chriſt, and them in Chriſt, deſigned the Perſons who ſhould enjoy them, to the Praiſe of the Glory of his Grace: Then, *Secondly*, He preſents them with what God the Son had done, *ver.* 7, 8, 9. *Redemption through his Blood, and the purchaſe of all the Bleſſings God appointed to us*; both remiſſion of ſins, and the making known the Goſpel, and the obtaining Heaven by his Blood: Then he ſhews them what the Holy Ghoſt had done, how he had *Sealed them*, and became *the*

Earneſt of their Inheritance, ver. 13, 14. Now it being a principal Scope of the Goſpel, as to draw Men to Salvation, and to magnifie the Riches of God's Grace in common to all the three Perſons, ſo alſo to make known, and have Men take notice of, thoſe three diſtinct hands theſe three Perſons have in our Salvation. Therefore,

Secondly, Each of theſe three Perſons will have their Love diſtinctly conſidered, and their ſeveral work, which manifeſts their Love, diſtinctly viewed, and ſtudied, and taken notice of by Believers: And though when one Perſon is honoured, they are all jointly honoured in that one, and he that knows the one, knows the other, (*He that hath ſeen me, hath ſeen the Father*, John 14. 9.) yet they will have their Love conſidered ſo diſtinctly, that (as Chriſt ſays, *John* 5. 23.) *They may honour the Son as they honour the Father*, and ſo the Holy Ghoſt alſo; and take notice, and acknowledge what they have done for them, and that they may believe on the Son as well as on the Father, *John* 14. 1. *Ye believe in God, believe alſo in me*; he draws their thoughts to himſelf more diſtinctly than yet they were: And therefore,

Thirdly, As in point of believing we are to exerciſe Faith on all three, ſo in point of Aſſurance we may have an Evidence from all three, and therefore as they are the Object of an act of Recumbency, ſo of Aſſurance too, as Witneſſes. God draws out a Believer's thoughts ſometimes more diſtinctly and clearly, to conſider and admire God the Father's Love in electing him, in laying out all the bleſſings he ſhould have in Chriſt, in chooſing, appointing, and calling Chriſt to dye for him, in giving Chriſt to him, and him to Chriſt, in putting Chriſt to death himſelf, and becoming the Executioner, in imputing that his Death to him, *&c.* And then God carries the Soul more clearly to conſider Chriſt's Love alſo in his Work, in giving himſelf, and that ſo willingly, in having an Eye to it when he hung on the Croſs, in bearing its Name written in his Heart, when he was crucified, and in taking all its ſins on his back, which made his Soul heavy unto the Death; and then God carries the Soul on to a more eſpecial taking notice of God the Holy Ghoſt's Love, which is not conſidered ordinarily by Believers: He brings Souls to conſider, it is the Holy Ghoſt ſanctifies them, who begat them, and formed the New Creature in them, and who takes the pains to foſter it, as a Nurſe its little one, day and night, and who endures with much grief their Corruptions, which yet he cleanſeth them from when they have defiled themſelves, and who bears with them though they rebel and reſiſt his Motions, and who watcheth them, and attends them when they wake, to ſuggeſts good thoughts to them, and when they ſhall go to the Ordinances is ready to aſſiſt them: God makes them conſider, that all aſſiſtance in Duties is from the ſupply of the Spirit, that all the Comforts they have had *Is joy in the Holy Ghoſt*; that he *Helps their Infirmities*, indites their Prayers, makes Interceſſion in their Hearts, leads them and guides them, and carries them in his arms as Children; that he keeps them for Heaven, and hath took up their Hearts as his Temple, for ever to dwell there; that he ſeals them up for Heaven, and is the Earneſt of that Inheritance, and he teſtifies that not only this is done, but that he doth it, and that it is his part, as you have them branched out, *Rom.* 8. and *Eph.* 1. and by this diſtinct Diſcovery of the Love of all the three Perſons in their ſeveral workings, and contributing to the work of our Salvation, they bear a ſeveral witneſs to a poor Believer, ſo as he is carried on from Witneſs to Witneſs; and as a Man that is to have a Teſtimonial, goes to every Man apart for his Hand, ſo is the Soul carried from one Perſon to another.

I ſhall only anſwer an Objection, and add a Caution or two.

Object. The Objection is this, *How the Holy Ghoſt is ſaid to be a diſtinct Witneſs on Earth, and alſo in Heaven, and to have alſo a diſtinct Teſtimony, as one of the three in Heaven, from that of the three on Earth?*

Anſw. To anſwer this, Conſider, That it is the Holy Ghoſt who is the Reporter and Recorder of all theſe ſix Teſtimonies, and therefore is named in both, for Blood could not teſtifie without him, nor Water: As Grace cannot work, ſo nor Comfort without him, unleſs he irradiates it, and opens the Mouth of it to witneſs. This I think to be the moſt genuine intent of that place, *Rom.* 8. 16. when he ſaid *To witneſs with our Spirits,* for Grace in us could not witneſs if he ined not with it; yet he is ſaid to have a diſtinct witneſs from theirs, beuſe he hath a Teſtimony beyond and without theirs; and ſo it is the Holy hoſt alſo that is the Reporter of the Father's Love, and of Chriſt's, and of his wn; for as Chriſt ſays, *John* 16. 14. *He ſhall glorifie me, and receive of mine, d ſhew it to you:* He it is that witneſſeth Chriſt's Love, and ſo the Father's alſo, ey do all by him, and nothing immediately apart, and therefore when Chriſt ys, he will manifeſt himſelf, in that place of *John* 14. before quoted, he firſt omiſes the Comforter, as the Manifeſter of him and of the Father: But yet ey are ſaid to be three, and their Teſtimony apart ſeveral, becauſe their Love and Vork is diſtinctly revealed, and witneſſed by that Spirit, and his own alſo: nd the Soul is drawn to conſider, that the Perſon of the Father ſhews his ove more eſpecially in electing, the Son in redeeming, and he himſelf in comrting, *&c.* So that though he witneſſeth all, yet it is in their Name, and they e the Perſons concerning whom the witneſs is given, and his witneſs as he is ne of the three on Earth, is diſtinct from that as he is one of the three in Heaven: or as he is a Witneſs on Earth, the matter of his Teſtimony is in general, the leſſings themſelves beſtowed, Juſtification, Adoption, *&c.* and the whole ork of the three Perſons, as it is in common for Salvation, is the thing witneſſed, s it is alſo by *Water* and *Blood.* But now as he is a Witneſs in Heaven, the Perns that have done theſe come in to be more nighly conſidered, and his witeſs is of himſelf, and of what he hath done towards the Believer's Salvation: He pens the Believer's heart to have Fellowſhip with himſelf, and to ſee that he is that hath ſanctified, comforted him, *&c.* ſo that he witneſſeth his own part this Salvation: In the other Teſtimony he witneſſeth that the Perſon is *anctified, elected,* &c. but now he makes him take notice in an eſpecial anner of the Perſon ſanctifying and ſealing him, *&c.* and of the Father s electing, *&c.* And therefore he influenceth the Man to walk ſo as not to rieve him, to bear a reſpect to him that doth all this in that relation; pon which Ground is that Exhortation of the Apoſtle founded, *Grieve not the Holy Spirit, wherewith you are ſealed,* Eph. 4. 30. For when a Believer takes notice hat the Spirit hath done all this for him, wrought all the Grace he hath, nd brought in all his Comfort, he will have a reſpect to him, and have a diſtinct tenderneſs to him in that relation, as well as to Chriſt and to the Father. In the one the Spirit is as the common Broad Seal of the whole Trinity, nd of all the bleſſings beſtowed upon us: In the other he is a Seal of himelf in a more diſtinct manner, and ſo of the other two. As in Seals of Offices hat a Biſhop or Arch-deacon give out, there is the Seal of the Office, and ofen they will ſet their own private Seals on the back ſide alſo, ſo doth the pirit, who as he is reckoned among the Witneſſes on Earth, is the Seal of the Office in common, (the things ſealed being the Bleſſings and Works of the whole Trinity in common) but in the other their Private Seals are ſet to, nd his among the other, which makes him a diſtinct Witneſs.

Only now theſe Cautions muſt be added.

Firſt, That this diſtinct Teſtimony of theſe Witneſſes in Heaven is a thing many Chriſtians have not obſerved in themſelves, nor may happily never come o have a full Experience of: God doth not deal with all in this manner; many ome not to have Aſſurance at all, much leſs this; the People of God under the Old Teſtament had it not, for the three Preſons were not ſo diſtinctly known in their everal works in their Salvation to them; and therefore when the Apoſtle had diſcovered this Myſtery, *Eph.* 5. how the Father elects, the Son redeems, and the Spirit ſeals, in the third *Chapter*, ver. 4, and 5. he ſays, that in other ages this Myſtery in this diſtinct manner was not made known to the Sons of Men, not as it is now revealed. And the Apoſtles alſo then had it not, *John* 14. 1. that is, not ſo diſtinctly, and in that manner I have ſpoken of it. It is a thing many know not the meaning of, that yet have Grace, for their Hearts are wholly drawn out to Chriſt, and they but implicitely apprehend, or ſeldom conſider or think, what God the Father, or the Spirit hath done.

And then *Secondly*, This Caution muſt be put alſo in, that for the order of this diſtinct Teſtimony in thoſe that have it, or of taking notice of Chriſt's Love, or the Fathers, no Rule can be ſet down. Chriſt's Love breaks in upon many firſt, and then the Father's. What hath been ſaid, is to ſhew ſuch a Work is in ſome, and may be had, and is to be aimed at, being now made known to you.

Neither *Thirdly* is my meaning, As if Believers could apprehend the Father's Love thus apart from Chriſt's, or Chriſt's from the Fathers; or as if the one could be without the other, for the one is not to be ſevered from the other; and if any thinks the Father loves him e're he hath had Faith in Chriſt, and reſted on him, it is a *Turkiſh*, *Jewiſh* Faith.: But yet things that are not in themſelves, nor in our ſuppoſition ſevered, may in our thoughts be more diſtinctly viewed, and apart ſealed to us.

And *Fourthly*, Though Believers know and acknowledge what the three Perſons have done for them, yet that is not the work meant by the Teſtimony of theſe Witneſſes: As long as this Knowledge is deduc'd but by way of Conſequence, that is, when they conſider, that becauſe they are ſanctified therefore they are juſtified, and becauſe they are juſtified therefore they are elected, redeemed, *&c.* this is to know it by way of Deduction: But it is an Intuitive Knowledge that I mean, to ſee it, and to have the Heart affected, and the Love of each diſtinctly brought home to them, and their hearts to dwell on the direct conſideration of the Work and Love of each Perſon, ſo as to come to have alſo Fellowſhip with them all in Prayer and Walking from day to day.

The *Fifth* Caution is, That to direct poor Souls humbled to Faith, the way is not to direct them firſt to God the Father's Love, but to caſt themſelves on Chriſt, who leads to the Father, *Eph.* 2. 18. and *John* 14. 6. For at firſt Men apprehend God according to the Rules of the Word, as an angry Judge, and Chriſt as he that pacifies him, *Col.* 1. 21. but when they are come to God, and caſt themſelves on him through Chriſt, then they are brought to ſee God the Father (whom before they look'd on as a Judge) to be pacified by Chriſt, and to have as willing a heart to ſave them as Chriſt himſelf hath. It was ſuitably the Speech of a godly Perſon, *As Chriſt makes Interceſſion for me, ſo God loves to have it ſo.*

CHAP. VI.

That ſince Aſſurance is attainable, it is our Duty earneſtly to deſire and endeavour the Attainment of it.

SInce then (as we have ſeen) Aſſurance of our Salvation may be attain'd, Let us not reſt and content our ſelves in abiding in this Wilderneſs of Faith of Relyance only, though it be that which brought us out of *Egypt*, and will lead us to *Canaan*, and is that by which God tranſlateth us from Death to Life: Say of that State, this is not my reſt, though I have much reſt and quietneſs of Heart in it and by it.

It is the Duty of every one that doth believe to grow up to Aſſurance, and it is his ſin not to make out for it, it is his ſin to ſit down on this ſide of it. There is this Difference between a Believer and one in an Unregenerate Condition, that a Man who doth not yet believe, and is not immediately (in that ſtate) obliged to Acts of Aſſurance, yet is obliged immediately to believe on the Name of the Son of God: But to be aſſured, cannot be the firſt act required of one that doth not yet believe. But now when once a Man hath believed on the Name of the Son of God, then the next and great duty that lies upon him, is to endeavour to know that he hath Eternal Life, and by all ways and means to ſeek after the Knowledge of it. There are many Duties which a Man is bound to, but not bound to immediately: Every Man in the World that hears of the Goſpel, is bound indeed to receive the Sacraments, of Baptiſm firſt, and then the Lords Supper, *&c.* but he is not bound to theſe immediately; but he is bound to be in the ſtate of Grace firſt, to be in Chriſt firſt; he is bound to repent, and to turn to God, and to believe on the Name of the

Son

on of God: But when once he is in the ſtate of Grace, all theſe things lye pon him then as Duties. The Apoſtle (1 *John* 5. 10.) urgeth it as a Duty, or a Man that already believeth, to ſeek after the Knowledge that he hath Eternal Life; ſaith he, *ver.* 10. *He that believeth on the Son of God,* (if he have but hat Faith of Relyance) *hath the witneſs in himſelf*; the Meaning whereof is ot, that he hath the prevailing act of witneſſing, for then if that were the meanng, every man that believes on the Son of God ſhould have an Act of Aſſurance; ut the meaning is, he hath the matter of it in himſelf; he hath the Spirit of Adoption ithin him, and he hath the Blood of Chriſt ſprinkled upon his Conſcience; and erefore having the matter of Aſſurance in himſelf, if he do not grow up un o it, it is through his own Default; it is becauſe he neglects, or turns a deaf ar to the continual Whiſperings and ſecret Suggeſts of the Holy Ghoſt conerning his Condition, and rather willingly liſtens to Sathan, and ſaith of all he Spirits Impreſſions, that they are but the Voice and Sayings of his own Heart, nd doth not liſten to the Voice of the Blood of Chriſt, which ſpeaks (tho' ith a ſtill voice) better things than his Conſcience doth, or can do, whenever e hath recourſe to it by Faith; for he never goes to Chriſt, and throws, and athes himſelf in his Blood, but ſtill there is a ſecret Witneſs comes off with , (1 *John* 5. 8.) more or leſs to the quieting of his heart. Now when Men e as negligent in cheriſhing the Dictates of the Spirit, as they are in comlying with his Motions to good, when they regard not the voice behind them, t tho' God ſpeaks once or twice, (as *Job* ſays in another caſe) yet they ver mind it; when they who have the matter of the Witneſs in themſelves, us go and throw it all off, and are in Love with the contrary deſpairing d doubting thoughts, they are guilty of a great ſin which the Apoſtle ſays before em. He who doth this makes *God a Lyar*: For as in that other part of od's Record, wherein God hath ſet forth his Son Jeſus Chriſt as a ſufficit Saviour, and hath given that record of him, that he is his Son, and that him is Life, and that there is a propitiation in his Blood, every Man ow that is in his Natural Eſtate, that hears this, and comes not in and beeveth, that receiveth not this record, he makes God a Lyar, he openly conadicts God's Teſtimony, and proclaims that he believeth not that Chriſt is ch a Chriſt as God hath teſtified he is: So on the other ſide, in a Man that in the ſtate of Grace, that hath Faith, and ſo hath the Son and Eternal Life, the Fears and Doubts that Man hath to the contrary, do in like manner ake God a Lyar. The Apoſtle *John* ſpeaks that of not receiving God's ecord upon occaſion of both, for as the ſix Witneſſes ſerve to ſhew us that hriſt is the Son of God, ſo that we are the Sons of God, and have Eternal Life hen we do believe; and therefore that Speech of his, *He that believeth not the ecord God gave of his Son, makes God a Lyar*; it holdeth as well of a Believs not believing he hath Eternal Life after he hath believed, as of his not beving on the Son of God. So that as it is the Duty of every Man to beve on Chriſt for Salvation, and to believe this Record that God hath gin of his Son, and it is the great damning ſin not to believe this, (*John* 3. . and *John* 16. 8, 9.) and by not doing it Men do make God a Lyar; ſo alſo it the Duty of every one that believeth, having the Witneſs in himſelf, to grow unto Aſſurance; and if they encourage all Fears and Doubts to the contrary, far they do in their meaſure and proportion make God a Liar, in this reſpect that ey believe not the Record that God hath given concerning Believers, as well his Son Jeſus; for *The not believing God*, ver, 10. hath reference *To this rerd, that God hath given us Eternal Life*, ver. 11. So that the Apoſtle upon the very me ground (in the 10*th.* and 11*th.* verſes of this Chapter) urgeth thoſe in hom God hath wrought Faith, and to whom he hath given his Spirit, to grow to Aſſurance, and to know they have Eternal Life, that he urgeth thoſe at are not Believers to believe on the Son of God, he urgeth this common ound to both of them, of making God a Lyar.

Object. But here will one thing be ſaid, *Are the Meaneſt Chriſtians obliged to is? and may the Loweſt Chriſtians attain to this?*

Anſw. Yes, all ſorts may, for you ſee *John* here writeth his Epiſtle to all ſorts, *John* 2. 14. *I write unto you Babes*, as well as unto you *Young Men* and *Fathers*, *becauſe your ſins are forgiven you, for his Names ſake, and becauſe ye have known the Father:* And (ſaith he) your ſins being forgiven you, I write theſe things even unto you, that you may grow up to the Knowledge of this, and that you may know that you have Eternal Life; and though it be true, (as I ſaid) that the firſt act of Faith which thoſe that are newly converted do put forth, cannot be Aſſurance, yet it may be the very next Act. Our Saviour Chriſt pronounceth to the poor palſey Man even at the firſt, that his ſins were forgiven him, *Mat.* 9. 2. and ſo to *Mary*, Luke 7. 37, 48. when ſhe was newly converted, (ye ſhe had believed firſt, which occaſioned her coming to him) that her ſins were forgiven; ſo that even Babes in Chriſtianity are capable of it. There are many things we attain not, becauſe we do not ſet them up as our Mark, but we reſt below them, as in the caſe of Perfection; as many (ſaith the Apoſtle) as are thus minded, let them aim at that Mark that I aim at. Men are their Endeavours, and as their Mark and Aims are: Now then go home, and ſet this up for your Mark and Aim from this time forth, ſay with your ſelves, I do ſee it is my Duty to grow up to Aſſurance that I have Eternal Life, i is my great ſin to do otherwiſe; I ſee that it will improve all Graces in me, it will help me to Confidence in Prayer, it will perfect my love unto God, it will make me ſerve him without Fear, it will make me more holy, beſides all the Comfort it will bring in to me; this therefore I will ſet up as my Mark, I will never pray but I will ſeek this in a more eminent manner, I will never receive the Lords Supper, but I will put this in, that the Lord would come in to beſtow it on me; I will liſten to all the Witneſſes I find whiſpering to my Heart by the Spirit, or by the promiſes ſuggeſted to me, and that is this, of what it is that Aſſurance may be attained in this Life, as far as this Epiſtle of *John* holds it forth. Let me firſt give this as a Premiſe to all that follows, that you may underſtand my Meaning more diſtinctly, That though a Man is aſſured of all implicitely at once, yet the Holy Ghoſt oftentimes doth diſtinctly ſet on firſt one thing, and then another: You have Experience of it in all your whole Converſe with God, that one Truth is ſet on at one time, and another at another; ſo it is with the Object matters of Aſſurance.

1 *Firſt*, He hath aſſurance of all thoſe Benefits which God hath beſtowed, and of all the Priviledges which a Man enjoys in Chriſt; as to know the pardon of his ſins, and that I am juſtified, that I have right in Eternal Life, that I am a Son; this you ſee the Text holds forth, *That you may know* (ſaith he) *that you have Eternal Life:* So Chap. 3. *ver.* 1, 2. *Now are we the Sons of God.* To ſee the Priviledges of a Man's Sonſhip, and to be aſſured of it, this is the firſt degree of Aſſurance, or at leaſt the loweſt actings of it.

Now to come to know that my Sins are forgiven me, and that I have Eternal Life, *&c.* What is this? It is but implicitely the Aſſurance of the Priviledges which I have in Chriſt, which, I ſay, is the loweſt degree of Aſſurance: Why? becauſe this is it which more ſuiteth ſelf love; all this while the Soul may not have explicite ſence ſo much of the Love of God ſhed abroad in the Heart, but explicitely or diſtinctly in his own conſideration, his thoughts are taken up rather with view of the Priviledges which he hath in Chriſt, and he triumpheth therein. Now as to love Chriſt for his Benefits is the loweſt degree of Love, though there may be true Love in it, ſo to have aſſurance of the Benefits we have by Chriſt, is the loweſt Degree of Aſſurance.

Secondly, Beſides Aſſurance of my Intereſt in all the Benefits and Priviledges of a Man who is in Chriſt, there is explicite aſſurance of the Love of God in Chriſt; and this aſſurance *John* alſo holds forth in this Epiſtle, when he ſays, *We have known and believed the Love that God hath to us*, John 4. 16. It is not only a knowing and believing that I have Eternal Life, and that I am the Son of God, *&c.* but withall explicitely to know alſo and believe the Love that God hath to me, and to have my Heart taken and ſwallowed up with that, which in the next words he calls *Dwelling in Love*, ſo as a Man walks in it, works in it, lies down in it, ſhelters himſelf in it, as a Man doth in his Houſe. Now the Love of God is brought home to the Heart in and by two things, (which alſo *John* here holds forth, for I confine my ſelf to what he ſaith,) 1. In thoſe Benefits which the Lord out of Love hath beſtowed upon me, and given me ne the Aſſurance of, and over and above this, his Love with them. And, . Alſo in thoſe Works that God hath done to procure thoſe Benefits and Priviledges to me.

1. There is Aſſurance of God's Love in the Benefits themſelves; *Behold* (ſaith he) *what manner of Love the Father hath beſtowed upon us, that we ſhould be called the ſons of God,* 1 John 3. 1. He calls upon Believers to *behold*, to conſider it gain and again, not to admire the Love of God indefinitely: He calleth them ot to an indefinite conſideration of the Love of God unto ſome, or what may e their Lot, (which indeed may draw in Faith of Recumbency, or Reliance upon God for his Love) but to a conſideration of a Determinate Special Love, which God at the preſent bore to themſelves in particular, and had ſettled on them, nd had beſtowed upon them, and is now at preſent eſtated on them; *Now* (ſaith he) *we are the Sons of God:* And he calls them to conſider the infinite greatneſs f this Love; *Behold what manner of love the Father hath beſtowed upon us, that e ſhould be called the Sons of God.* Here is not only the Priviledge of Sonſhip, nd the Glory of it, ſet on upon the Heart with Aſſurance, but here is an admiration of that Love ſet on more than the Benefits themſelves.

2. We ought eſpecially to regard the Works and Actings of God for us, nd to rejoice in the Aſſurance of his Love ſeen herein, and to have this Love ſhed broad in our Hearts; this you have 1 *John* 4. 9, 10. where he ſpeaks of the Love both of the Father and the Son, in what they have done for us; *Herein s love,* (ſaith he, on the Fathers part in Election) *that he loved us firſt,* v. 9. nd alſo, *That he ſent his only begotten Son into the World to dye for us, and to e the propitiation for our ſins,* v. 9, 10. and herein is Love on the Son's part, as in theſe common to him with the Father) in giving himſelf ſo willingly or us; hereby we perceive *The Love of God, becauſe he laid down his life for s:* It is the Son's Love (whoſe Life it was) he ſpeaks of. Now for the Heart o be taken with this Love of God, in what he hath done for us, and to have he Heart ſteeped and dipped in that Love, ſo as to taſte and reliſh the love more than what is purchaſed by it, this is a further thing than the former, it is n higher degree of Aſſurance, this is called (*Rom.* 5. 5.) *The ſhedding of the ove of God abroad in the heart by the Holy Ghoſt,* which is another thing then y way of conſequence to apprehend this Love, and the greatneſs of it, from the Benefits beſtowed when we have them: This is when all the Powers do taſte that Love as in it ſelf diffuſed and brought home by the Holy Ghoſt, which all the Arguments in the World and rational Diſcourſes can never do. When I have an Aſſurance that my ſins are forgiven, and that I am a Son, &c. tho' if the Holy Ghoſt ſpake o more, yet I might by way of Argument argue what a Love this is; but to have the Love it ſelf brought home, and ſhed abroad in my Heart, this is more, or the Love is more than all the Benefits, or than all that God hath done for us.

Thirdly, That which the Apoſtle holds forth here, and intends in this Epiſtle, s not only an Aſſurance of the Benefits, that they are ours, that we are Sons, nd have Eternal Life; it is not only the Aſſurance of the Love of God ſhewn n theſe Benefits, and in what he hath done for us, and what Love he hath orn to us, but it is a Fellowſhip with God the Father, and God the Son; ſo he ells you 1 *John* 1. 3, 4. *Theſe things we write unto you, that ye alſo may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt.* Now to have Fellowſhip with God and with Jeſus Chriſt, is more han ſimply to know and believe the Love that God hath to us: It is when ll the Excellencies of God and of Chriſt are made known to us, and our Intereſt therein, and all in an appearance of Love. It is not only when God maniſeſteth his Love in the Benefits he hath beſtowed on us, and in that which e hath done for us, but when all that is in God, and all the Beauty and Glory in him, appears to us cloathed and apparelled with Love, as he ſaith, *John* 4. 16. *God is Love*; We know and believe, ſaith he, *The love that God hath o us*; in what he hath done, that's one thing; but then it follows, *God is love*; himſelf, and all in himſelf, is thus manifeſted to us, this is another. There is, 1. The Love that God hath to us. And then, 2. God himſelf is ſaid to be Love, and God is ſo to be apprehended by us, and ſo we ought to have fellowſhip with him, nd to have an Intereſt in all the Excellencies and Glory that are in him, and then the Heart dwelleth in God, (as it follows there) and God dwelleth in him. It is not a burning up of the fleſh, as ſome ſpeak, or that the Creature ceaſeth to be a Creature, and is one with the Creator, God with God ; No, that is an higher Union than Jeſus Chriſt himſelf had in the fleſh, by whom our Redemption was purchaſed, and by vertue of which it was called the Blood of God, and the Righteouſneſs of God, (which can be ſaid of no Man in the World ;) but tho' the Man Chriſt Jeſus was one Perſon with the Son of God, and ſo all his Obedience was the Obedience of God, yet he had a Diſtinct Being, and he had a Diſtinct Will from that of the Father, a Will of his own ; *Not my will be done*, (ſaith he, *Mat. 26. 39.*) *but thine :* Whereas now that other Notion is of a higher Union than the Union that Chriſt had, and if Men were raiſed up to ſuch a Union, then they might by their Death *redeem ſinners, as Chriſt himſelf did* : I therefore mean only, that the Glory of God objectively, and all that is in God, in a way of Love preſented to the Soul, filleth it, dwelleth in it ; as if the Sun ſhould come down into a Houſe, and dwell in it, inſtead of dwelling in Heaven, and yet ſtill the Houſe remain what it was before ; ſo it is here, God dwells in the Heart, and the Heart dwells in God, and yet ſtill the Heart remains what it was ; that this is a further thing than that I ſpake of afore, and that it is more than for a Man to know the Love of God in what he hath beſtowed on him, and done for him, is evident by that place in *John* 14. 21. *He that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him :* And the Apoſtle ſpeaks of this too, *Eph.* 3. 18, 19. where beſides knowing *The love of Chriſt, which paſſeth knowledge*, there is a Phraſe *of being filled with all the fullneſs of God* ; that is, whenas all the fulneſs that is in God, is preſented to a Man in a way of Love ; not that he is ſwallowed up into God, but God filleth him ; he dwelleth in God, and God dwelleth in him, yet he remaining ſtill what he was, and God remaining what he is too. It is not the fulneſs of God dwelling in us bodily, or perſonally, as it dwelt in the Man Chriſt Jeſus ; No, that is proper to Chriſt by diſtinction (Col. 2. 16.) from God's dwelling in us ; *In him* (ſaith he) *dwelt the fulneſs of the Godhead bodily* : Now by Body there is meant Perſon, as they that underſtand the Idiom of the *Greek Tongue* know, as Soul in the *Hebrew* is put for Perſon, ſo *many ſouls* are ſaid to come out of *Jacob's Loyns*, (Exod. 1. 5.) ſo bodily in the Greek is taken perſonally. There is, I ſay, a perſonal union between the fulneſs of the Godhead dwelling in Jeſus Chriſt and himſelf, and therefore in the ſame place, it is ſaid to dwell in him, as the Head of all Principalities and Powers ; and all that is in God filleth him as our Head, and dwelleth perſonally in him, which Phraſe, I ſay, is uſed by way of diſtinction from the Creature. And yet all this while that the Godhead dwelt bodily or perſonally in him, he remained in the fleſh, whereas the union that is now cryed up is higher than this of Chriſt's, and while Men ſeek to be ſpiritual, they detract from God, and run into Blaſphemy againſt God and Chriſt. But this Communication of which I ſpeak, is objectively, when all that is in God is preſented to the Soul in a way of Love, and when the Soul hath Fellowſhip and Communion with him, all that is in God is his, and he ſees himſelf an Heir of God, (*Rom.* 8. 16, 17.) and he hath all that is in God to delight in ; and God manifeſteth the Beauty and Glory that is in himſelf unto him in love, and ſo the Soul dwells in God, and God in him, and all in Love.

Fourthly, Add this to it, That there is Communion and Fellowſhip with all the Perſons, Father, Son, and Holy Ghoſt, and their Love ſeverally and diſtinctly. This is that Communion that *John* held forth, and which the Comforter promiſed unto the Apoſtles brought them into, and which the Apoſtle here would wind us up to, and put us upon the ſeeking after. Now there is an implicite Communion with all theſe Perſons, ſo that if my Heart be affected with the Love of one, I may know the Love of all the reſt implicitely, as appears from *John* 14. 7, 9. *If ye had known me, you ſhould have known my Father alſo* ; but this is but implicitely, and therefore he ſaith afterwards, *At that day ye ſhall know both me and my Father, and that I am in the Father, and you in me, and I in you : Shew us the Father*, (ſaith *Philip*) *and it ſufficeth us :* The poor Man ſpake he knew not what, ſpake ignorantly, as oftentimes they did ; but Chriſt here promiſeth more, *I will give you the Spirit*, (ſaith he) *and he ſhall be in you, and I will love you*, and

my

y Father ſhall love you, and we will make our abode with you: Do not then ſtint your
lves here, that it ſufficeth that you know the Father; No, Chriſt putteth you
pon labouring after a diſtinct Knowing of, and Communion with all three
erſons; and the Apoſtle *John* alſo ſpeaks in the ſame ſtrain, 1 *John* 1. 3. *That*
e may have fellowſhip with the Father, and with the Son; not only with the Father
y having Fellowſhip with the Son, and by having fellowſhip with the Son
o to have Fellowſhip with the Father, and ſo to have Fellowſhip with the one
n the other implicitely, but diſtinctly with the one and with the other, and
iſtinctly with the one as with the other, and ſo to be acquainted with all,
nd to view the Love of one as well as of the other; as Chriſt ſaith, *John* 14. 1.
e believe in God, believe alſo in me; ſo have Communion with God, and have
ommunion alſo with me. There is alſo an implicite Knowledge of the Holy
hoſt; *You know him*, ſaith Chriſt to his Diſciples, *John* 14. 17. that is, they
new him in his Work, but they knew him not in his Love diſtinctly, and they
ad not acquaintance with his Perſon, and they had not the Love of the Holy Ghoſt
rought home to them. Now we are diſtinctly to have Communion both with
he Father, Son, and Holy Ghoſt, as he ſaith in that place, *John* 14. 23. *I will*
ve him, and my Father will love him, and we will come unto him, and make our abode
ith him. As the three Angels that came to *Abraham* were all entertained by him,
o for a Man to converſe with, and entertain into his Heart, or rather be enter-
ained by all three Perſons, and to have the love of them all diſtinctly brought
ome to his Heart, and to view the love of them all apart, this is the Com-
nunion that *John* here would raiſe up our Hearts unto: And this *John* here in
his Chapter, *ver.* 7, 8. tells us, that there are three Witneſſes in Heaven, who as
hey witneſs that Chriſt is the Son of God, ſo they witneſs to us that we are the
ons of God, and that we have Eternal Life in his Son; *There are three that bear*
ecord in Heaven, (ſaith he) and theſe are three Perſons in the Divive Nature,
nd not three Manifeſtations only; for if ſo, then there would be as many Perſons as
Manifeſtations; and when Chriſt ſaith, *John* 14. 21. *I will manifeſt my ſelf unto*
ou, if Chriſt were but only the Manifeſtation of God, then there would be a
anifeſtation of a manifeſtation: No, he is a Perſon, *I will manifeſt my ſelf*, (ſaith
e) *and my Father he will manifeſt himſelf unto you*; and ſo when it is ſaid, (1 *Cor.*
2. 7.) *That the manifeſtation of the Spirit is given to every man to profit withal*, if
he Spirit himſelf were but a manifeſtation, there were a manifeſtation of a ma-
ifeſtation. No, the Spirit is a Perſon, and manifeſteth himſelf, as Jeſus Chriſt is a
erſon, and therefore ſpeaks of manifeſting himſelf; and as the Father is a Per-
on, and therefore ſaith he will manifeſt himſelf, they are three Perſons, and
ot Manifeſtations only. Neither are they as the Attributes in God, for if ſo,
here would be then more than Father, Son, and Holy Ghoſt; there would be
s many as Attributes, Wiſdom is an Attribute, and Power is an Attribute, and
Truth and Juſtice, and Holineſs; and therefore if all in God were thus varied,
here were more than three. It holds forth therefore Perſons, Jeſus Chriſt
ſpeaks as a Perſon, *John* 14. 1. *Ye believe in God, believe alſo in me*: And the Holy
Ghoſt ſpeaks as a Perſon, ſpeaks in the Language of a Perſon, *Acts* 13. 2. *Se-*
arate ME Barnabas and Saul for the work whereunto I have called them: You have
he like in *Acts* 10. 19, 20. *The Spirit ſaid unto Peter, behold, three men ſeeek thee,*
riſe therefore and get thee down, and go with them, doubting nothing, for I have ſent them:
Still, I ſay, the Holy Ghoſt ſpeaks as a Perſon. Now as theſe three are one in
Nature, ſo they become three diſtinct Witneſſes, and their very being three
Witneſſes argue them three Perſons, (let me alſo caſt that in by the by) there
s a notable place for it in *John* 8. 13, 14. the *Jews* there excepted againſt the Teſti-
mony of Chriſt, and they ſaid, that he bore Record of himſelf, and therefore his
Record was not true: Why, ſaith he, I am not alone, but there is the Father that
witneſſeth with me, and it is written in your Law, that the Teſtimony of two
Men is true; and, ſaith he, I am one that bear witneſs of my ſelf, and the Father that
ſent me, beareth witneſs of me; ſo that in witneſſing he joins himſelf with his
Father, as equal with him therein; and makes himſelf and his Father two Witneſſes,
(you ſee how he ſtands upon it in that place) and himſelf as authentique a Witneſs
as his Father: Now as the Father and the Son thus witneſs, ſo ſaith the Apoſtle in
Joh. 5. 7. the Holy Ghoſt alſo is a Witneſs; *There are three* (ſaith he) *that bear re-*

cord in Heaven, the Father, the Word, and the Holy Ghoſt : Now the Witneſs that they bear, is, 1. That Chriſt is the Son of God. And, 2. That we are the Sons of God, and that we have eternal Life. When Chriſt was baptized, all three Perſons witneſſed that he was the Son of God, and they all owned that Nature that was baptized : The Father from Heaven ſaid, *This is my beloved Son* ; he ſpeaks diſtinctly ; the Holy Ghoſt he comes down from Heaven, and with Joy anſwerably, *Like a Dove deſcended upon him* ; and you heard even now of Chriſt his witneſſing of himſelf, *John* 8. 13, 14. *I bear witneſs of my ſelf*, (ſaith he) *Teſte meipſo* ; he ſpeaks like God, like one that was as good a Witneſs as the Father. Now what was done to Chriſt, the ſame is a Believer capable of, (for that is *John*'s Scope) capable to receive as diſtinct a Witneſs, though not in a viſible way, and by a Voice from Heaven, for God ſpeaks not now ſo to the Spirits of Men, but yet in as diſtinct a manner. For the three Perſons as they loved us diſtinctly, (as might be ſhewn at large) ſo they bring home their Love diſtinctly and apart to the Soul, and the Communion that *John* would raiſe us up unto is with all three Perſons diſtinctly, to view their Love ſeverally, and have it all ſeverally brought home to our Hearts, all of them manifeſting their Love unto the Soul. Beſides, the three Witneſſes that are on Earth, the Water, and Blood, and immediate Teſtimony of the Spirit in common, there are theſe three Witneſſes of the Perſons in Heaven ; and therefore haſt thou had the Love of the Father brought home to thee, reſt not in that, get the Love of the Son brought home to thee too, and then reſt not untill all three Perſons manifeſt their Love to thee.

As in believing ſometimes a Man's Heart is drawn out to believe in God the Father ; that is, look what is ſaid of God the Father's Love, and concerning his giving Chriſt, and chooſing Men to life, and in this his Election regarding neither ſin in them nor good, (for Free-Grace is properly the Fathers) a Man hath Support from all ſuch Conſiderations, and he believeth in God ; but whilſt he doth ſo, his Heart it may be is not ſo diſtinctly drawn out to Jeſus Chriſt at that time. So it is in Aſſurance, ſometimes a Man's Communion and Converſe is with the one, ſometimes with the other ; ſometimes with the Father, then with the Son, and then with the Holy Ghoſt ; ſometimes his Heart is drawn out to conſider the Father's Love in chooſing, and then the Love of Chriſt in redeeming, and ſo the Love of the Holy Ghoſt that ſearcheth the deep things of God, and revealeth them to us, and taketh all the pains with us ; and ſo a Man goes from one Witneſs to another diſtinctly ; which, I ſay, is the Communion that *John* would have us to have : And therefore *Grace and Peace* (Grace is that love that is in the Nature of God, and Peace is that Joy that flows from the aſſurance of it) are wiſhed from *Father, Son, and Holy Ghoſt :* Ordinarily you have it from the Father and the Son, but *John* (and he alone) pronounceth it from all three, (*Rev.* 1. 4, 5.) witneſſing as the Love of God, ſo the love of themſelves diſtinctly ; as the Grace of God the Father is brought home with peace, ſo the Grace of God the Son, and of God the Holy Ghoſt ; and therefore as our Fellowſhip is with the Father and the Son, as he ſaith, 1 *John* 1. 3. ſo alſo with the Holy Ghoſt, 1 *John* 4. 13. and this they in the Old Teſtament wanted. And this Aſſurance it is not a Knowledge by way of Argument or Deduction, whereby we infer that if one loveth me, then the other loveth me, but it is intuitively, as I may ſo expreſs it, and we ſhould never be ſatisfied till we have attained it, and till all three Perſons lye level in us, and all make their abode with us, and we ſit as it were in the middeſt of them, while they all manifeſt their love unto us ; this is *John*'s Communion, and this is the higheſt that ever Chriſt promiſed in this life, (in his laſt Sermon, *John* 14.) and you muſt know that this Epiſtle of *John* it anſwers to that Sermon ; *At that day*, (ſaith Chriſt, *ver.* 20.) namely, when he would ſend the Comforter, *You ſhall know that I am in the Father, and you in me, and I in you :* That Union and Communion with the Father immediately, (which is the whole of ſome Mens Religion) whilſt it pretends to more ſpiritualneſs, (for what more ſpiritual then for Creatures to be ſwallowed up into God) it runs into the higheſt derogation to God and to Chriſt that can be. But that which Chriſt promiſeth, is, that they ſhould know their Union with the Father, but he leaves not out the Son. Poor *Philip* he ignorantly ſaid, Shew us the Father, and it ſufficeth ; No, ſaith Chriſt, the Comforter ſhall ſhew you your Union n with the Father, and with me too; for you muſt never betake your ſelves o the Father only, and leave me out. Therefore now to talk of ſuch a Communion, wherein Men betake themſelves to the Father, and go to him immediately, this is not the Communion which *John* had; and he that denies the Son, nd Communion with him, denies the Father alſo. The Communion which the Apoſtle exhorts to, is with all the three Witneſſes in Heaven, which a Man ſhall find vhen he comes there, and your Communion for ever will lye in them; the fulneſs f the Godhead dwelling then in you by Viſion, which now you take in by Faith, nd all three Perſons will be enjoyed and poſſeſt by Viſion: It is by a more high and levated way, but it is of the ſame Nature, and hath ſtill the ſame Object.

CHAP. VII.

hriſt's Diſcovery of himſelf to the Soul, inſtanc'd in the Example of Chriſt's manifeſting himſelf to Mary Magdalen, *after his Reſurrection, as a Pattern of his like Dealings with Believing Souls, ſeeking him now after his Aſcenſion into Heaven.*

JOHN XX. 16, 17.

eſus ſaith unto her, Mary; ſhe turned her ſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter.
eſus ſaith unto her, touch me not; for I am not yet aſcended to my Father: But go to my Brethren, and ſay unto them, I aſcend unto my Father, and your Father, and to my God, and your God.

WE are married to an Husband riſen from the dead, (as you have it in expreſs words, *Rom.* 7. 4.) there is nothing can be ſuppoſed therefore more welcome then to hear authentick Stories of is Deportment and Converſe (after his Advancement, and ſo great an Alteration) with any that were his Familiars before, and eſpous'd to him, as we ll are: And in this Chapter (wherein you find his firſt ſight after his being iſen again) you have two Eminent ſuch Inſtances, The one in his Demeanour towards a poor mean Woman, and the other towards his Apoſtles, who vere as mean Creatures as her ſelf.

It ſeems to me evident, that the moſt eminent Scope of theſe Stories left to *ohn*, after all the reſt, to record, is to hold forth this Sweet and Pleaſant Diſpoſition of Chriſt our Lord to ſuch Souls as love him, and the Ground and Intent of this Relation is to ſhew how his Spiritual Dealings, and all Diſcoveries f himſelf to poor Souls, now he is in Heaven, do hold proportion and Analogy vith theſe bodily Appearances and Converſes, accompanied with ſuitable ſpiritual Impreſſions unto this Woman.

And as a ground for this, I take in its Coherence that Promiſe, *John* 14. 21. he ad promiſed to his Apoſtles to comfort them perſonally; not by his Spirit only, but y his own perſonal ſeeing and converſing with them again after his Reſurrection, *ver.* 18, 19, 20. *Yet a little while,* (ſays he) *and the world ſeeth me no more;* (for after is Reſurrection he appear'd not to one carnal man, but only to his own) *but you hall ſee me,* and that alive, riſen from the dead, *and becauſe I live, you ſhall live alſo;* *nd in that day,* (as alſo by my Spirit after my Aſcenſion) *you ſhall know that I am n my Father, and you in me, and I in you*: Now leaſt others in after ages ſhould hink that they being born out of time, are therefore deprived of this Priviledge of Chriſt's appearings, ſuch as he made unto the Apoſtles and others in that

Age

Part II. Age upon his Reſurrection, he adds that promiſe, *ver.* 21. So then theſe his Bodily Apparitions, with Spiritual Impreſſions, as they were to theſe his Diſciples, were Proofs and Pledges of like Spiritual Manifeſtations of himſelf to our Faith unto the End of the World.

Obſerv. 1. *That Chriſt by a ſtrong and ſtrange Providence ſingleth out ſome ſpecial Perſons to make them partakers of Special Priviledges and Diſcoveries from himſelf.* And it was a great Priviledge Chriſt vouchſaf'd to this Woman, in manifeſting himſelf to her after his Reſurrection: It gladded his Fathers Heart to ſee his Son riſen again, as he utters it rejoicingly, (*Pſal.* 2. 7.) *This day have I begotten thee*, ſpeaking of the Reſurrection, as appears from *Acts* 13. 33. As *Solomon's* Mothers Heart rejoiced at the day of his Coronation, ſo God's Heart is glad at the Coronation of his Son, of whom *Solomon* was a Type. It muſt needs alſo proportionably rejoice the Heart of a poor Soul, who ſo dearly loved Chriſt, to be the firſt that ſhould ſee him alive again, and in his New Robes and Dreſs; and that *Mary* had this firſt ſight of him was not caſual, nor fell out indifferently, but electively, and as done out of Choice by Chriſt, he had a ſet deſign to take and find her alone, and ſo to honour her more eminently with this Diſcovery, and his Providences were anſwerably ſtrong to accompliſh it, (as you may obſerve in the Hiſtory) that it might appear he intended to put a differing reſpect upon her from the reſt. *Mary Magdalen*, and *Joanna*, and *Mary* the Mother of *James*, with other Women, had viſited his Sepulchre, and after them alſo *Peter* and *John*, Luke 24. But ſtill our Lord withholds himſelf, and comes not out of his Inviſibility; and *Mary Magdalen* her ſelf, for whom this favour was deſign'd, was depriv'd of the ſight of her Lord at preſent, becauſe they were in her Company: But when they were gone home, and *Mary* ſtood without at the Sepulchre, (*John* 20. 10.) and was now ſevered from the reſt, Chriſt had her alone, and then breaks forth from out of his Obſcurity; and that it was a deſign'd Favour to her, the Holy Ghoſt remarks, and puts a Note upon it, *Mark* 16. 9. *That he appeared firſt to Mary Magdalen, out of whom he had caſt ſeven Devils.*

Are there not ſome of you here preſent, towards whom in eminent Diſcoveries of himſelf, or in ſome other Prviledges, God hath held the like courſe, and hath made a manifeſt Difference between you and others? he hath ſhewn thee perhaps more Mercy than all thy Kindred, or than others of thine own Rank, Sex, Society and Countrey, wherein thou haſt lived: Haſt thou not perceived how God hath revealed his Secrets to thee a Babe, when he hath induſtriouſly hid them from the wiſe and prudent? Chriſt thanks God for this on his Diſciples behalf, (*Mat.* 11. 25.) and wilt not thou thank him on thine own behalf? Kings and Prophets have deſired to ſee and hear the things which you ſee and hear. We ſhould learn to obſerve and ſtudy out ſuch peculiarities of Mercies, by conſidering what God hath done for us comparatively to others.

Another thing to be conſider'd, is, Who was this *Mary* to whom Chriſt vouchſaf'd this firſt diſcovery of himſelf? I inſiſt not on it that ſhe was a Woman, to whom Chriſt revealed himſelf, in his Perſon, in ſuch a manner as he vouchſafed not to a whole Colledge of Apoſtles; however they excelled her in the Diſcovery of the deep Miſteries of the Goſpel, (which was their Glory, 1 *Cor.* 2.) yet in the perſonal Diſcovery or Manifeſtation of the Perſon of Chriſt himſelf, ſhe is preferred before them: I therefore limit it to the Revelation of his Perſon, becauſe there is a Spirit of Revelation in the Knowledge of him, which conſiſts in perſonal Communion with him; as well as there is a way of Notional Wiſdom and Prudence vouchſafed to ordinary Chriſtians, *Eph.* 1. 17. and many a poor Soul is therein preferr'd to the Holy, Learned Ones of the World, the Reaſon of which is evident, becauſe the Promiſe of that Manifeſtation is made to them who love him moſt, *John* 14. 21. which weak ones, Women, and unnotional Souls often moſt do, and of this intuitive Knowledge ſuch Souls are as immediately capable as the learnedeſt.

But there is another Conſideration beyond this, upon which the Scripture it ſelf hath put the Notoriety and greateſt Obſervation, and that is this, That ſhe had been the greateſt of Sinners: We have this from the Holy Ghoſt himſelf, who would have us to obſerve it, and therefore upon this very occurence he hath recorded it, there where he mentioneth this her Priviledge, *Mark* 16. 9. It is all one as if he had ſaid, he appeared firſt to *Mary*, who had been of the higheſt Rank of Sinners ; ſo then as her ſins hindred her not from being converted to Chriſt, but he ſhewed his power therein the more, ſo they hindred him not from vouchſafing to her the higheſt and choiceſt favour of manifeſting himſelf : Take her fellow Paralel in this, the Apoſtle *Paul* ; *Not only to me the greateſt of ſinners, he ſhewed mercy firſt in my Converſion*, 1 *Tim.* 1. 13. but after Converſion he had that ſight of Chriſt which exceeded this of *Mary Magdalen*'s, and that of all other Apoſtles. Fore-paſt ſins then hinder not, but other pre-diſpoſitions concurring invite Chriſt rather to the higheſt manifeſtations of himſelf : Neither doth this hold true only of great ſins before Converſion, but after it alſo, for who ſhall ſet the limits to the Diſpenſations of Free-Grace? But what was it which was conſidered in this *Mary Magdalen*, which drew forth to her this peculiar favour of manifeſtation from Chriſt ? you read formerly of her Love, *Luke* 7. 47. but you find her Heart here more full of it, even to a running over, than were the Hearts of all the reſt of the Apoſtles : It was full Sea with her when it was a low Ebb with the reſt, and it was that which took Chriſt's Heart ; do but compare the preſent ſpringings and beatings of her Heart and Spirit with thoſe of the Apoſtles : But *Mary* (ſays the Text, *John* 20. 11.) *ſtood weeping without*, &c. that *but* is a Note of ſingular Commendation put upon her for her affection, in compariſon with the carriage of their Spirits ; they after a little ſearch careleſly went home, *ver.* 10. but *Mary* yet was ſolicitous, and remain'd in a weeping poſture at the Sepulchre. Obſerve in her all ſorts of Characters of a prevailing paſſion of Love in the midſt of Fears, Deſpairs, and Unbelief, *ſhe ſtood*, ſhe would not go away when they did ; and as ſhe was not diſcourag'd by their Example, ſo all the Halberts of the Guards about her affrighted her not, ſhe fear'd no Colours, but Love made perfect had caſt out Fear, and had fixed her with an unmoved Courage at the Grave, and a ſecret Inſtinct of the Spirit arreſted her, that ſhe could not ſtir out of the Circle, and then ſhe weeps, which ſhew'd that ſhe could not bear the Abſence of him whom ſhe lov'd, whereas the reſt were gone away with dry Eyes ; and as ſhe wept, ſhe ſtoop'd down, looking into the Sepulchre, tho' *Peter* and *John* had told her, and ſhe her ſelf had ſeen, that Chriſt was not there, yet for all this ſhe looks, and looks again, and cannot content her ſelf. It is the Nature of vehement Love and Deſire after what we want and Value, to look, and ſearch for it where we know it is not ; ſo violent was her Love and Deſire, that ſhe would not truſt her own Eyes : Yea, ſhe was ſo overcome with theſe Affections to her Lord, that tho' ſhe ſaw two Angels in white, who began to comfort her, (*ver.* 12.) yet Love and Deſire after Chriſt had ſo tranſported her, that ſhe minds them not, nor all their Comforts ; and out of reſtleſneſs and impatience of Spirit, that ſuffered her not to continue in one place or poſture long, (as is the nature of violent affections) ſhe turns her ſelf back from them, as refuſing to be comforted by them, and eſpied Chriſt, and thought him to be the Gardener, and Chriſt diſcovers himſelf to her, and calls her familiarly by her Name ; *Jeſus ſaith unto her, Mary*, ver. 16. Now I ſhall make ſome Obſervations concerning Chriſt's thus diſcovering himſelf to her, and I ſhall make an Analogy between this his Bodily Appearing in this caſe to *Mary*, and his Spiritual manifeſtation unto ſuch Souls which ſeek him.

Obſerv. 1. *That the perſons unto whom Chriſt delights to manifeſt himſelf, are ſuch who are impetuouſly and paſſionately fond of him* : They are ſuch who can no way be ſatisfied but by ſeeing him, and enjoying Communion with him ; and when Chriſt ſtirs ſuch a Spirit unto an unconquerable deſire after him, he anſwers it, and correſponds with it. As Jeſus Chriſt knows what it is to love, ſo he doth love and value a Souls fondneſs of himſelf, and delights in nothing more : And as he knows that without manifeſtations of his Love, the Spirit which he hath made would fail before him, (*Iſa.* 57. 16.) ſo he anſwerably takes care, that to be ſure no Soul ſhall dye for love of him ; it is his own Promiſe, *John* 14. 21. and this gives the full reaſon of this his Dealing with *Mary*. Faith carries it in the point of Juſtification from all other Graces, but Love carries from all other Graces as to Chriſt's manifeſtation of himſelf to the Soul ; and *Mary* you ſee loved much, and there is no reward for ſuch pure quinteſſential Love as is

fixed

Part II. fixed on the perſon of Chriſt, but Love again manifeſted, and the Enjoyment of his Perſon, nor elſe will, or indeed can recompenſe the loving Soul.

Obſerv. 2. *That Chriſt makes early diſcoveries of himſelf unto thoſe Believers who are vehement in Affections and Deſires after him, when he defers the manifeſtations of his Love to others, who tho' holy, and having well-ſettled affections, yet have them not ſo vehement and flaming:* For let us but conſider the different courſe which Chriſt held towards this *Mary Magdalen,* and the other Diſciples, according to that different Temper of Spirit which was in her and them: We have two ſorts of Chriſtians exemplified in them and her: In the Apoſtles we have an Inſtance of Judicious, Wiſe, Diſcreet Profeſſors, (yet holy) that have true and ſolid affections to Chriſt, tho' not ſo flaming; who while they think to live by a ſolid and rational Faith, and content themſelves with it, are apt to think any extraordinary aſſurance, or ſpecial manifeſtation of Chriſt, to be idle Tales, and will not hearken to them; or if they think there is any thing in them, they come (as *John* and *Peter* did to the Sepulchre) and ſee the Grave Cloaths of Chriſt, and reſt in inferior diſcoveries of Graces as ſigns in themſelves which ſatisfie them, whereas theſe are but the Grave cloaths of Chriſt, and ſevered from his Perſon, (afford but little hearty comfort) and they go again about their buſineſs, (as *Peter* and *John* did) and think it a folly to look any further; but others are, as *Mary*, more affectionate, paſſionate Chriſtians, that have great Impreſſions made on their Wills and Affections, they know not how or why, that come to the Throne of Grace to ſeek Chriſt, and have his Love from himſelf manifeſted, as *Mary* did, and find little (as ſhe did not at her firſt coming to the Sepulchre) the firſt time, that look, and look again, and ſee nothing appear, and yet will not go away: Now tho' the firſt ſort are loved by Chriſt, yet he defers his appearing to them all day long, until night, until the evening of their days, (as he did to his Apoſtles) but the other ſort of Believers being impatient after him, and lying down at his feet, and not ſtirring till they are bleſt with a ſight of him, are favour'd with the appearance of him to them in the morning early, as *Mary* was, for it was early in the morning when this manifeſtation was made to her, and therefore perhaps it not being fully light ſhe took him for the Gardener.

Obſerv. 3. *That the time and ſeaſon of Chriſt's Diſcovery of himſelf to the Soul, is, when it hath run through the uſe of all means, and ventur'd difficulties for it:* We ſee that Chriſt ſtayed from manifeſting himſelf to *Mary*, (who lov'd him ſo much) till ſhe had been twice at the Sepulchre, for ſhe thought that he muſt be thereabouts, or no where, and would not go away, but ſtay'd there, look'd in, enquir'd for him of Angels, ay, and of Chriſt himſelf too; but then after the full uſe of means, tho' they in themſelves were vain, and ineffectual, Chriſt ſtays not a jot longer, but unexpectedly appear'd, *John* 20. 14. ſhe had ſaid all her poor Soul could ſay to expreſs affection, and had done her due in the uſe of all means, and all in vain, and when Chriſt had left her to the extremity of Miſtakes and Diſtreſſes about what ſhe deſir'd, then at laſt he who had ſtood behind the Curtain all that while, and under a Diſguiſe, ſteps out, and manifeſts himſelf to her. And thus it often falls out (that the Analogy may be obſerv'd) in the Inquiſition of poor Souls after Chriſt in their own hearts, and in the manifeſtation of himſelf to them, He both uſeth gradual means in that diſcovery, and yet all along leaves them to Doubts and Diſtreſs, till himſelf breaks forth and appears: They would know whether Chriſt be riſen in them, or to them, or not; they run to the Ordinances, and firſt this Angel, this Miniſter, then another Miniſter gives them encouragement, and ſometimes reproves them for not believing; yea, they are bidden to remember the days of old, and God's dealings with them then, and they have Promiſes brought home to their hearts in a ſeaſonable manner, yea, and Impreſſions and Suggeſtions, ſometimes in Whiſpers, ſometimes in loud Teſtimonies to their Hearts in Prayer, but then they go abroad, and talk with Chriſtians ſtronger than themſelves, and find them to have ſuch a Work upon them which they want, and find them to ſpeak of ſuch Diſcoveries to which they are Strangers; and then ſuch and ſuch Corruptions break forth and overpower them, to think that Chriſt is ſtolen out of their Hearts, (as *Mary* ſays here, *John* 20. 13.) and then all which they

had

ad received of Chriſt before ſeems as idle Tales to them, and ſo they are oſſeſſed (as ſhe was) with a fixed imagination, that either he was never in heir Hearts, but that all hath been a counterfeit work, or that he hath een driven away by their Luſts, or ſtolen away by Sathan; and yet in he midſt of this Diſtreſs their Love works, (as *Marys* did) and they nquire all over the City for him, (as the Church in the Canticles, *Cant.* . 1, 2.) then Chriſt ſends Angels, Miniſters, and good Friends, one of a thouſand, to comfort them; and they ask, why the Soul weeps? and tell it that is in a miſtake; but the Soul is ſo far prepoſſeſs'd with prejudice, that it turns way from all Comfort, (as *Mary* did) and refuſeth to be comforted, *Pſal.* 7. 2. then Chriſt himſelf begins again to appear, tho' *Luce dubiâ, in ſome more oubtful light*, (as to *Mary* here) which yet is truly from himſelf, in impreſſions f raviſhing Joy, or the like; but they preſently queſtion this too, and diſcern ot Chriſt in the buſineſs, but take him for another, as *Mary* miſtook him for he Gardiner; they are ready to think, that Sathan having ſtolen Chriſt from hem, endeavours to delude them with falſe Joys, and ſo they turn away from Chriſt, as *Mary* did, *John* 20. 14, 15, 16. but when Chriſt had drawn out their ffections toward himſelf to the utmoſt, in this dark way, wherein Doubtings re mingled with their Faith, which yet doth whet their Love and Deſires af- er his preſence, (as it had ſuch an effect on *Mary*) then at laſt he breaks forth n diſcovering himſelf to them, as *Joſeph* did to his Brethren; and his Bowels urning within him, he can hold no longer, but appears as the Sun out of a loud, as Chriſt riſen from the dead indeed, he appears like himſelf glorious to heir Souls: He appears to be ſuch indeed as they look'd not for; they, like *Mary*, ſought for a dead Chriſt, (as Chriſt is no other in our imaginations, ill we ſee him to be what he really is, when he thus appears to us) but they nd a living, quickning Chriſt, bringing Heaven and Glory into their Hearts. The Reaſon of this diſpenſation of Chriſt, is, that he may take their Hearts the more when he doth appear, and that he may come to them with a greater evi- ence: *Nihil tam certum, quam quod ex dubio certum; There is nothing more cer- ain than that whoſe certainty is cleared out of doubts*: And nothing proves more certain when made manifeſt, than what before was moſt doubted. And beſides, he renders himſelf doubly welcome, when he comes not only unexpected, but t that time when we have had all our Thoughts, Deſires, and Hopes, ſeemngly baffled and fruſtrated with miſtakes. Tho' Chriſt is now riſen, and in Heaven, yet he deals with us *more noſtro*, in *a way ſuited to our ſtate*, after an humane way, and plays with us in *Præludiums*, diſcovers himſelf, and withdraws. He appears firſt in ſuch a dreſs as we ſhall not know him: Thus *Moſes* contriv'd the diſcovery of himſelf, and of his Love to his Brethren, in ſuch a takng way, and ſuffer'd their Hearts to be prepar'd by all ſuch Circumſtances, hat when he ſhould diſcover himſelf, a way might be open'd to fill their Hearts with a greater Joy and Aſtoniſhment, he laid a Train for their affections, o blow them up at once. I need not tell you, that Man hath ſuch a Principle in him, that is apt to be ever taken with ſuch a ſtory, when told, (whether it be true or feign'd) as relates the Congreſs and Meeting of two abſent Friends, or Lovers, who ran through many difficulties and miſtakes about each other e're they met. We all find the powerful influence of ſuch Relations: Who almoſt when a Child, hath not been mov'd to weep, in reading the ſtory of old *Jacob* the Father, and of *Joſeph* and his Brethren, and of his diſcovery to them? Chriſt our elder Brother, tho' in Heaven, yet plays with Chriſtians, as thoſe who are under age. If you would frame a Romance, it could not be more full of variety than is this manifeſtation of Chriſt to *Mary*; thus he dealt with his Diſciples going to *Emaus*, he mingleth himſelf with their Company, talks as a Stranger, makes as if he would have gone farther, warms their Hearts, breaks Bread, and vaniſheth. Have there been any ſuch tranſactions between Chriſt and thee? they all have proceeded from the ſame Love and pleaſant kindneſs as theſe did towards *Mary Magdalen*, and are of the ſame kind, and ſhall be told as largely at the latter day as this concerning her is recorded here.

Ludit in hūmanis divinâ ſatentia rebus.

Obſerv. 4. From the manner of Chriſt's diſcovering himſelf, Obſerve, *That no-*

Part II. *thing can give full Joy, or throughly ſettle the heart in believing, and overpower all doubts, till Chriſt himſelf comes, and manifeſts himſelf to the Soul:* If the Viſion of Angels, and comfort ſpoken by them, could not have this effect on *Mary*, what then can do it? Though they ſimpathize with us in our diſtreſs, and in ſome caſes ſuggeſt comfort to us, yet they cannot comfort us without Chriſt's appearance to our Souls.

Obſerv. 5. *When Chriſt himſelf comes on purpoſe to manifeſt himſelf, you then need no other Witneſs:* What cared *Mary Magdalen* for Angels, or Grave-cloaths, *&c.* when ſhe had Chriſt himſelf before her. As you need not light a Candle by which to ſee the Sun, ſo when Chriſt witneſſeth immediately to our hearts, it is enough; as when he ſwears by himſelf, there needs no other Oath to confirm what he ſays.

Obſerv. 6. *When Chriſt is pleas'd to direct one word, it ſufficeth: Mary*, ſays he to this Woman, and no more, *John* 20. 16. Thus when *Joſeph* ſaid to his Brethren, *I am Joſeph*, it was enough: She was before in the depth of diſtreſs, and ready to faint away, and one word from that mouth who ſpeaks from Heaven, not only wipes away all tears, but fetcheth and revives her again. If a Soul be never ſo far ſhot into deſpair, one glance of Chriſt's eye in Prayer, and one beam from him ſhoots it back again. Be not therefore diſcouraged in thy deepeſt deſertions, ſince one word from Chriſt in a moment will revive thee.

Obſerv. 7. *When he is pleas'd to appear, and ſpeak to any ſoul, he doth it as punctually and effectually as if he call'd it by Name:* He is the good Shepherd who knoweth his Sheep by Name, and they know his Voice, *John* 10. 3, 4. We are the Stars in his right hand, *Rev.* 1. 20. and he calleth all the Stars by their names, *Pſal.* 147. 4. and well he may, for as hanging on the Croſs, our Names, and the Bills of our ſins were brought to him, ſo now he is in Heaven, as our High-Prieſt, he bears the Names of the Tribes on his Breaſt-plate, and hath our Names to preſent to his Father; and when he ſpeaks Comfort, tho' he doth not vocally name us, as here he calls *Mary*, yet he ſpeaks this Comfort as punctually as if he nam'd us. Thus in the manifeſtation of himſelf unto *Moſes*, (*Exod.* 33. 17.) ſays he, *Thee have I known by Name*, i. e. I diſcover my ſelf to thee as one that ſpeaks to ſuch an one by name. Doth he write any Love-Letters from Heaven to thee? he punctually directs them to thy Heart, as if he had wrote thy Name.

Obſerv. 8. *Chriſt muſt, when he appears, own us, before we can own him:* He begins firſt, and calls *Mary*, then ſhe anſwers, *Rabboni*, *Maſter.* As he loves us firſt before we love him, ſo he muſt manifeſt himſelf firſt before we know him, or rather are known of him.

Thus we have ſeen Chriſt's manifeſtation of himſelf to *Mary Magdalen*, let us now conſider her Carriage and Behaviour.

Ver. 16. *She turned her ſelf, and ſaith unto him, Rabboni, which is to ſay, Maſter:* She calleth him *Rabboni*, too low a Word, and not full enough of Reverence for Chriſt, conſidering that ſtate he was now in; *Thomas* afterward riſeth higher, and ſaith, *My Lord, and my God*; but ſhe here plainly, *Rabboni*, which was the uſual Title given to thoſe who were Teachers among the *Jews*, and the old Name which ſhe us'd to give Chriſt before. Ver. 17. *Jeſus ſaith unto her, Touch me not, for I am not yet aſcended to my Father:* It was a loving Familiarity that ſhe was entring into, ſhe would fain have been touching of him, and embracing of his feet, as we read the Women did, *Mat.* 28. 9. the *Greek* Word (here in *John* 20. 17. tranſlated touch) ἅπτου, ſignifies to hang about one, to cleave to one: It was a loving familiarity, ſuch as ſhe had uſed to *Lazarus*, her Brother, when riſen, ſhe thought to have enjoy'd him as a Friend, and as a Friend on Earth, with ſuch a Love anſwerable: It was this ſame Woman that formerly fell at his feet, and waſh'd them with her Tears, and wip'd them with her Hair, and after that poured Oyntment upon his Head, and ſhe thought that ſhe might uſe her wonted reſpect in ſuch a familiarity, which became not that ſtate wherein Chriſt was now: 'Tis certain, that ſhe us'd no Geſture uncomely for a Woman to uſe to a Man, her Friend, ſuppoſed to be in an Earthly State, for then ſhe ſhould have had ſome ſpecial Reproof for it from Chriſt, neieither indeed was her Spirit at this time capable of any ſuch thing; but the uneetneſs of it lay with reſpect to the preſent condition of Chriſt, which ſhe nſider'd not, and that was, that he being now riſen, and ſo in that ſtate herein he was changed from an Earthly to an Heavenly Man, (1 *Cor.* 15. 44, 5.) that kind of Converſe which was once ſuitable was not ſo now; as if Friend ſhould be made a King, embracing or familiar ſpeaking would not e ſo proper as bowing to him. It was then ſome Familiar Converſe with him hich ſhe deſir'd, ſuch as ſhe was wont to have, proceeding from her Love unto him, nd therefore he only ſaith unto her, *Touch me not, for I am not yet aſcended to my ather.* The truth is, (and you ſhall find it true in Experience) when Souls e admitted into near fellowſhip with Chriſt, there is an aptneſs in them to e too familiar, as here we ſee *Mary* was; and therefore it is a good Leſſon at is given to the Church in *Pſal.* 45. who being advanced to be a Queen, and ſit at the right hand of Chriſt her Lord, hath this Counſel given her by od, *He is thy Lord, worſhip thou him*, ver. 11. the King ſaith he ſhall greatly eſire thy Beauty, and ſo be familiar with thee, but withall remember, that *He thy Lord, therefore worſhip thou him.* It is ſuch a familiarity as ſtill muſt be ined with the greateſt obſervance; or it may be, this poor Woman being in kind of amazement, forgot her ſelf, ſhe knew not what ſhe did, even as *Peter* hen he was with Chriſt tranſigured in the Mount, the Text ſaith, *He knew t what he ſaid*, no more did ſhe now well know what ſhe did. But why did Chriſt rbid her to touch him? it is evident that he did ſuffer men to touch him after is Reſurrection; he ſuffered the Diſciples here in this Chapter, *He ſhewed them is Hands and his Feet*, and bids *Thomas* to handle him; and in *Luke* likewiſe e bids the Apoſtles feel whether a Spirit had Fleſh and Bones; and the Women in *Mat.* 28. to whom he did appear, they embraced his feet; what ſhould e the reaſon then that Chriſt would not have this Woman to touch him? Some y the reaſon was, becauſe Chriſt was now about to ſend her upon a Meſſage o his Diſciples, whom he knew were in great need of Comfort, and therefore hough for her to have communion with Chriſt had been exceeding ſweet, yet, aith Chriſt, do not you ſtand ſtaying here with me, to ſhew your love to me as formerly you have done, do not hang about me, I have other work for you to do, o and comfort thoſe poor Souls which are weeping at home; go tell my Brethren hat I am riſen again; as for converſing with me there will be time enough hereafter for that, *I am not yet aſcended to my Father:* This indeed is a very probable nd good Meaning, and ſhews that our Lord and Saviour Chriſt took a great eal of care of his poor Brethren, that ſeeing now he was riſen, and had begun to declare it, they likewiſe ſhould have the News of it, that they might be comforted. But I rather think the reaſon of the difference to be this, that he permitted his Diſciples thus to handle him, and touch him, and forbiddeth her to do it, was becauſe that they might be witneſſes that he was truly riſen again with a true Body, and that ſo they might be fully ſatisfied of his Reſurrection; but now this Woman ſhe was already by this appearance of his fully ſatisfied in it, and herefore as her Aim was not to touch him for any ſuch end, ſo there was no need ſhe ſhould touch him for any ſuch end for which the reſt of the Apoſtles did indeed handle him; her aim only being to have ſome familiarity with him, therefore though Chriſt appeared to his Diſciples, and ſuffered himſelf to be touched by them, yet it was in order to beget Faith, it was not in a way of familiarity; but now that Faith that he was riſen again being begotten in *Mary*, he forbids her that familiarity with him that ſhe was entring into: And obſerve the reaſon he himſelf gives, *For* (ſaith he) *I am not yet aſcended to my Father*; the meaning whereof is this, that he forbids her this Familiarity in this Earthly State wherein ſhe was, and forbids it alſo to all ſuch: But in that ſtate of the World to come, when he and ſhe both glorifi'd ſhould meet, then ſhe ſhould have a full familiarity with him; *I am not yet aſcended*, (ſaith he) nor you with me, but one day we ſhall meet, tho' not in bodily embraces, (for they profit nothing) yet in bodily ſubſtance, and what is anſwerable and analogical hereunto: And it is as if he had ſaid, When you and I ſhall be in Heaven together, with all my Saints and Children, you ſhall have Familiarity enough with me, but now (ſaith he) this kind of Familiarity is not ordain'd

Part II. to you, nor is it the time appointed ; I am not in a ſtate to be familiar in tha way I was before, but when I am aſcended, and when you ſhall be riſen again an aſcended, and ſhall have glorified Bodies with me, then we ſhall be familiar. As one thing is forbidden to her, ſo to quiet her another thing is promis'd, and i is implied, that when he is aſcended, and his Children with him, when the ſhall have Bodies taken up thither, and be where he is, (*John* 17. 24.) that then h will be familiar with them : If you mark it, he doth not ſay, Touch me not, for I a riſen, as if he had only intended to ſhew that his preſent ſtate allowed it not, or as i he meant to ſay, tho' you were familiar with me before my Death, yet now you mu not be ſo, for I am riſen ; No, it is a higher reaſon, *For* (ſaith he) *I am not yet aſcende* which clearly holds this forth, that indeed there is a time after his Aſcenſion in whic he and his People ſhall be familiar, when he and they are in Heaven together ; ſt but till then, (ſaith he) and in the mean time, between me and you thoug there be a ſpiritual familiarity by Faith now I am riſen, and ſhall be when I am aſcended, yet this kind of familiarity which you would now have with me is reſerved to the Life to come ; and when I am aſcended, and ſo you are wi me, then we ſhall be familiar ; and therefore he addeth afterward, *I aſcend t my Father, and your Father,* we ſhall all be together one day, and then we ſhal be familiar. This I take to be the meaning, and I know not how otherwiſe t reſolve it ; other ſenſes are put upon it, but to me this is moſt natural and genuine, and indeed moſt for our Comfort : I will ſtrengthen it with one inſtanc which I have often thought of, to this very purpoſe, and it is of our Savio Chriſt's appearing in his transfiguration, when he carried up *James, Peter* an *John*, into the Mount, and was transfigured before them : Now all the Evangeliſts have this as a Preface to that ſtory, that Chriſt ſaid, *There are ſome ſtanding here that ſhall not taſte of death, till they ſee the Son of man in his Kingdom* : So that that transfiguration was a Glimpſe or an Entrance into that Glory of his Kingdom, which with his Saints and Children he is and ſhall be poſſeſt o Now in that Kingdom to ſhew that Familiarity that ſhall be between his Members and himſelf, you have *Moſes* and *Elias* both (one having had his Body in Heaven afore, and the other through the power of God aſſuming his Body, an being riſen again) talking and familiarly converſing with him : Thus it wil be in the Kingdom of Heaven, and this, I ſay, Chriſt implies in this Speech o his to *Mary*, *Touch me not*, (ſaith he) *for I am not yet aſcended* ; forbear this Familiarity with me till we be in Heaven together, for then we ſhall be familia enough. He meaneth not, that there ſhall be embracing of him, as here ſhe would have done, but Metaphorically, that there ſhall be an intercourſe of Familiarity between him and his Children. It is a Parallel Phraſe of Speech wit that in *Mat.* 2, 29. (and indeed the one interprets the other) *I will not drink o this fruit of the vine, until that day that I drink it new with you in my Fathers Kingdom* : It is not that Chriſt will then drink Wine, but he Metaphorically expreſſeth the mutual Joys which he in and with the Saints, and they in an with him, ſhall have by the Spiritual Entainment in Heaven. Look then wha Familiarity there is amongſt Men at Table, when they eat and drink together, ſuch a kind of enjoyment in a familiar way ſhall the Saints have with Jeſus Chri in Heaven, whereof there is ſome earneſt here, *Rev.* 3. 20. as that there is but a Metaphorical Expreſſion, ſo this of touching him here is, then in Heaven they ſhall touch him, that is, they ſhall be familiar with him : He expreſſeth it in one place by that familiarity we have one with another at a Supper, and in this place by her touching of him, or embracing him. It is certain, that much o our happineſs in Heaven will lye in a bleſſed Familiarity with Jeſus Chriſt. Chriſt is a perfect Husband, and all other Husbands are but Shadows of him, and there ſhall be the utmoſt familiarity then between us ; not that kind that i between Man and Wife here, but what tranſcends it, our Bodies ſhall be made ſpiritual, 1 *Cor.* 15. as his alſo is, and yet as Bodies earthly are ſuited each to other in converſe earthly, *They two are one fleſh*, ſo Chriſt's Spiritual Body and ours in an Heavenly way ; yet I ſay, that all ſuch near Converſes here are but the Shadows of it, becauſe it will be tranſcendantly more intimate, for we ſhall be one Spirit with Chriſt, therefore in that 1 *Cor.* 6. where the Apoſtle ſaith, that the *Body is not for fornication, but for the Lord, and the Lord*

for

or the Body, he addeth, *ver.* 14. *God hath both raiſed up the Lord, and will alſo aiſe up us by his own power* ; that is, God hath appointed the very Bodies of he Saints (take them as glorifi'd) for Chriſt to take pleaſure in them, and for hem to take pleaſure in Chriſt ; and as he hath ſuited the Eye to Beauty here, ſo e hath ſuited thoſe ſpiritual ſenſes there to that Glory which is in Chriſt.

Obſerv. 1. *In the mean time Chriſt being now riſen and aſcended, we may learn his, not to know him after the fleſh* : *Mary* here would have been familiar with im in a kind of humane Familiarity, our Saviour Chriſt refuſeth this, to teach her, hat though he would one day be thus familiar with her, yet for the preſent hat Familiarity ſhe was to have with him was by Faith ; *Henceforth* (ſaith *aul,* 2 Cor. 5. 16.) *I know no man after the fleſh, yea, though I have known Chriſt fter the fleſh, I know him no more* : Though the Apoſtles had the earthly Image f Chriſt in their Fancies, yet when they prayed to him, they did not ſet before them ſuch a Chriſt as they had ſeen, but a ſpiritual Chriſt, as glorified, s aſcended, as riſen again ; and under theſe Conſiderations did they put orth their Faith to him, and unto this doth he call *Mary* here, *Touch me not, or I am not yet aſcended* ; if you will have any converſe with me by Faith, o it is ; as for that Familiarity to which we are ordained hereafter, that beometh not us now : So that indeed the leaſt knowledge of our Lord and aviour Chriſt in a ſpiritual way by Faith, it is worth all the Bodily Knowedge we can have of him, though he ſhould appear to us all a thouſand times, and e never ſo much otherwiſe familiar with us, it were nothing in compariſon of hat we may have by Faith ; *Though I have ſeen Chriſt after the fleſh,* (ſaith *aul*) which expreſſion of his I think may riſe to this, though I was enabled y the Eye of my Body to behold him in Heaven glorifi'd, (for ſo he did when e was converted, and ſo wicked Men ſhall ſee him at latter day) yet that ght I have by the New Creature, by Faith, is worth more than all the other. hat ſight that the pooreſt Believer hath of Jeſus Chriſt by Faith, is a higher ne than that which *Paul* had of him by his bodily Eyes ; it was a means indeed f converting *Paul*, and it may be of the *Jews*, but elſe had not Chriſt wrought n him a touching of him by Faith, a ſight of him by Faith, and by the New Creature, that other would have done him no good, for it will do wicked Men no good at latter day. Therefore now if you will deal with Jeſus Chriſt, ou muſt deal with him by Faith, you muſt touch him that way ; there is o other, till ſuch time as you come up to Heaven, and be aſcended with im, then indeed you ſhall ſee him face to face, and have familiarity enough with him ; *Touch me not, for I am not yet aſcended to my Father ; but go and tell y Brethren,* &c.

Obſerv. 2. *You ſee our Lord and Saviour Chriſt was not only careful to dye or us, but to apply comfort to us* : You ſhall read in the Story of the Evangeliſts, hat the Diſciples were got into a Corner, and there they were weeping and ourning ; ſaith Chriſt unto *Mary*, What do you ſtand ſtaying here with me, o your ways, ſaith he, and tell my Brethren, poor Souls they have need of Comort. Such are his dealings with poor Souls now he is in Heaven, he ſeeth uch an one weeping and mourning after him ; what doth he ? why he doth in is Providence order ſuch a Speech in a Sermon, though he doth not tell the Preacher ſo much, yet his Spirit doth ſecretly guide him ; Go, ſaith he, and tell uch a one ſuch a truth as ſhall comfort his Heart. Jeſus Chriſt knows all your Diſtreſſes, and as he ſent *Mary* to his Diſciples, ſo he ſendeth a word providentially, either publickly or privately, or he ſendeth indeed his own Spirit (a etter Meſſenger than *Mary* was) down into your hearts, to be a Meſſenger f Comfort to you, when you go up and down mourning, and want Comfort. You may ſee, I ſay, how careful our Lord and Saviour Jeſus Chriſt is, of thoſe that e in Diſtreſs, in want of him, how he takes care to have them comforted, therefore e diſpatcheth away this good Woman to his Diſciples. That's one Obſervation.

Obſerv. 3. Another Obſervation is this, *That for us to be means of performing of Duty to others, to comfort them, and to bring others to Faith and to believing, and to go about Errands, and to do buſineſſes that Chriſt ſets us about, is much better in its ſeaſon than enjoying Communion with Chriſt* : The thing is clear from this, *Mary* though ſhe had not been thus ſamiliar with Chriſt, yet what a great deal of Happineſs would it have been to her Soul, what comfort to have but ſtaid by him a while: No, ſaith Chriſt, I have better work for you to do than this, (for certainly he did not ſend her to her Loſs) Go, ſaith he, as faſt as you can, and tell my Brethren, do that Work and Buſineſs, and refer the other till hereafter: And this was better for her, and ſhe ſhould have a greater reward than to have ſtaid there to behold him, and perſonally to have Communion with him. To be employed in Works for the Glory of Chriſt and good of his Churches, when he calleth us thereunto, is more acceptable than private Communion with him in Prayer, &c. Why? for we ſhall have familiarity enough with him in Heaven: So he ſaith here, Go and do that Work I appoint you, and then fear not Familiarity when you and I am aſcended; do you that I ſend you about, and believe me, we will find a time for the other, we will meet in Heaven; in the mean time go and tell theſe poor Souls that are mourning, and ſadned for the want of me. This may hearten us in the Work of our Callings, to do what our Hands find to do: Spiritual-ſelf muſt be ſometimes denied to do Carnal Buſineſs, Chriſt denied glorious ſelf when he left Communion with his Father to come into the World, and to work out our Salvation in it.

Obſerv. 4. *Another Obſervation from hence is this, That God doth oftentimes uſe means, very weak means, to reveal the greateſt Truths to his Children, yea, to the greateſt of his Children.* Here is the great point of the Reſurrection; yea, here is the great point of the Aſcenſion, which was higher than the Reſurrection, whom doth he employ to break it firſt, but a poor Woman, and employs her to the greateſt Apoſtles. It is not Miniſters only that do always bring forth a Truth, God oftentimes bleſſeth the meaneſt in a Church to do it, Angels teach the Women, they the Apoſtles; he would honour, and he did honour *Mary*, to bring the firſt News of the Reſurrection to the Apoſtles; therefore we ſhould not ſtreighten truths only in reſpect of Perſons, but as the Holy Ghoſt ſaith, *A Child ſhould lead us*, Iſa. 11. 6. I mean in reſpect of Truths.

Obſerv. 5. Again we may Note this, *That if we do know any thing of* God, and *of Chriſt, if any ſpecial thing be told us for the good of others, we ought to tell it, and not to keep it cloſe:* So ſoon as ever Chriſt had told *Mary*, Go tell *my Brethren*, ſaith he.

It's the firſt time he called them Brethren, he called them Diſciples and Apoſtles when he ſent them forth to preach, and when he took his Farewel of them to dye, he called them Friends, but now he is riſen again he calleth them *Brethren*; not only to fulfill what was plainly foretold of him in *Pſal.* 22. 3. (which Pſalm in the former part of it is a Prophecy of the Crucifying of Chriſt) that as he made uſe when he was upon the Croſs of that Saying, *My God, my God, why haſt thou forſaken me?* Nay, God had in his Providence put into the Phariſees Mouths to ſpeak the very Words that he had foretold in this Pſalm, ſo now being riſen again he uſeth that compellation which was propheſied that he ſhould uſe, *I will declare thy Name unto my Brethren*; therefore ſaith he here, *Go tell my Brethren*; not only, I ſay, for this Reaſon doth he call them *Brethren*, but alſo hereby the more to break their Hearts, for they were guilty of more ſin againſt him now than they had been in all their Converſe with him; ſome of them, namely *Peter*, had denied him, and they had all forſaken him, yet when he riſeth from the dead, the firſt Word he ſpeaks of them he calleth *Brethren*, thereby to aſſure them how his Heart and Mind ſtood toward them, notwithſtanding their Sin and Unbelief.

Obſerv. 6. *Our Lord and Saviour Chriſt in the manifeſtation of himſe*[illegible] *ſtill riſeth higher and higher:* He had called them Servants a long [illegible] they had called him Maſter, when he was to take his Leave of [illegible] called them Friends, now he is riſen he calleth them *Brethren*, a Rel[illegible] more ſweetneſs, a higher ſtile than any of the former. The longer [illegible] verſe with Chriſt, the longer you live with him, the more ſweetneſs you [illegible] find in him, the more nearer and intimate Paſſages of his Love, and of [illegible] ſweetneſs of his Relations you ſhall find to increaſe and grow upon you. [illegible] you found God ſweet in one Relation? haſt thou found ſweetneſs in ſuch a Promiſe? he hath ſome further thing reſerved to reveal of himſelf to thy Soul; hath Chriſt call the hee Friend? wait but a while, and he will riſe higher, he will call thee Bro-her. You ſee here after his Reſurrection he ſpeaks more kindly than he did efore his Death; *Go tell my Brethren,* ſaith he; and now being aſcended, and Heaven, his Expreſſions are yet more ſweet, he profeſſeth himſelf to be a Iusband, and they to be his Spouſe. The longer thou knoweſt Chriſt, the ore Love thou ſhalt ſtill find in him, he will ſtill riſe higher, and encreaſe in is Expreſſions,

But what is the Meſſage he would have his Brethren told? *Tell them,* (ſaith e) *that I aſcend unto my Father, and your Father, to my God, and your God.*

Here you ſee he doth not only ſatisfie this poor Woman, that he was riſen gain, but he tells her a greater matter than his Reſurrection at the very firſt ord, he breaks open to her the great Article of his Aſcenſion. When Chriſt nce begins to reveal himſelf to a Soul, he goes ſtill on to reveal greater and greater ings. *Mary* here ſhe would have contented her ſelf with his dead Body, ſhe ems to deſire no more; *Tell me where thou haſt laid him,* ſaith ſhe, *and I ill take him away:* Poor Woman, ſhe had been unable to have born away dead Body, but her affections goes beyond her ſtrength, and now ſhe hath t only Chriſt's Body dead, but Chriſt's Body riſen; and not only ſo, but ſhe th News of his Aſcenſion; *I aſcend,* ſaith he. Still our Lord and Saviour Jeſus hriſt will exceed our Expectations in the manifeſtation of himſelf; you look r him riſen, you ſhall find him aſcending, (I ſpeak in alluſion to the Text) will ſtill be better than you can imagine, he hath ſtill reſerves beyond what-ver your Hearts can think; *I aſcend,* (ſaith he): As ſoon as he was riſen, his eart was preſently upon aſcending into Heaven. The truth is, it was his e to have aſcended into Heaven when he firſt roſe, therefore he ſpeaks in the eſent tenſe, *I aſcend,* I am going thither, though he was to ſtay a long while, rty days upon Earth; but, I ſay, as ſoon as he was riſen his Heart was above, was in Heaven, all his mind was upon aſcending; he was held here indeed low, to do that Service to his Diſciples and Saints, to teach his Apoſtles e Myſteries of his Kingdom, and of his Reſurrection, yet his heart was upon s Aſcenſion, ſo ſhould every Soul be: What ſaith the Apoſtle, *Are ye riſen with briſt?* what's the next ſtep? Heaven: Aſcend, ſaith he. Do we profeſs our ſelves ſen with Chriſt? let us not ſet our affection on things on the Earth, let us cend to Heaven, let us ſeek thoſe things which are above. Chriſt was up in is affections ſooner than in his Body; *I aſcend,* ſaith he.

What's the Reaſon that Chriſt would have *Mary* to tell his Diſciples at the rſt daſh, that as he was riſen, ſo he would aſcend, and aſcend preſently, aſcend on?

This is the Reaſon, among others, they did dream, and their thoughts ran pon nothing but a Temporal Kingdom, and ſuch a kind of Meſſiah as ſhould ſtore again the Kingdom unto *Iſrael:* Nay, the truth is, that even when he as aſcending they could not be kept off, but ſtill this ran in their minds, *Vilt thou at this time* (ſay they) *reſtore the Kingdom unto Iſrael?* for the Apoſtles ou muſt know were ignorant in many things, and though it was neceſſary hat they ſhould know infallibly, yet it was not neceſſary that they ſhould know ll things at all times. *John* did not know his Revelation a long time after he was n Apoſtle. Now to break off their thoughts from this carnal Conceit, the firſt ews he ſends them word of, was, that he was to aſcend; he would not let hem lye in an Error ſo long; how careful is our Lord and Saviour Chriſt, hat as his People ſhould not lye long uncomforted, ſo that they ſhould not ye long in Error; the very firſt News you ſee that he ſends his Diſciples, afore e ſpeaks with them himſelf, (to drive that Error out of their Hearts) is, *aſcend,* (ſaith he) *I aſcend to my Father, and your Father, to my God, and your God:* ou ſhall find that Chriſt when he had ſpoken of his Aſcenſion before, he uſu-lly ſaid, *I go to my Father, and I go to him that ſent me,* &c. ſo *John* 15. 6, 10, 8. but now he puts their Names in too; *I aſcend to my Father, and your Father;* or ſtill (as I ſaid) he reſerves Comforts for them: It became Chriſt when he as riſen from the dead to ſpeak higher things than he had done before. Now he Scope and End principally of it is this, he had told *Mary,* that he was not et aſcended, and that therefore ſhe ſhould forbear her familiarity with him;

Ay, but, ſaith he, know, and tell my Diſciples too, that *I aſcend to my Father, and your Father*, and therefore where I am you ſhall be alſo; I aſcend to Heaven, you ſhall aſcend thither too; for what's the reaſon that I go to Heaven, but becauſe my Father is there? I muſt go to my Father's Houſe; why he is your Father too, and therefore you ſhall aſcend too, and that by virtue of my Aſcenſion. We go to Heaven by virtue of our Sonſhip, or Adoption, therefore ſaith the Apoſtle, *Rom.* 8. 17. *If Sons, then Heirs, and Heirs of God.*

Chriſt doth not ſay, I aſcend to Heaven; No, he ſpeaks higher, *I aſcend to my God, and to my Father*; for God conſidered as a Father is Heaven, and therefore in that *Rom.* 8. we are ſaid to be Heirs of God, not Heirs of Heaven, for indeed God is Heaven.

I aſcend to my Father: He ſhews here the reaſon why he was riſen, and why he did aſcend, and ſo why the Saints ſhall riſe and aſcend; becauſe God is his Father, and God is their Father. What's the reaſon that *Abraham* ſhall riſe one day? becauſe he is the God of *Abraham*; ſo Chriſt himſelf argues from that very thing in *Mat.* 22. 32. ſo here he ſhews them the true ground why he was thus riſen, and why he was to aſcend, becauſe, ſaith he, God is my God, and my Father; and he plainly intimates, that they ſhall go to Heaven too, and riſe again, as he had done; for what God is to me, ſaith he, the ſame he is unto you; Is he my Father? he is your Father too; what the conſequent was of his being my God, and my Father, ſhall be the conſeqent of his being your God, and your Father; the conſequent of his being my God and Father, is, that I roſe again, and am now going to Heaven; ſo the conſequent of his being your God, and your Father, ſhall be, that you ſhall riſe again, and go to Heaven too. This is clearly the Scope of Chriſt, *Go tell my Brethren this*, (ſaith he) *that I aſcend to my God*, &c.

I might ſhew here, How he is the God of Chriſt, and the Father of Chriſt, and that in him what he is to Chriſt he is likewiſe to us: But I will not ſtand upon that now.

Obſerv. 7. Only Obſerve this, *That the Tenour of the Covenant is alter'd; it was the God of Abraham, of Iſaac, and Jacob, and ſo the God of the Jews; but now it is the God of Chriſt, and ſo our God: Becauſe he that Abraham typified out is come: Abraham, with whom the Covenant was made, was but a ſhadow, Chriſt is the Subſtance.* And ſo I proceed to the 18*th.* verſe.

Ver. 18. *Mary Magdalen came, and told the Diſciples that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.* There is little I ſhall Obſerve out of theſe Words, but only that which before I did; *Mary* ſhe goes, and doeth her Duty, ſhe leaves communion with Chriſt, and goes to perform that which Chriſt had enjoined her, as indeed we ſhould. Though Communion with Chriſt may be ſweeter to us, as it is with a Child to be with his Mother all day, yet it is his Duty to go to School all day, and then he ſhall come home to his Mother at night; ſo it is our Duty to be converſant in our Callings, to be doing thoſe things Chriſt ſets us about, and it is more acceptable to God then to have communion with him all day long: You ſee *Mary* counts it ſo here, ſhe leaves Chriſt, and goes and tells the Diſciples what he had ſpoken to her.

CHAP. VIII.

f Joy in the Holy Ghoſt: That it ſprings from our Communion with God the Father, Son, and Holy Ghoſt.

1 JOHN I. 4.

nd theſe Things write we unto you, that your Joy may be full.

THis Apoſtle *John* was the Love and Delight of Chriſt, when he liv'd upon the Earth, nor had he leſs Familiar Converſe with his Lord Jeſus after his Aſcenſion, and Inveſtiture with Glory in Heaven: Hence the Apoſtle makes this Preface to his Epiſtle, 1 *John* 1. 3. *hat which we have ſeen and heard, declare we unto you, that you alſo may have llowſhip with us, and truly our fellowſhip is with the Father, and with his Son eſus Chriſt.*

The only begotten Son of God coming out of the Boſom of the Father, veal'd the Father and his Love; and indeed, he only could do it, *John* 1. 3. in like manner *John*, that Boſom Apoſtle, who lay in the Boſom of hriſt, opens to us thoſe Breaſts of Conſolation which himſelf had ſuck'd; nd as they were full Breaſts, ſo he writes theſe things that our Joys may e full.

What therefore this Epiſtle aims at, we may gueſs by the Frontiſpiece, to hich alſo relates, and comes almoſt to the ſame thing, what he repeats at e end, and which is near the Cloſe of the Epiſtle, 1 *John* 5. 13. *Theſe things ve I written unto you, that believe on the Name of the Son of God, that ye may ow that ye have Eternal Life, and that ye may believe on the Name of the Son God:* For however Believers may be happy by having an Intereſt in this iſe, yet then only they gladly rejoice when they know themſelves to have , and exult with a full Joy, when they know the Life which they have to e eternal. Hence then there ariſes two things, more diſtinctly to be treated : 1. That it is the chief Aim of the Apoſtle to fortifie the way for Believ-rs to attain Communion with God, and to aſcertain themſelves concerning ternal Life. 2. That thence only a fulneſs of Joy doth redound, *That your y* (ſaith he) *may be full.* The *Papiſts*, who have made Shipwrack of Faith nd a good Conſcience, to endanger others too would deprive the Chuch of hriſt of Aſſurance, of Salvation, which is the truſty Rudder to ſteer her in Storm, and ſo put her out to Sea, not a calm Sea, but unquiet and trou-led, (as *Iſaiah* ſpeaks, *Iſa.* 57. 20.) and there leave her to be driven about ith the Whirlpools of a fluctuating Conſcience, or to be toſs'd with the Hur-icanes of Tentations, and at laſt to ſuffer Shipwrack.

If in no other reſpect, in this at leaſt, they are Enemies of the Chriſtian eace, of that which is the beſt Peace, *Peace of Conſcience:* To overthrow them ll I oppoſe this ſingle Apoſtle *John* alone againſt them.

But they will ſay, that it is granted indeed that to the Prophets, and Apo-les, and to Chriſtians of the firſt magnitude, this extraordinary Priviledge of Aſſurance is vouchſaf'd, and manifeſted to them by extraordinary Revelation; ut that it is not diſcover'd to the common ſort of Chriſtians by any Reve-ation founded on the Word: But, ſays the Apoſtle, I have wrote theſe things (and indeed he wrote them on purpoſe) to that end, that they who believe ay know that they have Eternal Life. What need is there of any Heavenly Meſ-enger, to tell them? they have *John*, let them hear him. It is not only to the Apoſtles, that *John*, who was was one of them writes this, but to all who

Part II. believe, 1 *John* 1. 3. *That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt:* His meaning is, that you Believers may have communion with us Apoſtles, in the ſame fellowſhip with Jeſus Chriſt which we have. He directed this Epiſtle to all who believe on Chriſt, and to Perſons of all Ages among them, 1 *John* 2. 12, 13, 14. *I write unto you, little Children, becauſe your ſins are forgiven you for his Names ſake: I write unto you, Fathers, becauſe ye have known him that is from the beginning: I write unto you, young Men, becauſe ye have overcome the wicked one: I write unto you, little Children, becauſe ye have known the Father: I have written unto you, Fathers, becauſe ye have known him that is from the beginning: I have written unto you, young Men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one.* He doth not therefore ſpeak of Aſſurance, and Joy in the Holy Ghoſt, as a Priviledge peculiar to grown Believers, of the largeſt and ſtrongeſt ſize, or to young Men eſtabliſh'd in the Faith, but to Children themſelves, to whom it is given (as our Saviour ſpeaks, *Mat.* 13. 11.) more often given to know this Myſtery of Joy in the Holy Ghoſt.

If we read over the whole Epiſtle, we ſhall find that there are as many right and infallible Marks, and certain Signs given, whereby we may know our Adoption, as there are verſes in it; ſuch are, walking in the Light, 1 *Joh.* 1. 6, 7. Confeſſion of our ſins, *v.* 9. Obſervance of God's Precepts, 1 *Joh.* 2. 3, 5. Obſervance eſpecially of that Precept of Chriſt, which is the Teſt of his Diſciples, *To love the Brethren*, v. 10. Then he tells us, (1 *John* 3. 3.) that the greater our Hope is, the more it will purifie us; and that whoever is born of God, doth not commit ſin, *v.* 9. and that he hath given us the Spirit, *v.* 24.

Object. *But the* Papiſts *reply, That they freely grant that all theſe are certain ſigns of Salvation, in the general, but that the Apoſtle* John *doth not name, or ſo much as intimate any perſon to be aſſur'd of his Salvation in particular: Whence therefore can any one promiſe himſelf that theſe ſigns are in him?*

Anſw. The Apoſtle himſelf furniſheth us with an Anſwer to this, 1 *John* 5. 10. *He that believeth on the Son of God, hath the witneſs in himſelf; he that believeth not God, hath made him a Lyar, becauſe he believeth not the record that God gave of his Son: In himſelf*, that is, in his Heart, aſſenting and agreeing to theſe ſigns; for as the Word of God, which we have in our hands, and which is divinely inſpir'd, hath the inward Teſtimony of the Spirit in it ſelf, and is the Evidence and Judge of it ſelf; by like reaſon alſo λογος ille ἔμφυτος, that word which you bear written in your hearts, hath annexed to it a moſt credible and authentick Evidence of it ſelf; *He who believes* (ſays the Apoſtle) *hath the witneſs in himſelf*, and that Witneſs is, that God hath given to us Eternal Life, *v.* 11. and the ſame Apoſtle exhibits to us three Witneſſes, (*v.* 8.) who uſe on Earth to confirm and ſeal to the Conſciences of Believers their proper particular Salvation. As there are three in Heaven, who before had accompliſh'd their Salvation eſtabliſh'd in the greateſt reality, (*v.* 7.) *ſo there are three that bear witneſs on Earth, the Spirit, and the Water, and the Blood; and theſe three agree in one, v.* 8. There is the Spirit of Adoption, *Rom.* 8. 16. the Water of Sanctification, *Heb.* 10. 22. and the Blood of Chriſt and Juſtification, *Heb.* 9. 14. Now in the Mouth of two or three Witneſſes every word ſhall be eſtabliſh'd, 2 *Cor.* 13. 1.

Object. *But the* Papiſts *again Object, That the Heart of man it ſelf is deceitful, who can know it,* Jer. 17. 9. *And we experience daily many to be decieved, and to be deluded with a falſe Hope.*

Anſw. Be it ſo, yet to us who truly believe Chriſt hath given an Underſtanding, that we may know him, 1 *John* 5. 20. he hath put into us that true new Heart, that renewed Underſtanding which judgeth all things, 1 *Cor.* 2. 15. and beſides, he hath given us the Spirit, which is a Spirit of Truth, and knoweth all things, and teacheth us all things, 1 *John* 2. 20, 21, 27. for all theſe ſigns of Salvation, which the Spirit hath inſerted in the Scriptures, he hath written in the Hearts of Believers, and hath taught them to read them in themſelves, as well as in this Epiſtle, ſo that that there is no need that any man ſhould teach us, *v.* 27.

To which this alſo may be added, that ſince all Knowledge chiefly owes e certainty of its Evidence, which is in it ſelf, to the reality which is in the bject, Faith therefore which is ἔλεγχος, *an Evident Demonſtration*, and ὑπόστασις, *real ſubſiſtence* of the things which are believ'd, doth claim to its ſelf the gheſt certainty and infallibity : For if the ſenſe is not deceiv'd about its pro- r Object, nor the Underſtanding about its proper Object, (which ſince it is ſublimer and more abſtracted power of the Soul, often corrects the ſence) uch leſs can Faith (in which the Image of God chiefly ſhines forth) be de- eved about its proper Object, ſince it is more noble than Reaſon, and rais'd bove it, and often convinceth Reaſon of Errors and Miſtakes. For it is the όστασις, *the ſubſiſtence* of things believ'd, and the ἔλεγχος, *the evident demon- ration* of them, and therefore challengeth to it ſelf the higheſt certainty : And deed the Certainty and Infallibility of Knowledge chiefly ariſeth from, and owing to, both the reality which is in the Object, and to the evidence hich is in the Knowledge it ſelf. Therefore, Tho' Hypocrites deceive them- lves, and being deluded with falſe appearances, dream that they believe, et they who are ſincere Believers, who are awake in the broad day-light of clear and bright Faith, ſee and embrace the things themſelves really ſubſiſt- g. But the *Papiſts* when they are ſo reduc'd that they cannot defend their rrour in the groſſeſt ſenſe, in denial of all Aſſurance of Salvation, begin to ſten their Opinion, and to ſmooth it with ſome little Diſtinction, and pre- nd to acknowledge that a Man may have a conjectural and probable Opi- ion of his Salvation, but not a certain and infallible knowledge, this they ſtiffly eny : But they ſhall not ſo evade the Cogency of this Apoſtles reaſoning, who ot only often inculcates theſe and the like Expreſſions, *from this we know*, and *this we know*, but ſpeaks more plainly, 1 *John* 2. 3. *Hereby do we know that we now him* ; and 1 *John* 3. 19. *Hereby we know that we are of the Truth, and all aſſure our Hearts before him* : Ay, ſay the cavilling *Papiſts*, this Doctrine oth render men ſecure indeed, too ſecure ; this your aſſurance makes them areleſs, profligate, and looſ'd to all Wickedneſs. The Apoſtle as foreſeeing d aware of this Cavil, meets with it, and prevents it at the firſt Entrance this ſecond Chapter, 1 *John* 2. 1. *Theſe things* (ſays he) *write I unto you, at ye ſin not* : To which alſo agrees what he ſays 1 *John* 3. 3. *And every an that hath this hope in him, purifieth himſelf even as he is pure.* This Aſſu- nce of Faith when it is genuine, begets an ingenuous Spirit in the Heart the Believer, *Pſal.* 51. 14, 15. There is not a ſtronger Bridle to reſtrain ſin, or a quicker Spur to Holineſs than this Hope, and Aſſurance, and Joy in the oly Ghoſt.

But what tho' the Believer falls into great Sins, as the greateſt Lights have eir Eclipſes, yet the certainty of Faith is not utterly loſt, for as the Seed Faith remains in him, not as yet ſhaken out, (1 *John* 3. 9.) ſo the firm Eſta- liſhment of Faith abides alſo unſhaken, 1 *John* 2. 1. *My little Children, theſe ings write I unto you, that ye ſin not : And if any man ſin, we have an advo- te with the Father, Jeſus Chriſt the righteous* : We have Aſſurance in this, at Chriſt being a righteous Advocate, he will never be the Patron of a ad cauſe, and therefore ſince he pleads ours, we may be ſure to proſper in . And he is not only a righteous Advocate, but his own very Righteouſ- eſs pleads for us, and pleads not before a Judge, but a Father, who in this ews himſelf juſt to us his Children, *That if we confeſs our ſins, he is righte- s to forgive*, 1 John 1. 9.

Object. *But it is Objected by others than the* Papiſts, *many fall by ſinning ſo as holly to fall way : Tho' therefore it ſhould be granted that Believers may have aſ- rance at preſent, yet how ſhall they be aſcertain'd of the future?*

Anſw. But notwithſtanding all, the Foundation of God and Faith ſtands ſure ; r what ſays the Apoſtle of theſe who thus totally fall away, 1 *John* 2. 19. *hey went out from us but they were not of us ; for if they had been of us, they ould no doubt have continued with us ; but they went out, that they might be made anifeſt that they were not all of us.* But of thoſe who are true Brethren in- eed, what ſays he? 1 *John* 3. 1. *Behold, what manner of Love the Father hath ſtowed upon us, that we ſhould be called the Sons of God ; therefore the World* *knoweth us not, becauſe it knew him not*: Ay, but they will Object, that he ſays indeed rightly, *That now we are the Sons of God*, v. 2. but leaves it uncertain whether we ſhall be ſo for the future. The Apoſtle to obviate this Objection goes on, and ſays, *That tho' it doth not yet appear what we ſhall be, yet we know that when he ſhall appear we ſhall be like him*; for as he ſays 1 *John* 5. 11, 12. *And this is the Record, that God hath given to us Eternal Life, and this Life is in his Son: He that hath the Son hath Life, and he that hath not the Son of God hath not Life*: God hath now given us this Eternal Life, whoſe Gifts are ἀμεταμέλητα, without Repentance, *Rom.* 11. 29. and the Life which he gives is eternal, and ſo it is impoſſible that ever it ſhould be cut off by any Fate or Death. And as it is given to us, and to be enjoyed by us, ſo it it is depoſited in Chriſt to be kept for us, and he is ſo powerful and ſo faithful as to preſerve what is committed to his Charge; *And theſe things have I written to you*, (ſays he, 1 *John* 5. 13.) *that you may know that you have eternal Life.*

From this alone, perfect Love and full Joy reſult: For there cannot be perfect Love in the Heart of any Believer which nouriſheth a fear of any future Hatred or Enmity which God may have againſt him, nor can there be a full Joy where the Mind is obnoxious to the leaſt Suſpicion of a Change in its happy ſtate: For any one ſo to love, as that hereafter he will hate, is the Poyſon and Bane of Friendſhip; and thus for us to enjoy God the chiefeſt good, in ſo uncertain a manner, as that afterwards we ſhall looſe him, would afford more bitter than ſweet Reflections to our thoughts; but the Apoſtle wrote all in this his Epiſtle, *That our joy may be full*, 1 John 1. 4.

Having thus ſurmounted the chiefeſt Rocks of thoſe Objections and Doubts, with which the *Papiſts* endeavour to obſtruct the Entrance (of which Peter ſpeaks, 2 *Pet.* 1. 11.) into the Kingdom of God, let us now with full Sails (that I may uſe *Paul*'s word πληροφορία, *Heb.* 6. 11.) ſtrive to enter into the Harbour it ſelf of joy in the Holy Ghoſt, a Joy ſo great, a Joy ſo full, that we may rather be ſaid to enter into it, than that to enter into us; but we ſhall better underſtand how full and deep this Joy is, if we conſider the fountain from which it ſprings: For as Water will riſe as high as its Spring-head, ſo this joy doth too: Nor is there any need for us to ſearch for the fountain afar off, for it is near to us (as that in *Gen.* 20. was to *Hagar*) ſince the verſe preceeding my Text opens this Spring to us, 1 *John* 1. 3, 4. *That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt: And theſe things write we unto you, that your joy may be full.* This Communion with Father, Son, and Holy Ghoſt, is the bleſſed Spring from whence theſe clear, lively and refreſhing Waters come, bubling up unto Eternal Life, *John* 4. 14. All joy (which God as the moſt excellent and wiſe Worker hath inſerted into the actions of Creatures, to ſharpen, excite and animate them) doth either accompany or follow vital Actions and Operations, and a full, compleat Joy, doth only attend ſuch an action of our Souls, as is moſt vital, and moſt perfect, and to ſuch an Operation there are theſe three things requiſite:

1. That it ſhould have for its Subject, the moſt vivacious and lively Power, or Faculty of our Souls.

2. The Object, about which it is exercis'd muſt be the moſt Noble of all other.

3. The Power or Faculty muſt be join'd to this its Object with the moſt intimate Union: Even *Ariſtotle*'s Philoſophical School teacheth us thus much; but that great Dictator of Nature could never find out what this moſt perfect and vital Operation was, but the Apoſtle *John* hath unlock'd and open'd this Myſtery out of Chriſt's School, and his moſt ſecret Counſels; Communion with God and his Chriſt is this moſt vital and perfect Operation of our Souls above all other, and let us ſee how all the forementionꝰd Particulars do exactly ſquare with this Communion, and are found in it alone.

1. For this Operation, *viz.* Communion with God and Chriſt, is moſt vital, *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent*: And indeed this Communion is the only vital action; for thoſe *Who live in carnal pleaſures, are dead while they li*

1 *Tim.* 5. 6. And as the Apoſtle denies that ſuch live, ſo *Auſtin* deny'd that they had any joy, for as good is the ſole Object of the Will, ſo of true joy likewiſe: Wicked Men as they only luſt, not love, ſo they wanton, not rejoice.

2. This bleſſed Communion hath for its Seat both the Underſtanding and Will, which are called the Quinteſſence, the very Spirits of the Mind, *Eph.* 4. 22. theſe are the Subjects and Receptacles of this Communion, and of this full joy, according to that Song of *Mary*, Luke 1. 47. *And my Spirit hath rejoiced in God my Saviour*; and this part of the Mind, the Spirit, is more ſublime, purer, and more lively than any other, and form'd for infinitely greater pleaſures then all our External Senſes and Appetites: Theſe are vaſtly deep, and moſt capacious Gulphs, which can at one Draught take in and drink more of Pleaſures and Joys then all the other lower Powers of the Soul, (which are only ſubſervient to theſe, as Purveyors of Pleaſures for them) and they are able alſo to collect, to treaſure, and heap up theſe joys unto Eternity: But the Gates of the Senſes are too narrow to admit an Entrance of this full joy; *Therefore lift up your heads you everlaſting Gates*, (that I may ſpeak in the *Pſalmiſt*'s Phraſe) you Gates of Eternity, *viz.* you higher powers of the rational Soul, which only is immortal, *that the King of Glory may come in*, attended with this retinue, *Pſal.* 24. 7. whom yet to receive even theſe Paſſages of the Soul, are too narrow, tho' they are never ſo much enlarg'd. As the Eye too ſmall and unequal to the Light of the Sun ſpread far and wide, cannot with one look behold and comprehend all its Beams diffus'd through the whole Compaſs of Nature, *The peace of God* doth not only ſurpaſs all our Senſes, but our Underſtanding too, *Phil.* 4. 7.

3. This Communion, as the moſt noble Operation, hath the moſt perfect Object: For our Communion is with God, and with his Son Jeſus Chriſt; our Communion is with God, who as the Father of Spirits, is the Fountain and Centre of our Souls, and they cannot have any Reſt or complacent Satisfaction, but in the Boſome of this their Father: Our Communion is with that God who is the *Alpha* and *Omega*, *the Beginning and the End of all things*, who can do all things, who fills all things with himſelf, and who is *all in all*, 1 Cor. 15. 28. in whom alone we feaſt upon that abundant heap of Bliſs and Pleaſure, which he hath but ſparingly ſcatter'd in other things beſides himſelf: All thoſe Delights which we like Bees do but lightly touch in other things, we in a ſuper-eminent manner do find and taſte in God, who alone can fill and ſatisfie the various Deſires of our Minds, and he doth indeed fill them; the enjoyment of him is the fulleſt, and moſt ſatisfactory bleſſedneſs of our Souls, for this Enjoyment of himſelf is alone full, and ſufficient to his own happineſs from all Eternity: It is full, for it fills all the Godhead, the poſſeſſor of it, and yet doth not empty it ſelf; it is ſufficient, for it hath a preſent and conſtant ſupply from him who is all in all, and therefore it muſt be full and moſt ſatisfying to us; *I will be his God*, (ſays God, *Rev.* 21. 7.) and *he ſhall inherit and poſſeſs all things.*

Our Communion is alſo with Chriſt, *In whom all fulneſs dwells*, Col. 1. 19. Col. 2. 9. who as he is *full of Grace and Truth*, (John 1. 14.) with Grace he delight our Wills, and with Truth gratifies our Underſtandings.

Then alſo the Union, on which this our Communion is founded, is of all other the cloſeſt, which by the help of Faith in the Underſtanding, and of Love in the Will, joins God and the Soul into one Spirit: For there are two Arms of the Soul wherewith we embrace God, the Underſtanding and Will, and there are alſo two hands in Believers, adjoin'd to thoſe Arms, Faith and Love, by which we lay hold on God, and embrace him.

1. Faith as it always unites us unto Chriſt, ſo ſometimes it is ſtrengthen'd, and elevated by a Light flowing from above, and makes us to rejoice with joy unſpeakable, 1 *Pet.* 1. 8. *Whom having not ſeen, ye love; in whom tho' now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of Glory*: *David* alſo ſpeaks to the ſame purpoſe, *Pſal.* 4. 6. *There be many that ſay, who will ſhew us any good? Lord, lift thou up the Light of thy Coutenance upon us.* The greatneſs of this Bleſſedneſs he illuſtrates, *v.* 7. *Thou haſt put gladneſs in my heart, more than in the time that their Corn and their Wine increaſed*: To this

farther

Part II. farther Light is alſo added from that place in *Pſal.* 36.9, 10. *For with thee is the fountain of Life, in thy light ſhall we ſee light: O continue thy loving kindneſs unto them that know thee, and thy righteouſneſs to the upright in heart!* This Heavenly Light with which Faith ſometimes ſhines is not a dry Light, but drops with Honey, and bedews the Soul with the moſt delicious ſweetneſs: What doth *Philip* pray for? *John* 14. 8. *Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us*; it was ſufficient to ſatisfie him, what Chriſt promis'd, *v.* 21. *He that hath my Commandments, and keepeth them, he it is that loveth me, and he that loveth me ſhall be loved of my Father, and I will love him, and will manifeſt my ſelf to him:* Which he often performs, and ſometimes illuminates the mind with Light, which doth not only ſhew him conſpicuous to be ſeen, but which doth exhibit him preſent to the Soul in the moſt real and intimate preſence, whence ariſeth the moſt real and cloſeſt Union and Communion, and alſo the higheſt and moſt glorious joy: But if we conſider the Union which the Senſes and the Underſtanding produce between themſelves and other things, how ſuperficial and meerly outward is it? and how weak and empty is that intercourſe which they have with thoſe things? Now the joys which ariſe hence are of the ſame kind, they are not ſolid, but only plated or guilded over, for the ſubſtance of the things remain without, and only the Shadowy and vaniſhing Images of them enter in by the Windows of the Senſes, and walk through the Soul, and being deceiv'd with a thin Cloud, we do not embrace the things themſelves. What thin and airy pleaſures therefore doth the trifling Enjoyment of all theſe things afford us? The mind is only lightly touch'd with Air, but doth not feed on true Nouriſhing Joy: Theſe meer Shadows of things leave the Mind (which is form'd to be ſuſtain'd by firmer and more ſolid Food) unquiet and hungring after the things themſelves: But Faith by an admirable Art (which is peculiar to it ſelf, and is unknown to reaſon) gives a reality to all things which it repreſents: Faith is the ὑπόστασις, *the ſubſtance of things hoped for*, (Heb. 12. 1.) and affords to the things which it believes a real ſubſiſtence and preſence of them before the Mind, and doth not tranſmit its Objects by the Shadows of *Species* only, which ſupply the place of the things themſelves: And hence likewiſe the greateſt, and higheſt, the moſt real and ſolid, the trueſt and fulleſt, and moſt ſerene joy, is predominant in the ſatisfied mind.

I now come to conſider the Second Bond of this Communion, and the other cauſe *of this Joy in the Holy Ghoſt*, which is the conjugal Union of the will to God in in the Bonds of Love: For as ſoon as that threefold moſt bleſſed and kind Aſpect of the Trinity, (of which we have ſpoken) hath ſhin'd on the Soul, ſhe kindles with an Heavenly Flame, and a reciprocal Love to God ariſeth in her; for the Love of God manifeſted to her, doth as with a Fan make this Flame of Divine Love to break forth: And hence the Holy Soul doth triumph, and is ſweetly delighted, for that great conjunction of theſe two Loves, both of that which flows from God to us, and that which is in us infuſed, never falls out, but it brings jointly with it an Auguſt and Solemn *Jubilee* in the Heart.

Hence the Apoſtle *Peter* hath join'd theſe three moſt intimately together, 1 *Pet.* 1. 8. *Whom having not ſeen, ye love; in whom though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of Glory.*

1. *You believing,* (ſaith he) *love:* The Apoſtle *John* ſpeaks anſwerably, 1 *John* 4. 16, 19. *And we have known and believed the Love God that hath to us, God is Love, and he that dwelleth in Love dwelleth in God, and God in him: We love him, becauſe he firſt loved us:* His Meaning is, that whilſt Faith more clearly views all thoſe infinite Perfections, and all thoſe infinite lovely things which are in God alone, the firſt infinite, and the firſt lovely Being, and ſees all theſe things mingled and ſeaſoned with Love, whilſt Faith ſavours and diſcerns all God to be entirely Love, and whilſt the Soul ſees God to be ſuch an Husband who looks for no other Dowry in his Spouſe than only a return of Love for his Love, and whilſt the Soul alſo knows that all thoſe are bleſſed with Love, who thus place their Love, the ingenuous Soul conquer'd and over-power'd with Love, flows into this vaſt Ocean, with a reciprocal Tide of Love, and pours it ſelf wholly into it.

2. *You loving*, (ſays the Apoſtle) *rejoice with joy unſpeakble :* It is not eaſie to onceive, much leſs to ſpeak, how much this Intercourſe and ſweet ſtrife of ove doth delight the Soul: For,

1. A Love that is yet ſingle and divided, a Probationary Love, hath I know ot what ſelf-ſufficiency in it, and applauds it ſelf in its own Boſom, is a price nd Reward to it ſelf, and nouriſheth it ſelf; and to love one who yet loves ot again, yields moſt abundant fruits, for Love is the reliſh of all things, and oth ſweeten the moſt bitter Circumſtances of Life: But theſe Conſiderations re very mean, and ſmall, and only little Gleanings, in compariſon to that Har-eſt of joy which ſprings from the mutual Concourſe of two Loves, and a ſten'd Union of Souls. It is ſweet to love and to beloved again, *Prov.* 27. 9. *ntment and Perfume rejoice the heart, ſo doth the ſweetneſs of a man's Friend hearty counſel :* To which anſwers that Saying of *David*, mourning for the death f his *Jonathan*, 2 *Sam.* 1. 26. *I am diſtreſſed for thee, my Brother Jonathan, very leaſant haſt thou been unto me ; thy love to me was wonderful, paſſing the love of omen.*

3. To all this we may moreover add, That the beginning of this Love is om him who loves without beginning, and without end; without meaſures, nd without any preceeding merit, and who receives nothing from any other, ut it is from himſelf only that he hath it, that he loves freely, and *Therefore he ves the more vehemently, becauſe he hath not love in him ſo much as himſelf is Love :* s *Bernard* ſweetly ſays, whoſe Love we taſte not only to be ſtronger than eath, (*Cant.* 8. 6. ſince Chriſt laid down his Soul as a pledge of his Love, *ohn* 15.) but better than life, as *David* found it to be, *Pſal.* 63. 3. As God eſts ſatisfied in the love of himſelf, ſo the Soul reſts ſatisfied in the love of od, and ſo in God himſelf, whom therefore *David* calls his Reſt, *Pſal.* 116. 7.

4. Nor is the Joy of a Chriſtian yet in its Height and Splendour, for the oul doth not only perceive that ſhe is lov'd again by her Beloved, but that ſhe s moſt cloſely united with him, and that ſhe enjoys her beloved, which union Chriſt himſelf makes; and as the enjoyment of him is the bleſſed fruit of hat Union, ſo he is the efficient of it too.

1. The Soul is united to Chriſt, for being allur'd by the ſight of the Di-ine Excellencies, and powerfully drawn by his Love, as with a magnetick orce, ſhe goes out of her ſelf, and moſt earneſtly deſires Union with God; his ſhe breaths after with ſo great a vehemence, as ſhe doth not only deſire o be united to Chriſt, but to be melted, to be transform'd into him, as much s his being at preſent her abſent Bridegroom will admit; ſhe repoſeth and yeth cloſe her ſelf in the moſt inward bowels of his Love, for whoever loves od is ſaid to abide, and to dwell in God, 1 *John* 4. 15, 16.

2. And behold now how good and pleaſant it is, for God and the Soul (as uſband and Wife) to dwell together in unity; and not only to cohabit, ut to rejoice in one another, *Iſa.* 62. 5. *For as a young man marrieth a Virgin, o ſhall thy Sons marry thee ; and as the Bridegroom rejoiceth over the Bride, ſo ſhall hy God rejoice over thee :* Cant. 1. 2. *Let him kiſs me with the Kiſſes of is Mouth, for thy Love is better than Wine :* And behold how Chriſt diſmiſſeth his Spouſe filled with himſelf, and full of joy; for what Vertue nd Efficacy muſt there be in the Kiſſes of his Mouth, whoſe Lips breath ife, (*Gen.* 2. 7.) Souls, Angels, and all the Heavenly Spirits, are the reath of God; and not only ſo, but he breaths the Holy Ghoſt himſelf, *John* o. 22. *Theſe Kiſſes of his mouth* are better known by the Impreſſions which hey make upon us, than they can be by any of our Expreſſions; we may experience the joy, but are not able to ſpeak what it is; we may more eaſily btain its poſſeſſion, than learn perfectly the Nature of it. Nor doth Chriſt only ive the Kiſſes of his Mouth, but the entire poſſeſſion of himſelf, ſo that the oul takes hold on, and poſſeſſeth whole God, wholly as her own, ſo as 'tis ree for her to enjoy all the ſweetneſs of God, (if it were poſſible to an infinity) nd to draw out and taſte all the pleaſures which can be drawn from Chriſt, ven to Eternity.

Quiſquis itaque curioſius indagare voluit, non aurem, ſed mentem paret, non audiendo, ſed videndo guſtatur Manna hoc abſconditum. Bernardi.

But this joy which is already ſo full is yet more full, and abundant, and ows to a greater exuberancy, ſo that I may uſe *Job's* Words, *Job* 26. 14. *How* *little a portion is heard of him*; and Believers do more profuſely and exuberantly rejoice that all theſe Excellencies and Perfections (which afford ſo much joy and delight to them) are in God, than if they were in themſelves; for Love (whoſe off-ſpring is joy, a bright clear Spark, and reſembling its original) with a pure diſintereſſed flame, loves God for himſelf, (as God loves himſelf) and therefore loves all thoſe Perfections, which it ſees to be infinite in God, and flowing from his Eſſence, and with which his Nature being crown'd and adorn'd ſhines with incomparable brightneſs. And beſides, this ſincere affection of the Will doth wiſh and pray, that God may have all the Revenues of his Glory, ariſing from the preſent diſpenſation of things, and offers all theſe to him; and as this Love is thus ingenuous, ſo this joy too is not leſs ingenuous and illuſtrious, for both of them are of the ſame nature and kind, therefore the Believer doth congratulate and rejoice at all that Beauty, Glory, Goodneſs and Sweetneſs, which he believes to abound moſt affluently in God, and he doth more ſweetly rejoice (infinitely more) that God doth poſſeſs all theſe perfections in an infinite manner, and incommunicable (as to their Eſſence) to other things, nay, to Believers themſelves, then he rejoiceth in his own felicity: So that this Joy is a Joy of Friendſhip, as the fore-mentioned Love is alſo a Love of Friendſhip, which our Lord Jeſus, the fountain of Love, taught us, when he reproved his Diſciples ingratefully mourning for his Departure from them, *John* 14. 28. *Ye have heard how I ſaid unto you, I go away, and come again unto you; if ye loved me, ye would rejoyce, becauſe I ſaid I go unto the Father, for my Father is greater than I:* Which Glory and Honour of his Perſon his Fore runner *John* the Baptiſt declar'd, when he liv'd upon Earth, *John* 1. 29, 30. The Apoſtle *Paul* boaſts in the Hope of Glory, (*Rom.* 5. 2.) and the Believer made an Heir with Chriſt may deſervedly do ſo too; for he knows, *that joy*, (which the Apoſtle ſometime enjoy'd) tho' inexpreſſible, and he takes in ſome little drops deſcending from that River, which waters and makes glad the City of God; and the time will come that he ſhall be more throughly and deeply plunged into the fountain of the Deity, where one flood of joy will continually follow another, without any interruption: We rejoice therefore in hope of the thing, and we rejoice in the thing it ſelf; we rejoice in the Poſſeſſion, and alſo in the Promiſe; in the preſent Exhibition, and in the future Expectation; and as if all this joy were too little, (which indeed is exceeding great) and not noble enough, the Apoſtle ſubjoins, (*Rom.* 5. 2, 3.) *And not only ſo*, (he ſpeaks in a Rhetorical Figure called *Climax*) *but we alſo glory in tribulations*, &c. 'till at laſt we come to glory in God himſelf, *or in his love ſhed abroad in our Hearts*, v. 5. The Apoſtle fixeth here the higheſt top of all, (than which there is nothing more ſublime or more divine) that we do not only rejoice in thoſe perfections of God, with which he is bleſſed, but that the joy too, is in ſome manner the ſame; to which alſo that Speech of Chriſt hath a reſerence, *John* 15. 11. *Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full*; he doth not only ſay, that my joy may be concerning you, but that it may be and abide in you, *viz.* that very ſame joy with which Chriſt doth rejoice; and therefore we are ſaid *To enter at laſt into the joy of our Lord*; not into that joy only with which Saints and Angels do rejoice, but with which God himſelf rejoiceth: This is a wonderful faſtening of Love, which is the cauſe that as one mind is in the Perſons loving, ſo likewiſe one joy, not mutually only, but individually, and joining into one flame, and this is the ἀκμὴ, the compleat ſtrength, and fulleſt encreaſe of joy; it is (as I may ſo ſpeak) the *plenilunium*, the *full moon of it*, than which nothing is fuller; for ſince the joy of Chriſt, the Fountain of Light, remains in us, that joy which we borrow from him muſt be alſo full. I will ſpeak in a word what is the Sum of all, and what is the higheſt top of this joy, the joy of a Believer is in God, and on the acconnt of God, their joy is God himſelf, and the joy of God himſelf, who himſelf is the God of Peace, and of Joy, and of all Conſolation. What ſays God of all the Pleaſures and Imaginary Joys of the Wicked? *Iſa.* 57. 21. *There is no peace, ſaith my God, to the wicked.* But on the contrary, Believers, tho' ſometimes they ſeem ſorrowful, yet they are always rejoycing, 2 *Cor.* 6. 10. *As ſorrowful, yet alway rejoycing; as poor, yet making many rich; as having nothing, yet poſſeſſing all things:*

Tho' the Expreſſion is *as ſorrowful*, yet of their joy it is not ſaid *as rejoycing*, but *always rejoycing*. The happineſs of the World may have an *as if put to it all*, and as the World, ſo all it's felicity paſſeth away, (though an *as if* cannot be ſaid of the puniſhment of the ungodly, which is real, and endures for ever) but the joy of the Godly is not with an *as if*, but is ſolid and permanent; the very Tears of praying Believers are ſweeter than the Songs and Applauſes of Theatres: You may believe the Apoſtle, who ſays, (*Gal.* 5. 22.) that true joy is *The fruit of the Holy Ghoſt*, and that it grows not on any other ſtock, whereas the joys of the Wicked are the meer Rinds and Shells of the Fruits of Paradiſe; and as *Tantalus* his Apples deceive any one who endeavours to taſte them, and vaniſh into Vapour and Air, they are nothing but the *Spectrums* and Apparitions of Pleaſures and Joys, they are like *Jonah*'s Gourd, which wither in a moment; they are like the crackling of thorns under a pot, which is ſoon at an end, *Ecclеſ.* 7. 6. It makes a loud noiſe, a great blaze, but as it ariſeth, and encreaſeth on a ſudden, ſo the Subſtance of it is thin and vanid, it is a ſhort-liv'd flame, and leaves nothing remaining; they are deceitful joys, which allure, but do not ſatisfie us, which under a ſhew of Kindneſs hurt us, which emaſculate our minds, and which in all reſpects have a greater mixture of troubles and miſery than delight, *Prov.* 14. 13. but on the contrary, the joys of a Believer are pure, without any mixture of a baſer allay, they are the drops and dews of Heaven, and clear ſtreams flowing from God the Fountain of all Pleaſures; they are joys clear'd from all filth and dreggs, *Iſa.* 25. 6. *And in this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined:* They are joys connatural to the mind, which both heal it, and reſtore it to its right genuine taſte of things; they are joys which when once the Soul hath drunk and taken in, it will never thirſt more to Eternity, (*John* 4. 14.) for it will be abundantly ſatiated with them, *Jer.* 31. 14. *And I will ſatiate the ſoul of the Prieſts with fatneſs, and my people ſhall be ſatisfied with my Goodneſs, ſaith the Lord.* They are joys which encreaſe with their own growth, and in their agitation ferment to a greater quantity; they are joys which never fail, being full and ſufficient to themſelves, they are the Breaſts of Conſolation, *Iſa.* 66. 11. they are ſuch joys which diſarm all evils, and pulls the ſting out of all ſorrows, and ſweetens the moſt bitter Calamities, even death it ſelf, the very remembrance of which how bitter is it to us: They are joys which infuſe into us a true and invincible ſtrength of Mind, *Neh.* 8. 10. ſo that we glory and triumph in the midſt of Afflictions, *Rom.* 5. and tho' Storms and Thunder-bolts may fall upon us, yet they are like Hail falling on the Houſe-top and ſhatter'd to pieces, and do not break us, but are themſelves broken. The Heavens and Earth may fall into ruines, as Chriſt hath told us, that they ſhall ſo paſs away, when not an *Iota*, not a Tittle of this word and of this joy ſhall be diminiſh'd. And when the Believer ſhall ſee this World declining to the extreameſt age, and long ſince condemn'd to the puniſhment of an old Witch, (2 *Pet* 3. 7. *The Heavens and Earth which now are, are reſerv'd unto Fire*) at laſt all in flames, he will not only be in ſafety, but will ſtand erect and joyful upon the Aſhes and Ruines of the World; and not having the leaſt part of his Happineſs leſſen'd by this univerſal Deſolation, he will cry with a great and chearful voice, *I have loſt nothing.*

CHAP. IX.

Directions unto the Faith of ſuch as want Aſſurance, how to take in and make uſe of God's Eternal, Electing Love, in Believing with Comfort.

THE applying Acts of Faith (as I have ſhew'd) are two, the one of Aſſurance, the other of Recumbency, for in both I apply Juſtification and Chriſt to my ſelf; only the one is an Application *axiomatical*, that he is mine, the other *real*. Now to direct a Soul that hath triumphing Aſſurance added to his Faith, and a right perſwaſion of his juſtification, over ballancing all Doubts to the contrary, there is no great difficulty, for his thoughts may in the particular application of all theſe to himſelf follow God's ways in juſtifying him in particular ſtep by ſtep, without any Error, (as *Paul* here doth) and take God's proceedings directly as they lye, to mould his thoughts of application thereby; his thoughts may climbe up to Eternity, and from thence with comfort view himſelf written in God's Heart, and in the Book of Life, and then given unto, and made one with Chriſt, and in him diſcharged from all his Sins, juſtified by an Eternal and Unchangeable Covenant made by Chriſt undertaking for him, and he may drink in all theſe with comfort, and utter this with triumph, *Who ſhall condemn? God hath juſtified*; and then he may come down from thence, and ſee Chriſt's day, as *Abraham* did, and rejoice with *Abraham*, knowing as aſſuredly that Chriſt did repreſent his Perſon, as that he took our Nature: He may *behold the Lamb of God* (as the Baptiſt ſays) carrying and bearing his ſins all the while he was on the Earth, and on his Body upon the Tree, and he may ſee himſelf then repreſentatively in Chriſt fulfilling the Law, undergoing the Curſe, dying on the Croſs, as truly as we all believe that we ſinned in *Adam*, and were in the Garden with him: And he may ſay to the comforting of his own Soul, I was juſtified in Chriſt when he aroſe, and diſcharged of all my ſins, as truly as Chriſt was dead and is alive; and as Chriſt dyed unto ſin once, and dyeth now no more, ſo likewiſe he may reckon himſelf (as the Apoſtle ſays:) *To live unto God for ever*; he may look back upon himſelf when enwrapt in his Blood, and in the purſuit of his bold and bloody tranſgreſſions in his former Eſtate, that though his Eſtate was then accurſed, yet that his Perſon in Chriſt conſidered, was really beloved of God; and though he was not under the Communication and Diſpenſation of Love and Mercy, (God being debarr'd by his Rule from ſhewing it) yet he was under the affection of Love and Good Will: But now the partition wall being beaten down, and that which did let being removed, and his Eſtate by Faith altered, he finds God's favour flowing in amain upon him, and when he looks into the written revealed Word, he may write his own Name into every particular Promiſe, and read in them all the Sentence of his own juſtification pronounced.

But all the difficulty lyes in directing the other ſort of Believers, or beginners to believe, how they ſhould take in, or make uſe of a right application of Chriſt's dying for us, and of God's thus juſtifying us, as hath been ſpoken: The Difficulty lyes in this, that they muſt have recourſe to Chriſt's dying, (becauſe from thence their Faith muſt fetch Juſtification for themſelves) who yet in dying (they believe) aimed but at ſome particular perſons, who were then alſo juſtified by God, as alſo from all Eternity, and they alone. Now ſo to have recourſe to this Death of Chriſt, as with Aſſurance to apply it, and ſo as to apprehend that their Names then were in that Bill, this is it they want, and ſuch an act of Application they cannot put forth; and what other act of Application is there to be put forth towards Chriſt dying, or God juſtifying, to caſt themſelves upon Chriſt and God? to what end ſhould they do it? What! to truſt to Chriſt to dye for their Sins! that is done already: What occaſion then is there, or what ſuitable Object is there for ſuch an act towards Chriſt as dying, or God as juſtifying, for both is done already, or not at all, and therefore to what end ſhould they caſt themſelves on either? To oil this difficulty there have been many ways thought of by ſome of e.

Some make the Sole and Proper Act of Juſtifying Faith to be an Evi- nce and over-powering Perſwaſion of our Eternal Juſtification, and of hriſt's having born all our ſins as one with us, and that this Perſwa- on is wrought by an immediate revelation of the Spirit; and therefore ſeem exclude all acts of bare recumbency, and caſting a Man's ſelf on Chriſt from e Canon of Faith, as unuſeful; yea, condemn the Exerciſe of ſuch acts, teach- g Men ſo to wait for ſuch a Revelation, as till then not to entertain a thought at they have Faith: Which is an Errour againſt the Generation of many elievers, againſt Scripture and Experience.

Secondly, Others aſſert, That Men are not to look at all to God's ways of ju- ification from Eternity, but only to the indefinite Promiſe, when they exerciſe n act of taking Chriſt, and caſting themſelves on him; even as when a Sin- er is yet to be humbled for ſin, the promiſe is not to be conſidered by him, ll he be humbled by the Law; and ſo they judge men are not to trouble hemſelves with the thoughts of the other, ſuppoſing them to be an hinderance nd a diſcouragement; but when Men after believing have alſo Aſſurance gi- en them, that they have now obtained that Juſtification which the promiſe olds forth, then indeed the conſideration of God's antient juſtification from ternity, and of Chriſt's dying for particular men, will come comfortably and eaſonably in; and only then, and until then they are not to look to it at all: o as the indefinite promiſes are given to Recumbents, and the Revelation of e other is for them that have Aſſurance only.

Thirdly, Others ſay, That though there be but a ſpecial Intention for ſome, et it is ſo as to make all ſalvable, if they would believe; which Errour makes Suppoſal of another juſtification promiſed than what is the fruit of an Eter- al Love, and ſatisfies not Souls, which will reſt in nothing but Eternal Love, nd Effectual Intention of God and Chriſt, and prize it more than his Death.

A *Fourth* Opinion aſſerts, That ſeeing there is wrought a condition of Humi- ation, particular to God's Elect, they ſeeing it to be wrought under it, caſt hemſelves upon a promiſe, which intimates ſomething in us as the ground f Faith, and of all the former this is the moſt falſe. That which I ſhall ſay, will oth confute theſe, and open a

Fifth Way: And for our proceeding herein, we reſolve this Difficulty into heſe Queſtions:

Queſt. 1. The firſt is more general, *viz. What ſhould be the Occaſion and Object f the Aim of a Believers Faith, in an act of Recumbency?* The Anſwer is made y theſe ſeveral Propoſitions.

Anſw. 1. Let him conſider, that howſoever thoſe who ſhall be ſaved were uſtified from Eternity in God's ſecret will, (and therefore it were in vain to ave that in their Eye, ſo as to caſt themſelves upon God for the beginning f ſuch a juſtification, as if it were now to be begun, which is already paſt) et there is a true and real act of juſtification, which is begun to be performed hen a Man firſt believes, and which is an act to be paſſed according to the ules of God's revealed Will, and which in relation to God's proceedings hereby is an act now begun to be performed, when a man ſhall believe, nd not before. This is the juſtification which the Promiſes of the Go- pel holds forth, as an act for time to come, that God is yet to do; and the performance hereof may be the object and aim of ſuch an act of Faith; hus (*Gal.* 2. 16.) *the Apoſtles at firſt believed, that they might be juſtified*; and ſo (*Rom.* 9. 30.) the believing *Gentiles* are ſaid *To have attained to Righteouſneſs, aving ſought it by Faith*; ſo as juſtification may be, and is to be look'd upon, nd entertained not only by Aſſurance that it is already paſt, but alſo, and that irſt, by ſeeking and believing for the attaining of it for time to come, and y having it in our Eye as a thing to be actually given and beſtowed: So as hey are in a great miſtake, who would have Faith to be a particular Evidence, and Apprehenſion of God's having already juſtified us, both from Eternity, and in Chriſt's bearing our ſins: And the foundation of their Errour lies n this, that they imagine that there are no other acts of God's juſtifying us, but thoſe two, and that before God we were as actually juſtified afore Faith as after. And alſo their Errour lies, in imagining that all the uſe and end of Faith is but to clear up this to us, and to cauſe us to apprehend it; whereas there is a true real new act of juſtification begun upon a ſinner, which doth not only alter the apprehenſion of his Eſtate, but alſo his Eſtate it ſelf, from a ſtate of Sin and Wrath, to a ſtate of Righteouſneſs and Favour, and this according to the Rules of God's revealed Will; ſo as Faith ſerves not only to give Men the Knowledge of their Eternal Juſtification, but actually to poſſeſs them of *that* in themſelves perſonally which they had before only repreſentatively in another, and this by a further act of God upon the Sinner; which act being to be performed, ſince it is for the future promiſed, a ſinner that either begins to believe, or that cannot put forth an act of Aſſurance, may and ought to exerciſe an act of caſting himſelf upon Chriſt to be juſtified, and thereby ſeek to attain the Righteouſneſs that is of Faith. And to this end,

2. Becauſe all acts of God's juſtifying us depend upon Union with Chriſt, (we having him, and being in him firſt, and then thereby having right to his Righteouſneſs) therefore as the aim of a Soul caſting it ſelf on Chriſt is to have juſtification from him, ſo to have Union with him alſo; and thus it may and ought to caſt it ſelf upon God and Chriſt, to be made one with him. And there is the like reaſon and occaſion for ſuch an act as for the former, it being a priviledge now to be anew obtained as well as the other. For though we were one in Chriſt before God in repreſentation from all Eternity, and when he was upon the Croſs, and by a Covenant ſecretly made between God and him, yet there is an actual implanting and engrafting us into Chriſt, upon believing to be obtained, and not till then, which the Apoſtle calls *Baptizing, and planting into Chriſt, and being in Chriſt*, Rom. 6. 2 Cor. 5. 17. *Gal.* 3. 27. until which time even thoſe who were elect afore are ſaid to be without Chriſt in the World, *Eph.* 2. 12. So as he may and ought at firſt to look at Chriſt as yet to be obtained, and ſo to ſeek after that union with him which is yet to be wrought, upon which this juſtification yet to be attained depends; ſo *Paul* (*Phil.* 3. 8.) ſays, *We accounted all loſs, that we might win Chriſt*, and obtain an Intereſt and a Share in him; ſo as if there be both an union with Chriſt, and a juſtification depending thereupon yet to be obtained, there is a juſt ground and occaſion given for the caſting a Man's ſelf upon Chriſt to obtain this; yea, and this very caſting a Man's ſelf upon Chriſt out of Spiritual apprehenſions and affections, is the very act which both makes this Union, and eſtates us into juſtification; and therefore the ſeeing of Chriſt, and coming to him, are made the acts of juſtifying Faith, *John* 6. 35, & 40. And further, to this End,

3. Though thoſe acts of juſtifying us from Eternity in his ſecret Will, were diſtinctly fixt, and ſet upon ſuch and ſuch particular Perſons by Name, and not left at random, (as that thus he would juſtifie ſome) yet God in his revealed Will (out of which our Faith is to expect that our juſtification now in time is to be applied, and according to which God proceeds to the laſt act of juſtification) hath folded and ſummed up thoſe fore-paſſed Ways and Paſſages of juſtifying ſuch and ſuch particular diſtinct Perſons there named, in his ſecret Will, and hath gathered and expreſſed them in indefinite promiſes of juſtification to ſome Sinners indefinitely, and Believers generally; which Promiſes are the Abſtract, Contents and Argument (as I may ſo call them) of the Book of Life, and of his ſecret and diſtinct purpoſe concerning ſome particular Perſons; and thus he hath done, both to fit the Faith of poor Souls with Objects proportional, and ſuitable to ſuch an act of Recumbency, as alſo that he might have theſe to come between their Faith and his Decrees, and that they might take in thoſe his Eternal Tranſactions firſt, as repreſented through the indefiniteneſs of theſe Promiſes, and ſo caſt themſelves upon ſuch Promiſes for that their particular juſtification, which is promiſed now to be performed: Therefore one that would believe, is bound firſt to have in his eye that laſt way of juſtification that is to be performed the laſt of the three, according as it is held forth and promiſed in the revealed Will of God, and from

thence

nce to aſcend up to the other: His Faith is not to climbe up to the top the Ladder at the firſt, he is not to make it his firſt Buſineſs to be aſſur'd ether he in particular were intended, e're ever he will exerciſe any act Recumbency, or look after any Promiſe, or ſeek out for the juſtification t is to come: This proves a real hindrance to many, for it is to enquire in- God's ſecret Will to me, as the ſole Ground of my Faith; whereas I am learn it out of his revealed Will; and I am to begin at the laſt ſtep, and m thence to aſcend to the other; and in relation to that third act of ju- fication (which the indefinite Promiſes hold forth, and preſents the Perſon th, and which a Believer ſees is yet to be performed) it is that a Believer doth rciſe an act of Recumbency, and comes to Chriſt, and truſts in Chriſt to juſtified *de futuro, for the future*; and the Promiſes of that juſtification which upon Faith to be performed upon the Sinner being thus indefinite, they do tably require, and are fitted to draw forth an act of Recumbency, to caſt ſelf upon God and Chriſt for juſtification, ſeeing thoſe his Promiſes run efinitely, that he will ſave ſome Sinners, and juſtifie all Believers: And ac- dingly as the promiſes thus framed out of thoſe his particular tranſactions indefinite, ſo the firſt acts of Faith which he requires are but ſuch acts are ſuitable to their indefiniteneſs; namely, to caſt a Man's ſelf upon them, t Chriſt and Juſtification may be his: Not at firſt to believe they are his, that Chriſt hath done this for him, thus *David* did, *Pſal.* 130. and thus Apoſtle would draw in the *Hebrews* to ſuch an act of Faith, and endea- urs by Faith to enter into his Reſt, (*Heb.* 4. 11.) upon this ground, be- ſe the Promiſe is, that ſome muſt enter in. And again, as he hath fitted Promiſes of that juſtification which is upon believing to be performed, to h an act of Faith, ſo alſo he hath repreſented and offered Chriſt alſo, who to be made one with us for our juſtification, as a Saviour for ſinners inde- itely, as one that came into the World to ſave Sinners indefinitely, that bear the ſins of the World indefinitely for all ſorts of Sinners, that ſo this preſentation of his Son might draw on the Heart of a poor Believer to take n, and come to him, and caſt himſelf upon him, that he might be his, and with him, by that Union which is yet to be accompliſhed upon be- ving. Now the indefiniteneſs of the Promiſe which fits it thus for Faith, d in which the ſecret tranſactions of God are included, conſiſts but in three ings, which make them to differ from the other, *i. e.* there are three things the Promiſe which make it indefinite.

1. There is the concealing of the Perſons, that whereas in God's Decree and anſaction with Chriſt the Perſons are named, here in the Promiſe they are ncealed: And it is ſaid indefinitely to be for ſome, to that end that none might he is excluded, and that is one thing makes the Promiſes indefinite.

2. Whereas Men might notwithſtanding think, that yet thoſe ſome might limited but to ſome certain Conditions of Men, or but to ſome kind of nners, as not to great Sinners, &c. And ſo Men might think, that for their ndition and Sins they might be excluded; therefore *Secondly*, the indefi- teneſs of the Promiſe lies in this, that it ſpeaks indefinitely of all kind of nners and Conditions, be the caſe what it will, and the ſin what it will, for to me in thoſe Conditions, and guilty of thoſe ſins, the promiſe is made.

3. The indefiniteneſs of the Promiſe lies in this, that it names a qualifica- on of Faith, and ſo makes it general, that whoſoever believeth ſhall be ſav'd, as a ſinner may further ſee, that there is but a want of a true act of Faith tween him and juſtification.

And theſe indefinite Promiſes do yet truly agree with thoſe particular In- ntions of God, and not croſs them at all: For, *Firſt*, Although God's juſti- ing from Eternity was fixt only on particular Perſons, whom he look'd on in hriſt, and alſo that Chriſt in his Death repreſented only their Perſons, and d bear their particular ſins, yet the promiſe of that juſtification to come which is the fruit of thoſe Tranſactions) might thus indefinitely be pro- ounded; and ſay it may, that Salvation is for ſome, and name none; and God ight ſo expreſs his purpoſe, as might put all men that hear it in expecta- on and dependance, concealing the particulars; for there is an indefinite truth,

which

Part II. *mercy* (ſays God) *I will not take from him.* And ſuch a Covenant promiſed to be made to everlaſting, cannot but be pre-ſuppoſed as the proper fruit of that juſtification which hath been from everlaſting, and is no other, and therefore may be lookt at as the ground of it. If indeed there were any other juſtification in any of the Promiſes beſides that, which is the proper effect of that as the cauſe, then all thoſe former Intentions of God to Sinners might be laid aſide, and needed not to be conſidered; but there is not any ſuch: For the bleſſings held forth in the promiſe are but the former bleſſings beſtowed upon particular perſons in Chriſt, folded up and made up in an indefinite promiſe, and therefore the one doth mutually argue the other; for if a Soul can challenge an intereſt in the juſtification promiſed, he may comfort himſelf with his Intereſt in the former, and that he was one *with Chriſt, dying and riſing.* And again, When it is ſaid that Chriſt dyed, it muſt be thought he had either an unreſolved aim, or a reſolved: An unreſolved aim would be unbecoming of him; and if it was reſolv'd, then he dyed deſigning the particular perſons for whom his Death was meant. And again, All the Knowledge hereof a Recumbent in the way of his Faith may make uſe of, as well as one that hath aſſurance; it is but turning the Key another way, as the ſame arguments are uſed in Logick and Rhetorique; ſo *Eph.* 1. 9, 10. that which brought in the *Epheſians* to truſt in Chriſt, (*v.* 12.) was the opening of the Myſtery of God's Will and Purpoſe together in his Elect in Chriſt, according to the good pleaſure which he purpoſed in himſelf.

But ſtill all this doth but in general ſhew, that theſe fore-paſſed ways of Election, and Chriſt's Death may be taken in. A third *Queſtion* therefore will be, *How, and in what manner, and what order, and to what end and purpoſe the recumbent Believer is to take into his thoughts theſe fore-paſſed paſſages, ſo as to make it a help to ſuch an act? (when as yet his Faith can perform no other) How he is to draw them in, and make them ingredients, and how they are to have an influence into his Faith, to be helpful to him?* For this, I ſay, take theſe Directions out of the former Grounds laid. But before I give them I muſt premiſe a Caution, which alſo makes way for a right underſtanding of what follows.

The *Caution* is, That the Believer is not to take into his thoughts theſe fore-paſſed fixed acts of juſtification, to that end as to make it his only and firſt Work and Buſineſs, to enquire whether he was thus juſtified or no; ſo as until he is reſolved thereof, he will ſit ſtill, and exerciſe no act of Faith at all, nor look after any promiſe; for it doth prove a real hinderance to many, when that is the fruit of this their Knowledge. Though indeed we are not to reſt, or quiet our ſelves in any acts of Faith, till ſuch an aſſurance is obtained, but to wait for it in all, yet we are not to do it ſo as to caſt off the exerciſe of this other act of Faith, and ſeeking juſtification to come, till we have particular evidence of that which is paſt. This is a wrong uſe made of God's ways, ſo to enquire after his ſecret Will, concerning our particular, as to neglect his revealed; whereas we are ſo to look to what is paſt, as to quicken us unto, and not to keep us from, ſeeking that juſtification to come. So as we ſay, that the Knowledge of this fixed and eternal juſtification is then a help to an act of Recumbency, when the believing indefinitely and in general, that thus God did towards ſome, doth quicken our Faith of Recumbency: Which that it may do, take theſe Directions,

1. The Believer may take in the conſideration of theſe ways of God's juſtifying, and Chriſt's dying for certain Men, who were one with him: This in the general he may do, to the end to pitch and point the Aim and Scope of his Faith aright, ſo as to aim at his caſting himſelf upon God in Chriſt, for ſuch a juſtification as only is the proper effect of the former, ſo as diſtinctly he may make it the Deſire and Aim of his Faith, that he may obtain ſuch a juſtification as doth only proceed from an Eternal Love, and as is the ſole Fruit of a former Eternal Juſtification, and of Chriſt's particularly dying for his firſt. And the Reaſon why in this way he may take it in, is, becauſe though he looks upon that of God's Love which is paſſed, as not now anew to be obtained, yet as to that part of it which is to come, and to be manifeſted now in the actual beſtowing of all the Bleſſings of it, is, he may caſt himſelf

upon God now to obtain it, (it being yet to come) and to have it performed to him in the ſtrength and virtue of the former; apprehending and knowing, that no other but ſuch a juſtification is meant in the promiſe by God, nor can be obtained by any: But ſo, that ſtill the aim of his Faith and Prayers may be, to be juſtified with the juſtification of God's Choſen, and to be juſtified out of that Love with which he juſtifies thoſe whoſe ſins Chriſt bore upon the Tree. Thus *David* often in many particular Bleſſings frames his Prayers, which are but the aims and meaning of Faith, expreſſed and folded up into Deſires, *Pſal.* 106. 4. *Remember me with that Favour thou beareſt to thy People, and Oh viſit me with thy ſalvation!* that is, that Salvation which proceeds from ſuch a ſpecial Favour, *Pſal.* 119. 132. *Look upon me, and be merciful to me, as thou uſeſt to do to thoſe that love thy Name:* Thus he dealt alſo in matter of juſtification when he came to dye, and to expreſs his Faith at laſt; *This is all my deſire,* (ſays he) *and all the ſalvation I look for:* What kind of Salvation was in his deſire and expectation? that which proceeded from the ſure Covenant, ordered and ſure. And thus God's Spirit doth point the aim of the pooreſt Believer's Faith, ſo that the meaning of his Faith (if he could expreſs it) is, that he might be juſtified with the juſtification of God's Choſen, with that juſtification which is the ſole fruit of Chriſt's having born his Sins in particular.

2. He may conſider what is already done by God and Chriſt towards the juſtification of ſome Sinners thus indefinitely, as the cauſe of that juſtification which is promiſed. He may conſider this, to that end to quicken him to ſeek ſuch a juſtification (as that muſt needs be) which is the fruit and effect of ſuch Tranſactions and Intentions in God juſtifying, and Chriſt dying thus for particular Men and Sins; and he will thereby both ſtrengthen and quicken the act of his Faith, of caſting himſelf upon God for the obtaining of it: For as one that hath aſſurance by his Faith receives and turns all ſuch Conſiderations into Comforts, believing they are true concerning him, ſo the other that wants aſſurance, may turn them all into Motives to quicken, and to ſtrengthen his Heart the more eagerly to ſeek it, and caſt himſelf with the ſtronger and faſter act of dependency and cleaving to God, to obtain it; there is all the difference, and theſe Conſiderations will further the one as well as the other. And the Conſideration thereof may ſerve and be turned into a double Motive, to quicken and ſet an edge upon their Faith.

Firſt, By conſidering theſe proceedings of God, in juſtifying thus from everlaſting, *&c.* to be the cauſe of the Juſtification which is in the Promiſe, (and which he is ſeeking) his Heart will be the more inflamed to ſeek ſuch a juſtification as that muſt needs be, which is the effect and ſtream of ſuch ſpecial Love both in God and Chriſt: And the more ſpiritual inſight into, and conviction of thoſe Proceedings a Soul hath, the more he will come to ſee the Freeneſs, the Fulneſs, the Abſoluteneſs, the Unchangeableneſs, the Greatneſs of that Juſtification which he is putting in for, and ſo his Heart will be fired with it. For when a Man ſhall hear, and conſider, that God hath out of an infinite, unchangeable Love, been a juſtifying ſome Men from Eternity, and hath done it ſo reſolvedly, as tho' knowing and making account what their Sins would be before, yet he reſolved they ſhould be no bar, nor no hinderance, and that no eſtate, no condition ſhould alter or interrupt his purpoſe towards ſuch: And when he ſhall alſo conſider that further, God hath took ſuch ſpecial Order concerning them, that he hath given them to his Son, and reckoned to him their ſins, and looked at them as one in him; and withall conſiders, that the juſtification which is offer'd in the Promiſe, is ſuch as is the fruit, and proceeds from theſe; why, thinks he, this is ſuch a juſtification as if I obtain, it will fully anſwer all my Fears, and Wants, and Doubts, and Scruples; and it is ſuch as none can be like to it, ſuch as my Heart may ſecurely reſt in; ſuch, as if a poor Sinner would himſelf have drawn his own Pardon, he could not have drawn it more fully, nor can deſire a better. And by theſe conſiderations will his Heart be taken with a longing after ſuch a juſtification as this, Oh Lord, (will the Soul ſay) juſtifie me with the juſtication of thy Choſen Ones! And Oh that it may be, that I might be the Subject of it! and it may prove ſo, thinks he; and if I were to chooſe, I had rather be one of a thou-

Part II. ſand of thoſe who are in poſſibility of being juſtified out of ſuch a Love, than any other: And why? becauſe this is ſuch as if I obtain it, and it prove mine, a Sea of Eternal Love will come with it, and fill my Heart, and I ſhall be out of the Gun-ſhot of all caſes that can fall out, it being ſuch a juſtification as ſhall have all the unchangeable Love of the great God, and the Efficacy of Chriſt's Death to feed it, and maintain it and us in the ſtate of it. And thus he may conſider all thoſe paſſages, to enflame his Heart toward this Love, and to draw it in, and this e're he can ſay it is his. The Souls of Believers are uſually taken with this way and proceedings of God and Chriſt in juſtifying, and it ſo likes them, and takes hold of their Hearts, that they can never let go ſeeking of it. Thus God propounds the conſideration of the unchangeableneſs, and of the everlaſtingneſs of the Covenant, to allure the Hearts of Believers, *Iſa.* 55. for the conſideration hereof doth quicken the Heart to come in; ſays God, *ver.* 3. *Encline your Ear, and come to me, and I will make an everlaſting Covenant with you, even the ſure mercies of David*; that is, I will juſtifie you out of the ſame Love I juſtified *David* with; yea, the Mercies of Chriſt, who is that Spiritual *David*, ſhall be yours.

Secondly, By the conſideration thereof he may ſtrengthen his Faith in the Perſwaſion of the Certainty, that ſuch a juſtification ſhall be ſettled, and eſtated aſſuredly upon ſome, and that therefore it is to be obtained; which if believed, will exceedingly help a Man's Faith, to caſt himſelf with the more boldneſs and confidence on Chriſt to obtain it. When Men look upon God as one that contents himſelf with this, that he hath done his part to ſave them, and that however it falls out, yet he contents himſelf, for he ſhall have Glory out of them, this will and doth work a careleſneſs in Men; but when Men ſhall be poſſeſſed with this thought, that God is reſolved upon it, to ſave ſome, and that Chriſt hath took ſure order for them, and that therefore there is a certainty in the thing, ſo as it is to be had and worn by ſome, and that God is moſt ſerious in it, for he hath been a juſtifying from Eternity, and Chriſt hath dyed for particular Sinners; when this perſwaſion of the certainty of the thing it ſelf is fixed upon Mens Hearts, ſo that together with the greatneſs of it, they are alſo perſwaded that ſuch a thing there is reſolved on in God's Breaſt to beſtow, it will draw Mens Hearts into a dependance upon God for it. When Men believe that Chriſt ſhall undoubtedly juſtifie many, becauſe he hath born their ſins, (*Iſa.* 53.) and that there is a reſt, into which ſome muſt enter in, (*Heb.* 4. 6.) this will quicken them to labour to obtain it, as knowing it is to be had: For to that end thoſe Conſiderations are there brought in; and the chief hinderance of Faith lyes in not believing the thing, and the certainty of God's purpoſe in it, that there is Mercy with him, and plenteous Redemption. The aſſurance of this, tho' but towards an *Iſrael*, yet the certainty that *Iſrael* ſhould be redeemed, cauſed him to wait, *Pſal.* 130. If Men have no Heart to the thing, tho' God meant to ſave never ſo many, they would never be ſaved; and if they have, they ſhall be ſaved, though never ſo few are intended. Now there is nothing more effectual to perſwade the Heart of the certainty of the thing, than the Conſideration of God's Eternal Juſtification, and Chriſt's ſpecial Intention.

Thirdly, In the third Place, Theſe Eternal Ways of Juſtification may be conſidered, as the cauſe of that juſtification in the Promiſe, to that end, to quiet and ſettle moſt of all thoſe Carnal Objections, Fears, and Scruples in Mens Hearts, which are moſt dangerous, and the greateſt hinderances of Faith. And indeed the conſideration of it will ſerve to quell all of them, but only one, which of all the reſt is leaſt dangerous: For when a Man ſhall conſider, that the juſtification which only is to be obtained is ſuch, as is the fruit of an Eternal, Unchangeable Love, *&c.* all the Objections taken from the greatneſs of his ſins will be ſcattered, for God's Eternal Thoughts in pardoning are beyond all Imaginations; and that Love alſo regarded neither Sins nor Goodneſs, but pitch'd upon perſons freely; and that when he knew what their Sins would be when he choſe them, and alſo all fears of being rejected for often back-ſlidings will vaniſh, becauſe the juſtification to be obtained is to be the fruit of a Love that is unchangeable; and all his fears likewiſe of provoking God

to

o caſt him off, and of falling away, and that he may one day fall by the hand of *Saul*, will diſſolve, when he conſiders the bleſſings of Eternal Love to e the ſure Mercies of *David*, out of which God juſtifies: And though he ears and reads, that after ſuch a ſin God took advantage of *Saul*, *Eſau*, &c. nd ſwore in his Wrath againſt thoſe in the Wilderneſs, yet the juſtification e is ſeeking of, and hath in his Eye, is ſuch, as if obtained, he may be aſſured of it, never failing; as flowing out of an antient peculiar Love, and therefore proceeds not in ſhewing mercy by Rules, or Examples of dealing of others, nd which knows no bounds nor bottom, but God excepts, and ſays, though make a full end of *them*, yet not of thee; and he ſays alſo, I will have mercy ecauſe I will, and where I will, though I harden others. Now the Believer nowing the Juſtification (which he now ſeeks) by reaſon of theſe former ranſactions to be thus full, it quiets all ſuch Fears, and reſolves all into one, whether he ſhall obtain it no? That is all his Care, his Heart is eaſed of all other, nd this is a good care, unleſs in caſe of utter deſpair, for this quickens him the more o ſeek at Gods Hands to reveal himſelf to him, and it keeps him in dependance; and when once his Spirit is truly won, and taken with the way of Salvation, he will never let go his dependance, but like a burr, the more he is hook off, the more he will cleave on. Yea, and againſt that one Scruple, whether it be for him? he hath in ſuch a way of Dependance many things o uphold him, that his Soul can quietly wait, and by reaſon of a hint given, doth ſecretly more encline in his conſtant thoughts towards hopes than otherwiſe. Now take all other ways of juſtification, which are not conceived to be backt thus with an Eternal Juſtification, and an Eternal Love, but wherein God proceeds as he ſees cauſe, and let a Man be ſuppoſed in his own apprehenſion to be eſtated into it, and that Cloud cleared, yet if he knows his own heart, he muſt needs be filled with ſad, and dark, and dangerous fears: Sometimes the greatneſs of his ſins paſt muſt needs amaze him, and his often back-ſlidings and falls after enlightning, if none of theſe damp his hopes, or if none of theſe diſquiet him, yet having no ſecurity of his own Heart, he fears for time to come, and the Doubts which ariſe about the thing it ſelf, and the way of Salvation he depends upon, will be greater, and of worſe conſequence, and make his Heart ſet more looſe towards God than when on the contrary his Heart is reſolved, that the Juſtification it ſelf which he depends on doth anſwer all Fears and Scruples about his whole Eſtate and Condition, and all the Query is only about his Perſon, and this is a doubt which when all others are reſolved into it, God can eaſily anſwer when he will; and if at any time the Spirit be ready to fail, he breaks in, and reſolves it; it is a doubt which the Security his Heart hath from the way it ſelf, about all other things that can be objected, doth countervail.

Queſt. 4. As there yet remains in his Heart that one Scruple unreſolved, Whether his Perſon ſhall obtain that juſtification to come? he knowing that it depends upon what is paſt already, the Queſtion is, *What acts of Faith, and of the application of Faith, he ſhould put forth towards both the juſtification that is to come, and likewiſe towards that which is paſt, for his own particular?*

Anſw. 1. 'Tis true, there are two acts of Faith which he cannot put forth: 1. He cannot exert an act of Application with Aſſurance, he cannot put that forth towards either; and indeed if he could do it towards either, he might towards both. If then the ſole application of Faith that juſtifies lay in aſſurance, he would have no Faith, and therefore it is well for him that it doth not. 2. To caſt himſelf to obtain juſtification paſt, is a contradiction, and abſurdity, therefore that is not the act of application in his Faith neither, tho' it may well be exerciſed towards what is to come.

Anſw. 2. This I muſt ſuppoſe as a Foundation for all, that there is yet an Impreſſion and Hint wrought in the Heart of the pooreſt Believer, of ſpecial mercy towards him, which is it that hangs his Heart upon what is paſt, and cauſeth him to depend upon what is to come. This I mention firſt, becauſe this is the principle of all thoſe acts that I ſhall after mention, and this is like the firſt Principles which are indemonſtrable, but the Concluſions from thence are and may be demonſtrated. So about this I cannot give you any Direction, for that Spirit that works the mind, and ſearcheth the deep things of God, muſt work it in you. It is the Principle of Faith, and is indemonſtrable; only what acts of Faith this principle may be drawn forth into, as Concluſions from that principle, this I will direct you unto.

This therefore being given by God to the Heart, and ſuppoſed by us, ſuch an one may be directed, and enabled before he hath Aſſurance, to put forth theſe acts of application for his particular.

1. He may put forth an act of renuntiation of Salvation by all other ways of juſtification ſuppoſable, then ſuch as is by Chriſt's ſpecial Intention in dying, and juſtification from Eternity: And this he is to do, not in his Opinion only, when the Query is about Truth or Falſhood, but he may and can, and is to be directed to do this for his own particular Salvation, when he is conſulting on what way to pitch, as for his own Salvation; and that not of neceſſity only, becauſe there is no other way, but out of choice: For when once in general he hath viewed the certainty, the ſtability of this way of Salvation, in the whole progreſs of it; and how when obtained and declared it ſecures the Heart, and ſo his Heart fully approves it, and ſees alſo how it magnifies God's Love, and the Riches of his Grace, and Chriſt's Love alſo, and withal his Heart hath had that undiſcerned hint of Intention towards him, he ſo approves it, not only as beſt and trueſt in it ſelf, but as beſt for him alſo, and doth conſtantly venture, and reſolves conſtantly to venture his particular Intereſt upon this way of Salvation alone; and betakes himſelf to it, to deal and trade in his thoughts with it for his own Salvation. He ventures not only his own Intereſt upon the truth of it, but upon the performance of it to him, and all other ways that can be ſuppoſed or preſented to him as poſſible, he utterly renounceth: He betakes himſelf to this rather, and chooſeth to venture to be ſaved by virtue of theſe eternal paſt tranſactions of God and Chriſt than any other. And though this hint is not boiled and raiſed up unto aſſurance, and he cannot yet ſay, that he was juſtified from Eternity, and that Chriſt had a ſpecial eye to him, yet he is content fully to hang expectation upon it, for his own particular; and as *David* ſaid of the Law, *I hate all falſe ways, but thy Law do I love*, ſo ſays he of this way of the Goſpel, of theſe ways of God, which are yet paſt finding out, that this way of Salvation he loves: And though for ought he knows, there may prove a venture in it to him, yet he had rather venture to be ſaved this way than ſaved the other way; and had rather be one of a hundred that ſhould have a draw for this, than one of two for another.

2. He may put forth an act of Dependance upon God for the obtaining that juſtification to come, with ſubmiſſion to, and with reference, and by virtue of that which is paſt.

1. It is an Errour that Men imagine that there can be no room for dependance, but only when all is yet [illegible] reſolved on by him on whom we depend: For though I ſuppoſe the foundation of all their Salvation that ſhall be ſaved laid in God's Heart, and in Chriſt's Heart, and the thing reſolved on, yet if the actual Performance and Execution be yet to be accompliſh'd, (as it is) there is room for a dependance: As if it were known that a Prince had reſolved to beſtow an Office on ſome particular Man, but not declared who it is, every Man capable might live in dependance for the actual beſtowing it upon himſelf in particular, as well as if they knew he were not reſolved, but might diſpoſe of it this way or that way. Men therefore falſly conceive that if God and Chriſt were yet to make their Will, then they would ſeek t them with dependance, becauſe they hope that they might gain their hearts towards them, (by obedience and dependance) to diſpoſe of Chriſt's Death and the Riches of it towards them; but when their Will is made, and ſealed up from Eternity, they think there is no room for dependance, when yet there is the greateſt of all other.

2. For there may be a dependance with ſubmiſſion, which *Jeremiah* cal waiting quietly, and putting the mouth in the duſt, *Lam.* 3. 26, 29. Th Top and Flower of God's Glory in the ways of juſtification is his freedo therein, and therefore as it is called Grace, *A being juſtified freely by his* Gra ſo Free-Grace too; which freedom is ſhewn moſt in juſtifying ſome, an condemning others, and in directing the courſe and progreſs of theſe his way as he pleaſeth. Now Faith is appointed the Inſtrument in us, that ſhou

glorifie God's Grace in all the Prerogatives of it, to glorifie it as God glorifies it; and therefore among other things, Faith ought to glorifie the freedom of it, as well as the Riches of it in pardoning; and this it cannot do more, than by ſubmitting its own Salvation to this free, diſpoſing, ordering Grace of God, and to let God have his Liberty in it. Faith frames the Heart, and turns and applies it to the freedom of God, and glorifies him according to all the advantages his Grace hath over Men, whereof this is one of the greateſt, *viz.* his Freedom; It caſts away it ſelf in the glorifying of it, it ventures upon it with ſubmiſſion, becauſe it is free, and if it falls out that the Soul attains it, he glorifies that freedom, acknowledging that it was Gods free mercy which ſaved him. If he thinks it may be otherwiſe, (tho' in this caſe it cannot, however he may think ſo) yet withal he thinks that there is an inſtance of God's freedom that will be glorified, and he commits and ſubmits himſelf, not to the ſufficiency of God's and Chriſt's Grace, but to the Freedom of it, and launcheth himſelf into it, without either Oar or Stern, and commits himſelf to thoſe vaſt Waves, and the current and ſtream of God's mind towards him, to ſave or drown him: Thus *David* in a particular caſe exerciſeth his Faith, and if he had no other acts in matter of his Salvation, this act of Faith would have ſaved him: What ſays he? he ſubmits himſelf to God's own thoughts towards them, *2 Sam.* 15. 25, 26. *If I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me his Habitation; but if he ſay, I have no delight in thee, behold, here I am, let him do to me as ſeemeth good to him:* He refers himſelf to God's thoughts wholly, with an holy dependance and ſubmiſſion. And thus Faith may exerciſe acts of ſubmiſſion and dependance towards what is paſt, as well as for the obtaining of what is to come; or rather Faith may act for the obtaining of what is to come, by virtue of what is paſt already, and ſo it honours God in both.

3. And Faith may act, not with a bare and naked ſubmiſſion only, but with a reference alſo to be juſtified by virtue of what was done then, which I may do, though I cannot tell whether I was then juſtified or no: This I know, that ſome men were juſtified then, and that what is to come hath an inſeparable Connexion thereupon, therefore in caſting my ſelf upon what is to come, I may refer to what was done then, and I may have recourſe to be juſtified now by virtue of that juſtification then performed by virtue of Chriſt's Intention towards me: For as a Man may refer to that he knows not the event and purpoſe of, ſo I may hang all my Expectation upon what was done then, and I may refer to God's Heart, and Chriſt's Heart towards me then, not only with a bare act of ſubmiſſion, but with hopeful expectation, which is the greateſt truſt in the World. For if the matter were now to be begun to be caſt, the ſupport of a man's dependance might be a confidence in himſelf, that he might do ſomething, which in the end might encline God, and then a Man's truſt were in his own heart; but when I refer to what was paſt before I was, I refer meerly to God's heart towards me; I then refer with dependance on the bare free thoughts of God and Chriſt, which is the moſt naked, pureſt truſt in the World: Now this is not only nakedly to ſubmit, but it is to exerciſe Faith in this manner; as if the Soul ſhould ſay, *Lord, by virtue of what Chriſt did, and thou didſt from all Eternity towards me, now juſtifie me.* As a Man may and ought to exerciſe the thoughts of Faith which God works in him, though he thinks they are but his own thoughts; as a Man is to pray, though when he prays he knows not whether he prays aright, ſo a Believer is to refer to God's thoughts towards him, altho' he know them not, and to caſt Anchor in the dark; he ought to make tryal what God's Heart is to him, and to caſt Anchor upon it, though he cannot fathom it: And whilſt his Faith appeals thus to God's Heart, and Chriſt's Heart towards him, God doth the thing, he hitting right. And again, Men may and ought to take in thus by way of reference what is paſt; becauſe, they muſt be juſtified (if ever they be ſo) by virtue of what is paſt, and therefore their caſting themſelves upon God for juſtification may be with this reference, that it ſhould now be performed to them by virtue of what is paſt. God and Chriſt did mutually truſt each other about our Salvation: God truſted Chriſt (e're he dyed) for ſaving many thouſands, upon Chriſt's bare word, and Chriſt truſted

God to ſee the fruit of his Death in many thouſands yet to come, and he ſees his ſeed, and is ſatisfied; and if they truſt one another, ſhall not we?

3. A Soul thus referring to what is paſt by God and Chriſt, for him to obtain juſtification by virtue thereof now, may yet be bolder in the exerciſe of his Faith: For all theſe thoughts of what God and Chriſt hath done he may turn into Pleas to God, and plead before God the ancient paſſages of that his Tranſaction with Chriſt about him, and try how they will take upon his Heart, and ſee what God ſays to them: Thus *Habbakuk* in the Name and Perſon of poor Believers puts God to it, to draw out his thoughts towards them in his Prayer which he makes, *Hab.* 1. 12. *Oh Lord,* (ſays he) *art not thou from everlaſting, my God and mine Holy One?* He puts him to it, and reminds him of his ancient thoughts; and he puts the Queſtion to God, to ſee what he would ſay to it; and what doth God anſwer again? E're he goes any further, he hath a gracious perſwaſion, an Eccho of God's Heart towards them; *We ſhall not dye.* So do thou, go and turn all that thou knoweſt about God's Eternal Tranſactions with Chriſt towards Sinners, and Chriſt's Undertakings and Undergoings for Sinners, go and turn them all into Holy Pleas and Queries with God daily in thy Prayers, as touching thine own particular: Ask him, *Art thou not mine, Holy One, from everlaſting? Lord, look on me again, doſt thou not know me?* Deſire him to look into his own heart, and view the *Idea* he had of thee, and the thoughts he had towards thee from everlaſting; boldly ask him, if he did not then commend thee to his Son, and write thy Name in his Heart himſelf? Mind him of all thoſe ſecret Paſſages, go over them all, and turn them into Queries, *which* another Soul which hath aſſurance would do into Comfort and Thankſgiving: Go down from thence, and ſpread all that Chriſt hath done before the face of God, tell over all the Story of his being in the Garden, on the Croſs, and ſay, *Lord, did not Chriſt do all this for me, a vile Wretch, by thine own appointment? Had not Chriſt me in his heart, when he hung on the Croſs? and hadſt thou not me in thine eye, as one with him, when he ſuffered? and didſt not thou then unbeknown to me, charge theſe and theſe particular ſins upon him,* &c. I ſay, turn all into ſuch Queries about thy ſelf, put God to it, ſee what he ſays to theſe things. How often is God ſo put to it that he cannot deny it, but plainly confeſſeth all this was true while the Soul is a ſpeaking? However, whilſt the Soul is thus pleading, he finds thereby his load taken off, his Mind eaſed; and why? becauſe he hits God's very mind, ſpeaks the botom of Chriſt's Heart, and ſo finds the Blood of Chriſt ſpeaking better things than the Blood of *Abel*: He ſhall find in theſe pleadings God's Eternal Love, and Chriſt's Death, to be as a plank to a Man a ſinking, to have a reality in them, to bear his Heart aloft: He ſhall find, whilſt he is pleading thus blindfold, (as I may ſo ſay) and caſting Anchor in the dark, that his Pleas take hold, and eſtabliſheth, and ſettleth his Heart in the midſt of all toſſings. Thus as a bold Man will by putting Queſtions draw out anothers Secrets, ſo by ſuch Pleas and Queries doth the Heart often in a holy Cunning draw out God's mind. However, thereby doth the Soul find a Support, and he ſhall find them to take with his Heart, and to take with God; that as in Preaching God's mind, if a Son of Peace be preſent, it takes with him, and his Heart cloſeth with it, and is won, ſo in pleading over God's Mind, and queſtioning thus with him, a Man being a Son of Peace, and hitting right, God owns him, and all he ſays to be true.

4. Under ſuch an Act of referring himſelf to God's Heart and former Proceedings, and in ſuch a way of pleading, he may improve every Promiſe, and all the fulneſs that is in Chriſt. Is there any benefit that God's Love ever intended to beſtow, or that the merits of Chriſt's Death purchaſed, or can help a Man unto? In the ſame way he refers to and pleads Chriſt's Death for his juſtification, he may refer to it for all bleſſings elſe, for that way of Salvation he depends upon will help him, and be improveable for all: If a man be ſick, he can plead, *Lord, did not Chriſt bear our ſickneſſes and infirmities? Was not his Soul made a Curſe to redeem me from all miſeries? Lord, I refer to his Death for my recovery, as well as for my ſalvation, by virtue of it heal me:* And he may have upon theſe pleadings of his all things done for him, and by vertue of Chriſt's Death, and his Faith may make uſe of it, and have recourſe to it for all, and recieve all from it, as well as he that hath aſſurance. Indeed hap-

appily he may want the diſcerning of ſeeing all done by virtue of Chriſt's eath, as he that hath aſſurance hath, but it may be as truly done upon theſe cts of Faith for him, as upon acts of aſſurance.

6. Since God when he juſtifies now, doth it out of the ſame frame of Heart, and ree Love renewed, or rather continued, out of which he choſe and elected, I ay (without looking back to that Love as electing) caſt my ſelf upon him, bear ſuch a Love now to me as he did bear to his Elect, and out of it juſtifie me, and ſo contract all that is ſaid of eternal Love in Electing, own to a preſent Love to be ſet on me, to juſtifie me: For, as out of that ove he elected, ſo out of ſuch a Love afreſh taken up he juſtifies, and that yet to come, and ſo I reſt not on Love, or Free-grace, as electing, but on ch a Grace or Love as out of which he elected me, to juſtifie me; a Love at ſhall have all the Attributes of God freely, unchangeably exercis'd in it, all but from Eternity) that Electing Love had, and is differing but in order a different act of Election, than of juſtification now, and ſo Free-grace and lecting Love are for Subſtance the ſame; and in ſo doing I do draw but a odel, Map, or Deſcription of what a Love I deſire God may bear to me, lluding to the pattern of that Love I hear he bare Men, in electing them in he Mount of Eternity.

OF

OF THE OBJECT and ACTS OF Juſtifying Faith.

PART. II.

Of the Acts of Faith.

BOOK III.

Of the Actings of Faith in Prayer. That we are not bound to Pray with Aſſurance of obtaining the very particular Bleſſing which we ask: That God, neither in the Revelation of himſelf and of his Attributes, nor in his Promiſes, hath oblig'd himſelf to give us the very particular Bleſſing which we ask: That the Eſſential Acts of Faith in Praying do not neceſſarily require, that we ſhould have ſuch a certain particular Perſwaſion. How we are in Prayer to act Faith upon Temporal Promiſes, and how upon Spiritual.

CHAP. I.

That God hath not by any Revelation of himſelf or Attributes, engag'd himſelf to give us the very particular Bleſſing which we ask, and therefore we are not bound to pray with Faith of Aſſurance of obtaining it.

JAMES I. Ver. 6, 7, 8.

But let him ask in Faith, nothing wavering, for he that wavereth is like a wave of the Sea, driven of the wind and toſſed.

For let not that Man think he ſhall receive any thing of the Lord.

A double minded man is unſtable in all his ways.

THE abſolute Neceſſity of Faith in Prayer he doth vehemently and peremptorily expreſs.

1. *Vehemently:* He doth not ſay, he ſhall obtain no great or large Gifts or Favours, but *nothing*, not *any thing*, without this.

2. *Peremptorily: Let not that Man think:* Let him not entertain ſo much as a *thought*, that God will hear him; *Let him not think that he ſhall receive any thing of the Lord.*

The Apoſtle binds up our Faith in Prayer ſtrictly unto ſuch a Belief as hath *A not doubting*, or *not wavering*, accompanying it, and under that reſolute manner preſſeth it, as that on which the ſtreſs of all asking in Faith in Prayer ſhould lye: He inſtanceth in one particular of *Wiſdom* for all other, but thereupon gives the ſame common Rule for praying for any thing elſe which we may *think* or *make account* to obtain. Thus extenſive is his Caution, reaching to any thing, as thoſe Words ſhew, *v.* 7. *Let not that man*, namely, *that wavereth, think he ſhall recieve any thing of the Lord:* He cannot regularly, or according to God's ordinary courſe which is ſet about praying, receive any thing. God may hear us afore we ask, but if we think to receive any thing by Prayer, it muſt be by praying in Faith, *without wavering :* So as this is propoſed as a general Rule, holding in all Prayers, that whatſoever we pray for, *We pray in Faith, nothing doubting.* But then here comes the difficulty, the laſt Words immediately foregoing having been, *Let him ask, and it ſhall be given him*, and theſe Words coming next, *But let him ask in Faith, nothing doubting* ; the Coherence whereof would ſeem to carry it thus, *Let him ask in the faith and confidence of this, that he ſhall receive the thing it ſelf he prays for*, when and whilſt he prays, nothing doubting but that he ſhall receive it, and *otherwiſe* he ſhall not obtain it.

The Text thus underſtood hath been a mighty ſtound and plunge to many poor Souls, that have lived in a lower Region and way of Believing: *If this be the caſe*, (will ſome ſay) *then I never yet have prayed one faithful prayer in all my Life: Nay, I have not prevailing Aſſurance*, (*that is, a Faith with a nothing doubting*) *No, not for my own Salvation, but am full of doubtings and ſinkings of Heart about that great point: I have not obtained ſo much in and by all the Prayers I have hitherto made, and how much more may I ſay as to particular Requeſts of what I ſtand in need of, that I never yet had this happineſs, to be able through Faith to ſay, I ſhall receive them, afore I did receive them.* Yea, thoſe Chriſtians that have Aſſurance of their Salvation, do find in Experience very few of their Petitions for particular Mercies anſwered, wherein they have had a full fore-hand perſwaſion that they ſhould recieve the very particular.

It muſt therefore be look'd upon as a caſe of very great Moment and Uſefulneſs to reſolve, and which requires a through diſcuſſion to ſatisfie the many Scruples about it.

The Caſe I propound thus:

Whether it be a Neceſſary, requiſite unto praying in Faith, for the obtaining any, or every particular thing a Chriſtian prays for, that he ſhould pray in or with ſuch a ſpecial Faith and Perſwaſion, as amounts to a not doubting that he ſhall certainly receive it, ſo as if he fall ſhort of this perſwaſion of Faith in Prayer, he muſt not think to receive it?

Firſt, I lay down this Aſſertion:

That there is a true ſpiritual and effectual praying in Faith, which doth obtain and prevail with the Lord, that yet is ſhort of, and riſes not up unto this ſpecial perſwaſion of Faith without doubting, that I ſhall certainly receive the very particular I ſeek of the Lord.

Many pregnant Inſtances and Examples in Scripture might be alledged to prove this Aſſertion, which I omit, becauſe they may pertinently fall in, and will well mingle with ſeveral pieces of the Diſcourſe. I know alſo it is a common-place Head in our modern Divines, to handle, *What it is to pray in Faith*, by the meaſure of which I might proceed to demonſtrate this Aſſertion, but this I decline now, for it will fall in with my following Method: But I chooſe rather for the clearer demonſtration of it, (for I know no better, or more conducing and fairer way) to take a Survey of the moſt eſſential things unto Faith in Prayer; and chiefly, becauſe in ſo doing it will not only prove, but withal diſcover the very Foundation and Intrinſical Grounds, how and whereupon it comes to paſs, that ſuch a ſpecial Perſwaſion of Faith in Prayer is not of abſolute neceſſity to obtain the Bleſſing deſired. Now theſe eſſential things, &c. are two.

1. The Principal Object of Faith, which Faith in Praying eyes, and acts upon, to move God to beſtow what we ask.

2. The proper genuine Acts of Faith in praying, which yet fall ſhort of being aſſured I ſhall receive the particular mercy prayed for.

And my demonſtration for both theſe is founded on this great Truth, common to them both, that they do admit of a Latitude: *Firſt*, Unto our Faith in praying: And, *Secondly*, Unto God in anſwering; ſo that it is not neceſſary either that Faith in its acting upon theſe Objects ſhould riſe up to that aſſured perſwaſion that you ſhall receive, or that God ſhould grant you the very particular: But God and Faith both have room, and Line enough left them: God to anſwer the Prayer in ſome other thing, and *Faith* to ask the Bleſſing without ſuch an aſſurance.

I begin my Demonſtration with the *primary Objects* of Faith in Prayer, (as our Divines call them) which are *theſe things* in God which our Faith in Prayer treats with God upon, which Faith preſents to God, and pleads with God, and urgeth upon God, that it may obtain: Or, which are the principal Supports unto Faith, that do ſtrengthen it to continue to pray, and hearten it that it ſhall obtain. And my diligent Enquiry ſhall be, whether an acting on theſe in our Prayers doth neceſſarily require and exact ſuch a particular perſwaſion, *&c.*

Now the prime and principal Objects of Faith, by which it thus deals with God in Prayer, are three.

1. *Some ſpecial Attributes of God*, as his Wiſdom, Power, Mercy, which Faith applies it ſelf unto, and treats with God by.

2. The *Promiſes*; General or Particular; of ſuch or ſuch good things, which Faith lays hold upon, and urgeth unto God to be fulfilled, by vertue of thoſe Attributes.

3. The *Name of Chriſt*, in which under the New Teſtament we are explicitely to put up all our Prayers, as for which, and whoſe ſake, God will beſtow all he hath promiſed.

Now if there be a due application of the Soul unto God, in and through all theſe, according as the Nature of theſe may require, then it is certain there is true Faith, and a due acting of Faith in Prayer: For what is, or can Faith be, other than a ſuitableneſs in its acting upon its proper Object, for the glorifying of God thereby? All Acts do receive their diſtinguiſhing Kind and Genuineneſs from their tendency and conformity to their Objects, and ſo muſt Faith; and it is true, genuine, unfeigned Faith, when it puts forth ſuch and ſuch Acts as its true and proper Object doth require: And it is as certain, that to pray in and with ſuch a Faith, ſo levell'd towards theſe Objects, muſt needs be a praying in Faith, and ſo muſt obtain.

Now the moſt bottom Ground why a Faith duely acting in Prayer upon theſe Objects, and pleading theſe Motives, may yet fall ſhort of a certain perſwaſion *I ſhall receive the very particular*, &c. lies in this one Propoſition.

Prop. *That God hath not in the revelation of himſelf through theſe Objects to our Faith, ſo bound up himſelf in, or by vertue of any, or all of theſe, tho' duely implored in Prayer, that he will certainly give the very particular we ſhall ask in true faith on theſe, the Nature of theſe things not abſolutely or neceſſarily requiring it, as they are to us revealed.*

And the Inferences from hence will be,

1. That if God be not certainly bound up by any one, nor all of theſe, therefore mentioned, then by nothing elſe, for theſe are *thoſe*, and *ſuch as for which* he is pleaſed and moved to grant all that he doth grant to us by Prayer.

2. And hence it will follow, that if God be not neceſſarily bound up by theſe to give the very particular, that then *Our Faith in Prayer is not bound up to* a certain Perſwaſion, I ſhall receive that very particular; for *Our receiving* muſt be from *God's giving*, and his declarared Intention in giving ſome way anſwerable thereto: And therefore, if God profeſſeth not to be bound up to give, *&c.* our Faith cannot be bound up abſolutely to think we ſhall

receive. And again, that muſt needs be acknowled *right Faith*, that treat with God in all, and each of theſe, according to God's own Intention, in hi Revelation of all and each of them; for then God is truly ſought to, wh according to the Tenour of his own Will and Revelation of himſelf.

And take Notice, that the materials of the Demonſtration of this Aſſertio propoſed, (which I ſhall carry through all theſe three Places mentioned) wi ſerve alſo to direct and inſtruct us, how to form and level our Prayers aright, and teach us how to apply our Faith to God's Attributes and Promiſes.

1. I affirm, *That the Attributes of God, to which Faith is to apply it ſelf in Pra- er, have reſerved to themſelves a latitude, or a liberty left unto God, in what particular anſwer our Prayers, as ſhall be moſt for the Glory of any of thoſe his Attributes which we plore.* That *God* as repreſented to us by his attributes, and ſo his attributes a the grand Object of Faith in Prayer, appears by the *Prefaces* unto all the emine Prayers recorded in the Old and New Teſtament, the Saints therein taking in their Prayers ſuch or ſuch particular attributes, as had nigheſt conjunctio with, and affinity unto the particular things they pray for, as being the ne and immediate cauſe of them, and ſo ſtrengthen their Faith for the obtaining that particular.

Before I fall into the particular Inſtances of Attributes, to demonſtrate my foreſaid aſſertion, I ſhall again renew the Memory of this, That it's the Na- ture and Property of Faith, and that which God ordained it for, to apply and turn it ſelf every way, to each and every attribute, according to the kind and nature of each, and according to that way and manner of diſpenſing and giving forth things to us, which each attribute doth hold forth; and in doing *ſo*, it honours and glorifies that, or thoſe attributes, *according to the Nature and Kind of each Attribute and way, in their affecting things for us*: And hence it comes to paſs that Faith in Prayer is ſuch a *Latitudinarian*, that it is not bound up to a certain perſwaſion or belief, that it ſhall receive this or that very par- ticular which it asks, and is bound to ask, and which particular Promiſes, according to a Man's ſenſe of need, direct Faith unto. And the Reaſon is clear, Becauſe the kind or nature of theſe attributes, and the way and the manner of the diſpenſation of them, doth admit of a latitude in God's Intention (in his Engagement of thoſe attributes) for the performance of the Promiſes prayed for; and God for the Glory of them hath, as became him, neceſſarily reſerved a Liberty how, and in what particular to anſwer our prayers, as ſhall be moſt and beſt agreeable to the nature of the attributes, and for the manifeſtation of the Glory of them. And hence, if Faith applies it ſelf (as ſo it ought) to God, in pleading his engagement of any of thoſe attributes, according to their kind, it muſt be with a reſerve on Faith's part, leaving God's performance unto his own latitude reſerved. I only except what may and doth fall out ſometimes, that God is pleaſed to give a ſpecial perſwaſion and aſſurance, (as ſometimes eſpecially in ſpiritual things he doth) otherwiſe in the or- dinary way and courſe Faith muſt leave all to God, with ſubmiſſion to wait the mercy ſought, when it ſhall be moſt for the Glory of that attribute it hath or had recourſe unto in Prayer; for God's Will diſpoſeth it ſelf in giving unto us, according as he intendeth the Glory of ſuch and ſuch his attributes, and this (which is a ſure ground in it ſelf) gives meaſure to our Prayers, and Faith therein, and is a main foundation to decide this Caſe.

1. We ought to apply our ſelves unto God's Allſufficience and Power, with a firm Aſſurance in it; But tho' as to his Power he requires that we ſhould confide in it, to obtain the thing prayed for, yet he exacts not as to his Will, for us to *believe* that he will certainly effect it, but left that part rather unto an humble ſubmiſſion, whether he would do it yea or no; for he would have that left to him. Thus when the two blind Men came to him, (*Mat.* 9.) who prayed vehemently to him, (*v.* 27.) *Two blind men follow'd him, crying, and ſaying, thou Son of David, have mercy on us*; all the Queſtion that Chriſt askt them, was this, *Jeſus ſaith unto them, believe ye that I am able to do this?* v. 28. He ſays not, believe ye that *I will do this*, but only that I am able to do this; and doth your Petition, that I would do this for you, proceed from a faith on my Power, that I am able? *They ſay unto him, yea, Lord*, and they ſpake their Heart as far as their Faith went, and as far as Chriſt's Que-

ſtion

ion reacht. And look as Chriſt did not aſk them, whether they did believe
e would cure them, ſo neither did they expreſs that they believed any ſuch
ing; he loaded their Faith with no more but that of his Power, and as to
e belief of that, Chriſt was abſolute to require it; but as to the belief of
s particular Will, for that particular thing, there is not a word ſpoken: And
et Chriſt in anſwer to their Faith in praying, approved their Faith, by ſaying,
e it to you according to your Faith, v. 29. for it came up to his demand, and the
erformance teſtified thereunto, that it was ſuch a Faith as he required, for
ereupon their Eyes were opened; and theſe were all the Tranſactions that
ſſed betwixt Chriſt and the Men in that particular, and yet they obtained
hat they prayed for thereupon: Now that which was Faith ſufficient in
em to obtain by Prayer, will alſo be in us. And further, Suppoſe this Faith
d not been put forth in the way of Prayer, (that is, if we ſuppoſe they
d not prayed, but only believed this) yet it muſt be acknowledg'd that the ſame
ith put into a Prayer muſt needs be good, be as good Faith to obtain;
r, look what is true Faith out of Prayer, that Faith if it be formed up into
Prayer, doth according to the meaſure of it; make *Prayer in Faith*, and ſo
all comes to this Summ, that it is as if theſe blind Men had explicitely ſaid,
rd, we come to thee to be cured, and believe thou art able, which makes us
e; and though yet we know not whether thou wilt, yet we come, and we leave that
thee: Now would not this have been praying in Faith? and will not the
cumſtances of thoſe tranſactions juſtifie it to be ſo? yes, without Queſtion;
d yet I need not ſay, how much it fell ſhort of aſſurance that they ſhould
ve the thing. Another Inſtance, more expreſs than this, is in *Mat.* 8. 2. *Be-*
ld there came a Leper and worſhipped him, ſaying, Lord, if thou wilt, thou canſt
ke me clean: This Faith of his was put forth in Praying, for its ſaid he *wor-*
ipped; the other Evangeliſt ſays, he fell *on his face*; it was an adoration, with
pplication to be cured. He acknowledges him to be Lord of all Diſeaſes,
n as that Centurion had, who ſaid, *Si voles res acta eſt, If thou wilt, the thing*
done; thus ſays the Leper, *Thou canſt make me clean*; and in this latter he
Poſitive, nothing wavering; but as to Chriſt's Will, he puts an *if* to that,
thou wilt, &c. Where, *Firſt*, he manifeſts his Deſire and Requeſt, that he
ould cure him. Yet, *Secondly*, ſpeaks as one not aſſured that Chriſt would
it. And, *Thirdly*, As one that reſigned up himſelf to his Will, and left
to him, to do as he pleaſed, having made firſt *His Requeſt known*, with
Faith on his Power; and though he believes abſolutely that he could heal
m, yet he prays not abſolutely that he would, but with a reference and ſub-
ſſion to his Will, *If thou wilt*: Now Obſerve, how abundantly Jeſus Chriſt
pproved this Faith, as thus put forth in Praying; *I will*, (ſays he) *be thou clean*;
t is the imperative) he had askt, *If thou wilt*, with an *if* to that, but Chriſt
ſwers him poſitively and abſolutely, *I will*, ſays he; *Thou canſt*, (ſays the
oor man) he ſpeaks that abſolutely of his Power, and Chriſt ſpeaks as abſo-
tely of his obtaining, *The thing is done*, (ſays he) *be thou clean*. And the
aſon of this Difference of believing on his *Power* and on his *Will*, (that the
e muſt be *abſolute*, the other needs be but indefinite) is, becauſe if we do
ot believe his Power abſolutely, that he is able to do the thing, we do not be-
eve he is God, nor do we come to him, and glorifie God as God; but to *be-*
eve he will, or that he *will not* do a thing, or may not, this detracts nothing at
l from his being God, but on the contrary exalts him in the acknowledg-
ent of the Liberty, Dominion and Soveraignty of his Will. And it is evi-
nt, that our Saviour Chriſt puts the great pillar of Faith upon believing his
ower, *Mat.* 9. 22. *Jeſus ſays* unto the Father of that Child poſſeſs'd with the
Devil, *If thou canſt believe, all things are poſſible to him that believeth*; and the
ther cryed out, and ſaid with tears, *Lord, I believe, help thou my unbelief*; for even
elief of his Power is not ſo full without all wavering, but it may have an
perfection accompanying it: But I cite it for this, that Faith is ſaid to be
mnipotent, as God's Power is; Faith on his Power can do all that God can
o, and this even in the point of pardoning ſin. *Moſes* hath recourſe to the
ower of God, (*Numb.* 14.) ſo that to believe that he is able to pardon, ly-
g at the feet of his Will, is good Faith.

Fides quam Chriſtus laudat eſt de potentia ipſius, non de potentia ipſius exercione. Brug. in Verbo.

Judicio & voluntati Chriſti reſignat quicquid ſit magis utile, idq; ſcit Deus neſcit Homo. Alapid. in Verbo.

Object. *But you will ſay, Power is but one Attribute only, and will our believing on one Attribute thus obtain?*

Anſw. A Believers dealing with, and applying himſelf to any Attributes of God, that is effective of the thing, with a ſpiritual Faith exerciſed upon it, is a prevailing Faith in praying; and the reaſon is, becauſe it engages all the Attributes, while it applies it ſelf to one; although I do not explicitely think of the reſt, even as to touch Jeſus Chriſt any where by Faith, but the hem conveys all Chriſt, and all of him: If I deal by ſpiritual Faith with him to be juſtified, and no more, yet Adoption, Sanctification, and all follows; and as the Apoſtle ſays, (*Rom.* 6.) *If we be planted together in the likeneſs of his death, we ſhall be likewiſe in the likeneſs of his Reſurrection*; v, 5. *If we be dead with Chriſt, we believe that we ſhall alſo live with him*: If we have one Benefit, then all.

2. We have to do with God's Mercy in praying in Faith: I need not enlarge upon that, for it is our conſtant plea, *Rom.* 10. 12. *He is rich in mercy to all that call upon him*: It is ſpoken eſpecially to what he is to Men, in or upon their Prayers, for it is to them that call upon him: Now directly Mercy will be acknowledged Mercy in the Glory of it, and that is to be *free*; that Attribute therefore deſerves a greater latitude, yet as to the particulars, wherein he will ſhew mercy, and is in that reſpect more regulated by his Will than any Attribute whatſoever. Mercy will be exalted as Mercy, (*Iſa.* 30. 18.) and therefore in its Freedom, which is the top Glory of it; and therefore in that place where he himſelf gives himſelf the moſt full, abſolute declaration of Mercy, and the Characters of his Nature, (*Exod.* 34.) yet in the 33*d.* Chapter he prefaces thereunto, *I will be merciful to whom I will*; if he is free to be merciful as to the Perſons, then much more in the things wherein to be merciful: For of any thing he hath to beſtow, Mercy is moſt his own, it is his *Riches*, and he hath enough of them, and ſhall he *not do what he will with his own?* and having ſuch abundance and variety of them, if he doth not gratifie us in one thing, he hath to do it in another, and hereby Mercy is exalted, as you hear'd the Prophet ſpeak. And if it be thus, then that Attribute which our hope is moſt in, yet it doth not require a certain belief that we ſhall receive the thing we ask, but God himſelf reſerves a liberty to himſelf, and leaves thereby a latitude to our Faith.

3. *God's Wiſdom* alſo reſerves a Liberty to it ſelf, and gives Line to Faith, *Iſa.* 30. 18. *The Lord will wait, that he may be gracious to you, and therefore will he be exalted that hath mercy on you, for the Lord is a God of Righteouſneſs, bleſſed are all they that wait for him*: The meaning is, he is a God of Wiſdom, a wiſe God, he knows what is every way beſt, and therefore waits to be gracious in the beſt way, that his Mercy may be moſt exalted; he waits not only the fitteſt ſeaſon wherein to be merciful, but in what particular things moſt to gratifie us, and will find out a time wherein it is beſt for us. Tho' a Believer therefore coming to God, hath all the Promiſes of God before him, and his own Judgment is, that he hath more ſpecial need of ſuch or ſuch a Promiſe, yet God's Wiſdom (who is a God of judgment, and alſo made all the promiſes) having much more all thoſe promiſes afore it ſelf, alſo conſiders for its own Glory, and its own good, in what, or by which promiſes to anſwer us; and as it is for the Glory of his Wiſdom to order the paſſages of his Providence, ſo as to be paſt finding out, ſo alſo his diſpenſations to his people in anſwer to their prayers are, have much of the like variety, that he ſhould not always do it one way. It is true, God hath promiſed that he will with-hold no good thing, but what that good thing is that ſhall be good for us, that he only is judge of, who as he is a Father, is termed alſo to be a heavenly Father, whilſt he ſits in Heaven, conſidering what to give us that is good for us, *Luke* 11. 13. *If ye then being evil, know how to give good things to your Children, how much more ſhall your Heavenly Father,* &c. Thou askeſt of him ſome earthly thing, as thou thinkeſt it beſt for thy need, but he anſwers thee as a Heavenly Father, *Mat.* 6. 32. *Your heavenly Father knows that you have need of all theſe things*: Earthly Fathers know but what are earthly good things, and of them they give to their Children, ſuch things as they judge beſt; but God judges as a Heavenly Father, and ſo of what is beſt as in relation to Heaven, and thy coming thither,

hither, and his thoughts are herein as far above Earthly Fathers as Heaven is above Earth. He hath alſo declared, that all things ſhall work together for thy good, but what particular diſpenſation ſhall work for good to thee, and how, this he ſays not, nor doeſt thou know: It may be the contrary to what thou deſireſt ſhall work for good, and that lyes in his Wiſdom only to judge and diſpoſe of, upon the glorifying of which in his own way thou muſt wait: ſo that Wiſdom reſerves to it ſelf a latitude, and it is meet it ſhould, for the Glory of it ſelf, for there the Glory of it lyes. Hence therefore if Faith applies it ſelf as it ought unto God's Wiſdom, according to the kind and way of diſpenſation of it, why then Faith alſo muſt be left to a latitude too, and not be bound up to the particular that thou ſueſt to him for, but muſt wait alſo on him for what his Wiſdom will judge beſt, and ſo indeed it is added, *Iſa.* 30. 18. that *becauſe he is thus a God of judgment, and waits thus to be gracious his own way, therefore bleſſed are thoſe that wait on him*, i. e. that wait on him as ſuch a God, a God of Judgment; for waiting is but an act of Faith continued.

4. A fourth thing about which it hath to deal with God in Prayer, is, *The Glory of God*, and ſo it is to frame its Petitions, not only for what ſhall ſtand with the Glory of God, but what ſhall be moſt for his Glory. The Apoſtle ſhews, that Faith of all other eyes God's Glory, and treats with it, *Rom.* 4. 21. *Abraham was ſtrong in Faith, and gave Glory to God*: And as it is the Object of Faith in common, ſo of Faith in particular, as it is put forth in Prayer, and which Faith applies it ſelf unto in praying: This we have in the Lords Prayer, in the cloſe, *For thine is the Kingdom, Power and Glory*; and in the firſt Petition, *Hallowed be thy Name*, which is the meaſure of all that follows; and we are hereby taught to enforce all our Prayers with this, as with which God is principally moved to grant us our Requeſts, and which the Soul in praying, if it prays aright, maketh uſe of as Pleas unto God to grant thoſe Requeſts; and it is the higheſt Plea, and moſt effectual way to obtain that Faith hath, or can have, in praying.

Now it's certain, that what that particular ſhould be, which as concerning my particular Condition ſhould be moſt for the Glory of God, that only is known to him, who as he knows our concernments and intereſts, ſo his own above all: We pray indeed for what we jugde would be moſt for his Glory, as concerning us, and make a great plea of it, and God highly accepts it from us, becauſe it is what is beſt in our view and judgments, but he performs according to the Riches of his own Glory, according to his own deſtines and vaſt purpoſes of Glory to himſelf, ſo as a Man may pray in the higheſt Faith, and in the ſublimeſt way, according to what he judges, and yet ſtill not know certainly that he ſhall receive; for what is moſt for God's Glory, God only himſelf knows. It is true indeed, that all the Promiſes, which are the declarations of his Will, are for his Glory, 2 *Cor.* 1. 20. *All the promiſes of God in him*, namely, Chriſt, *are in him Yea, and in him Amen, unto the Glory of God by us*; there is none but doth tend to his Glory more or leſs, but the performance of which of them to my particular will be moſt for his Glory, that ſtill is reſerved to himſelf. And this Attribute of his Glory hath a mighty compaſs and room to anſwer thee in, by ſome Promiſe or other, tho' yet it doth not give thee the particular thou deſireſt, according to that one particular Promiſe which thou haſt ſingled out to urge. Yea, as this gives a greater latitude to him than any of the former Attributes, ſingly conſidered, and ſo therefore an anſwerable allowance muſt be given unto Faith, in reſpect unto this Attribute above all other; for what is and will be moſt for his Glory, he alone is the ſovereign judge of: *Therefore*, ſays the Apoſtle, (*Rom.* 11. 36.) *of him, and through him, and to him are all things, to whom be glory for ever.* That other Royalty alſo of his Kingdom, or of his being King, is appropriate and eſſential to him as he is God, (*Pſal.* 93. 2. *Pſal.* 74. 12.) which *David*'s Faith ſo often lays his foundation on in praying, and therefore is ſo exactly conjoyn'd in the Lord's Prayer with his Glory; and therefore every Son of his, that comes to him as to his King, (as *David* often did, when he ſays, *My God and my King*,) as he hath great encouragement, becauſe he is his *King*, who

Part II.

who can do any thing, ſo he muſt conſider, that his Kingdom is of a vaſt extent, and that he hath many Dominions, and an infinity of Deſigns and Ends towards Perſons of all ſorts in thoſe Dominions, that he hath many Irons in the Fire, many Concernments and Ends of a greater breadth than what thy narrow Deſires or Concernments are, eſpecially as they are comprehended in the ſhallowneſs of thy Underſtanding, for they are of a greater breadth than any one particular Promiſe can or doth contain. In the adminiſtration of a KINGDOM, a Favourite very near to his Prince, comes with a Requeſt to be gratified; he has had many large Promiſes of all ſorts given him, and his particular Requeſt in his View is but a ſmall one, as the Life of a Friend that hath run into Treaſon, or the like, and he thinks the Grant of it will not be a prejudice to any of his Prince's affairs; but that King having a large Dominion, and many perſons, yea, perhaps Parties and Intereſts to deal with, this Buſineſs and Requeſt of his may fall croſs unto, and interfere with ſome very great intereſt of his own, which this Favourite knows not of, and ſo he denies him his particular Requeſt, but yet takes care to gratifie him in another, that ſhall be beſt for his particular: And as he hath a Kingdom to adminiſter, ſo he deals in Politicks, and hath more general ends than a Subject can think of, or imagine, and knows that which none of them can do; he hath a vaſt extent of affairs in that Kingdom, and his Honour is intereſted to ſee to all things, as they ſhall tend to his more general Ends. And thus it is much more with God, who is the King of Kings, and the greateſt that ever were are but as petty Conſtables to him: He hath deſigns upon particular times, wherein the Saints do live, which are part of the adminiſtrations of his Kingdom, and he hath ſuch deſigns in thoſe times, as according to his ordinary providence he cannot do that for his people that live in this age, at this time, which he can and doth in another for them. General Providences, or at leaſt more general than thy particular, do croſs often particular requeſts, whereof in the end we come to ſee a Reaſon: This ſome underſtand (and I believe rightly) to have been *Baruk*'s caſe, *Jer.* 45. poor man, he was miſerably diſcompoſed for the common Calamity which *Jeremy* had threatned, *Thou didſt ſay, woe is me now*, (ſays God to him, *v.* 3.) *for the Lord hath added grief to my ſorrow, I fainted in my ſighing, and found no reſt*: And he had beſought God much for the averting of that Calamity, the thoughts of which lay ſo heavy upon him, and preſſed him down; but eſpecially, he had ſought for a quiet condition for himſelf, in theſe turbulent times to come, *v.* 5. *Seekeſt thou great things for thy ſelf, ſeek them not*: What were the great things? what preferment, or honour, or riches? He was a Man too godly to be ſo ambitious and worldly: No, he only deſir'd to live in the Land quietly, that he might have ſuch a particular priviledge, and he ſought it for himſelf; it was a thing he ſought for himſelf, as the Text ſaith, He ſought only *Quietem in communi inquietudine, Quiet and Eaſe amidſt the common diſturbance*; and great things theſe were to ſeek, in reſpect of God's common providence at the time he lived in, *Ardua & difficilia*, things hard and difficult to be done: Therefore God tells him, (*v.* 4.) *That which I have built will I break down, and that which I have planted will I break up, even this whole Land, and ſeekeſt thou great things, and hard things for thy ſelf? It's contrary to the general deſign I have, and therefore too great, or too hard for thee to obtain*: Yet thus far God gratifies him, as far as ordinary providence would reach and extend, *I have given thee* (ſays God) *thy life for a prey in all other Countries, but I cannot gratifie thee in this*; altho' he had a Promiſe ſufficient to have asked this upon, *viz*, *Honour thy Father and thy Mother, that the days may be long in the Land, which the Lord thy God giveth thee.*

Caſtellio in locum.

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hat God hath not in his Promiſes obliged himſelf to give us the very particular Bleſſing which we pray for, and therefore we cannot pray with Aſſurance of obtaining it.

I Shall now carry on the ſame Demonſtration touching Promiſes, the ſecond Object of Faith, *viz.* That the manner of God's Declaration of them is ſuch, as God hath not bound himſelf ſo up, but that there is *this Lirty* reſerved, in what particular promiſe he thinks beſt for us to anſwer our rayers, and as ſhall be moſt for his own Glory; eſpecially, conſidering how romiſes are taken in by us into our prayers.

I come then to Promiſes, the ſecond Object of Faith before-mentioned; and erein to conſider, Whether the promulgation of them, as God hath been leaſed to make it, doth not reſerve the like liberty to God, as hath been ſhewed f his Attributes, and ſo by conſequence the ſame latitude to Faith in Prayer, hich is a putting of Promiſes in ſuit; ſo as that notwithſtanding that God ath engag'd himſelf in promiſes, we may pray in Faith, altho' ſhort of ſuch Perſwaſion, that we ſhall receive the very particulars we aſk for. I ſhall iſcuſs this point under a General Conſideration of Promiſes: And indeed e General Conſideration had of them, will much conduce further to diſcoer and lay open the very bottom ground or root, why a Faith ſhort of ch a perſwaſion may be prevailing to obtain, and will withall ſtub up by e roots ſuch Objections as may be made againſt it.

The Objection may be framed up of theſe particulars, That there being one ttribute not hitherto mentioned, *viz.* God's Will, which hath drawn in oſe other forementioned Attributes into a confederacy with it ſelf, to aſſiſt d perform what that Will determines; and this Will being revealed in parculai promiſes, his Will hath thereby put out of its own hands all Liberty o anſwer or not to anſwer our Prayers. Theſe Promiſes alſo now ſerving holly as Directions and Sea-Marks, to guide how to ſteer the courſe of our rayers; and God having moreover made ſuper-added Promiſes to hear our rayers, and further his purpoſes and contrivances about his Church, being nown to him from the beginning, (as all his works are, *Acts* 15.) and that eing the pureſt part of his Providence, and therefore eminently called Forenowledge; and he having before ever he made any promiſe conſidered all, d caſt and given forth his promiſes according to the Idea of thoſe his puroſes, as his purpoſe is to grant upon their prayers, therefore there ſhould d ought to be a ſpecial perſwaſion of Faith in our prayers, that we ſhall ceive the very particular.

Now for aſſoiling this Objection, and for the better clearing the bottom eaſon of what I am purſuing, I have caſt this General Conſideration of romiſes into theſe three Heads:

Firſt, As touching the matter of them, or things promiſed.

Secondly, The Tenor they are delivered in, as in relation to Perſons. Theſe wo as they lye in the Words abſtractly conſider'd. But,

Thirdly, A diſtinct Conſideration muſt be and a part had of them, as they e taken by us into our Prayers, and therein urged unto God.

Firſt, Touching the matter of them there are theſe Aſſertions:

1. God hath ſo framed and ſuited his declared Promiſes to his ſecret puroſes and deſigns, of what he means to beſtow upon his Children, that there extant ſome either Promiſe, or Inſtance, or Declaration, (which always imlies a promiſe in them) for all and every good thing he means to beſtow: e hath ſo drawn out his Purpoſes into Promiſes, as the Sea into Rivulets, at I may ſafely ſay, there is no particular good thing he hath purpoſed to eſtow, but there is a declaration of his Will, either by Inſtance or Promiſe r it. God's Will is open and manifeſt in this, that we have the whole of

Part II. his Secret Will (as it concerns us, touching good things to be beſtowed) in his revealed Will; and as his Children are Children of Promiſe, *Heb.* 6. 17. and Heirs of Bleſſing, 1 *Pet.* 3. 9. (which are of equal extent, becauſe Promiſes and Bleſſings are of like equal extent) ſo in like manner there is no Bleſſing but is a Bleſſing of Promiſe ſome way or other; and like as God bleſſing us in Chriſt, bleſſeth us in nothing out of him, ſo whatever he bleſſes his Children withall, it is by, and not out of a Promiſe: Whatſoever is given, is given by a Word, and there is nothing we need, or can deſire, but there is ſome Promiſe or other for it, as the matter of it.

2. It's alſo further true, That whatſoever God actually performs, there is a Word for it; this Aſſertion is a conſequence of the former: He rules the World by his Word, or if Judgments be on the World, or particular Perſons, they are ſhewn in ſome Threatning, or ſome inſtance of the like in the Word; and they are all but executing the Judgments written, *Pſal.* 149. 8. and therefore God's diſpenſing Judgments upon Men is ſynonimouſly call'd his taking hold of them, *Zach.* 1. 6. *But my words and my ſtatutes, which I commanded my Servants the Prophets, did they not take hold of your Fathers? and they return'd, and ſaid, like as the Lord of Hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us:* In which place you have, 1. God's thoughts, what he *meant* to do, which is his ſecret Will. 2. You have God's thoughts put into words, ſuited unto his Will. 3. You have the performance, *They took hold of them*, ſo that they are ſuited to both the Threatnings and Purpoſes, which are in this reſpect parallel. It's ſaid, not a word fell to the ground, 1 *Sam.* 3. 19. 1 *Kings* 8. Again, performances and promiſes are adequate.

2. The Tenor of Promiſes is to be conſidered apart from the *matter* of them, and it lies in this, *How the Declaration of theſe Promiſes doth intend and reſpect particular Perſons:* And as to that there are theſe Aſſertions;

1. Tho' there is no good thing but is in ſome Promiſe or other, as hath been ſaid, yet God's ſecret Will was never to perform or beſtow all, and every good thing in *Specie*, (which he hath promiſed) to all and every one of his Children perſonally; nor is it declared any where in the Word that he will do ſo: This is apparent in temporal Promiſes of Temporal things; he hath not given Riches to all Saints, nor Wiſdom, nor Honours; there are not many rich, wiſe, or noble, though ſome are ſo; and yet becauſe he will beſtow of all theſe upon ſome, therefore there are promiſes that do particularize all theſe. The like may be ſaid of many promiſes in ſpiritual priviledges, Gifts, Degrees of Grace, *&c.* The Sence of this aſſertion you may take up and conceive of thus, That our God, the God of all Grace, and the God of all Comforts, having the whole Body of his Elect before him, and all parcels of good things in proſpect and intuition, his Will was to give all, and every good thing in *ſpecie* among them, and in his ſecret purpoſes he diſperſed and ordered them amongſt them.

Gerard upon thoſe Words, *Joh.* 14. *Whatſoever ye ſhall ask, I will do.* Though he peremptorily determines there is no Prayer but God anſwers, yet in his giving an account why ſo many Prayers come ſhort, one of them is, *Deus nuſpiam in verbo ſuo dedit ejuſmodi promiſſionem, quod in temporalibus velit dare nobis omnia quæ deſideramus.*

2. Every good thing that every one of them hath, he hath it by Promiſe, yea, and to that very end it was that God made ſuch manifold promiſes, particularizing every good thing in one of them or other, becauſe he would beſtow nothing without or beſides a promiſe in his Word.

3. Take the Declaration of promiſes, as they reſpect perſons, and ſo when God made and gave forth all theſe promiſes of his revealed Will, he had in his eye whom he meant to beſtow theſe particularities of things promiſed, in their ſeveral kinds upon, and ſo made theſe promiſes with a ſpecial intent unto them, and *de facto* beſtows them upon them individually, altho' in his Word he named not thoſe particular perſons, but keeps and reſerveth that in his own Breaſt, both what good *things*, and *whom* he would beſtow them upon.

4. The Declaration of God's Will, and his intent in ſuch promiſes is, for the moſt part not univerſal, to all and every Saint: Some promiſes indeed are univerſal, but then they run in the ſtrain as that doth, *Whoever believes ſhall not periſh*, (John 3. 16.) but many other are but indefinite, and ſo to be underſtood by us: This indefinite Tenor of Promiſes is clear in the caſe of the Pro-

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miſes to work Miracles, which may illuſtrate what I mean about theſe other: Theſe promiſes we have *John* 14. 12. *He that believes on me, the works that I do he ſhall do alſo, and greater works*: Mark 16. 17. *And theſe ſigns ſhall follow them that believe in my Name, they ſhall caſt out Devils, they ſhall ſpeak with New Tongues*, &c. Theſe Speeches are but indefinite, and yet run in this ſtrain, *He that believes on me*, &c. but are not made to whoever believes; No, not in thoſe times, 1 *Cor.* 12. 10. *To another is given the Gift of working Miracles*, &c. But if you hear of ſuch a promiſe, *He who believes ſhall be ſaved*, (as *Mark* 16. 16. Chriſt had ſaid,) you muſt underſtand it univerſally of all that believe: For in that Tenor of Univerſality it runs, *John* 3. 16. *Whoever believes*, &c. But there are abſolute Promiſes of Salvation which are the Object of Faith, which are not univerſal to all Men; the promulgation of them is indeed o be made to all, but the Promiſes themſelves are not intended to all, and we ſee it in the performance, which falls out accordingly, both which Promiſes and Performances are yet adequate as to Gods' ſecret Intent, he in his ſecret Intent having thoſe individual perſons in his eye, whom he would beſtow ſuch and ſuch particular things upon, and made thoſe promiſes with an eye to them, but ſtill not nameing thoſe particular perſons in his Word; there was a Reſerve in his Breaſt on whom he would beſtow them: And ſo becauſe his Will and Intent was to perform them to ſome, therefore he hath given forth all ſorts of particular promiſes in that Tenor mentioned, *He that* &c. and yet becauſe his Will was to perform each but to ſome, therefore theſe promiſes run in an indefinite ſtrain and tenor. I call them indefinite, becauſe the Declaration made in them reſpecteth not all perſons, but ſome, and thoſe not declared who they are.

Object. *But you will ſay, That all and every Chriſtian hath a Right to every Promiſe.*

Anſw. What greater Inſtance is there than that of Chriſt himſelf? and yet lthough all things are Chriſt's, and the promiſes of all things are made in im to us, as the Great Founder of them, (2 *Cor.* 1. 10. *In him all the Promiſes are Yea and Amen*;) he never had the performance of all and each of the good things of this World promiſed in *Specie*, but leſs thereof, and more of he contrary than any of his Children: And what of them he hath in the other World is *per modum eminentiæ, in a way of Eminence*, as the Holy Apoſtle (that was but a ſmall draught of him) ſays of himſelf, that though he had all things, *viz.* in the right, yet he was *poſſeſſing nothing*.

5. Promiſes being thus indefinite, it is ſufficient for any to obtain them that their Faith on them be but an indefinite act, and ſo a Faith anſwering to the Tenor of the promiſe. An indefinite Act from us is rightly and duely ſuited o an Object that is but indefinitely propoſed by God to us, and to ſuch an ndefinite act is ſuited: I mean, that as the promiſes declare not individually whom the things promiſed are intended unto, ſo the Faith tho' in the underſtanding part not certainly knowing that I am the Perſon, yet in the Will puts forth indefinite acts, anſwerably to that ſuſpence in the underſtanding; ſo that I caſt my ſelf upon God to obtain that thing promiſed, by vertue of that Promiſe which muſt and ſhall be made good to ſome, and what do I know ut unto me. And theſe indefinite acts of Faith are good Faith, for they are nſwerable to the Mind and Tenor of many Promiſes that run in the Stile f a bare *it may be*, which you meet with ſo oft in Scripture, both concerning piritual and temporal things; and who knows but God may intend it to me, ys the Soul, and therefore I do put in for it, and am bound ſo to do, both n reſpect of my own needs, and God's promulgation of it to me as well as o any other. From hence there ariſeth theſe three Corollaries:

1. As Faith is good Faith, becauſe it anſwers the Tenor of the Promiſe, ſo is a praying in Faith when my Prayers anſwer to ſuch a Faith, without certain knowledge that I ſhall undoubtedly obtain.

2. Such promiſes as are declared by God being in the reſpect before-menon'd but indefinite, hence this Attribute, the Will of God, ſtands in great eedom (which he hath reſerved within himſelf) how to perform theſe Promis, notwithſtanding they are the declarations of his Will, and he hath on pur-

poſe (that he might retain this Liberty within himſelf) in that manner utter'd them. And by this it will appear that as great a latitude is left to his Will, notwithſtanding the Promiſes given forth, as to any other Attribute whatſoever before ſpecified; which latitude lyes in which and what Promiſes he will be pleaſed, and is pleaſed to gratifie ſuch and ſuch perſons, doing it to ſome in one thing, to others in another; and it is according to his Will in all, as it is ſaid of beſtowing his Gifts, *It's according to his Will*, 1 Cor. 10.

3. Again on our part hence it comes to paſs, that his ways and judgments, which are the performances of his Promiſes and Threatnings, are paſt finding out; and accordingly his Will in diſpenſing this or that to particular perſons is paſt finding out, notwithſtanding the declaration of all ſorts of Threatnings and Promiſes particularly made in his Word. If a Man would go about to make a Collection from the Word, of all ſuch Threatnings or Promiſes, together with all the variety of Inſtances (which are interpreters of his Mind in either) wherein either are ſet forth as performed, (as that when Men have lived to ſuch a degree of Sinnings the threatning hath been executed, as ſeveral inſtances do ſet out) and will thereupon ſay, that upon ſuch a Sinner God will certainly bring ſuch a Judgment, becauſe I find he did bring it upon ſuch and ſuch Sinners, in ſuch a caſe, which we have inſtances for, and thoſe ſuited according to the Threatnings: In the end he will find a great latitude and variety of Judgments, of ſeveral ſizes and proportions, in thoſe various inſtances which the Word holds forth, and ſome inſtances of the ſame kind, in the higheſt meaſure, on whom God forbore to bring the execution of ſuch puniſhments, whilſt he hath brought upon the ſmalleſt Sinners of that kind the ſame. If he ſhall beſides alſo conſider, thoſe many intermediate inſtances, of higher and lower ſizes, between either of theſe two exreams of greateſt and ſmalleſt, that have or have not been puniſhed *ad libitum*, as God thought meet, that Man will conclude from all ſuch Collections, that no Man can make a certain Judgment what God will do, from ſuch inſtances of ſuch Judgments joyned together. And thus it is in Promiſes, and the inſtances belonging to them, for God's faithfulneſs and truth are as well engaged in his Threatnings as his Promiſes, and there is ſo great a variety of degrees of Qualifications of the Perſons that the Promiſes are thereby made unto, as there will appear that God hath beſtowed and fulfilled ſuch and ſuch a particular Promiſe to one, that had leſs of that Qualification; as in giving Riches to ſome, when yet he hath paſſed by another, that hath had more of that Grace or Qualification that the Promiſe is made unto, and yet he leaves him in deep Poverty, as he doth many of his precious ones, notwithſtanding his Promiſes and their Prayers; and therefore no abſolute Judgment can be made, which is the Point in hand.

3. The *Third* Conſideration of the Promiſes is, *As they come under our Prayers, or are put into ſuit by us in Prayer.* The former Conſiderations ſhewed what latitude is left to God for the performance, and to our Faith in believing, as to the Promiſes, conſidered in the matter of good things promiſed, and the Tenor as to the Perſons: Next follows the Conſideration of them, as any of them are upon occaſion ſingled out by us, and taken into our Prayers: For God hath not made Promiſes, or doth beſtow good things promiſed, altogether as they lye abſtractly in his Word, but hath made ſpecial Promiſes beſides unto our Prayers about them, or when we ask them, or ſupplicate about them; *Ask, and it ſhall be given; ask Wiſdom of God, and it ſhall be given:* And this may ſeem ſuch an Obligation on God's part, that although the Promiſes of the good things themſelves, abſtractly taken, and ſever'd from our Prayers, may not aſcertain us of obtaining, yet when the Addition is made of God's Promiſe to beſtow them, when they ſhall be prayed for, that makes ſuch double Obligation on God's part as may afford a certainty to our Faith, that we ſhall obtain the very particular we pray for. But concerning Promiſes as thus conſidered and propoſed, I offer theſe Aſſertions or Propoſals.

1. The Promiſes we do put in ſuit for good things we pray for, are but a few, in compariſon of the many that God hath made in his Word. The Promiſes in our prayers are but like the gleanings, in compariſon of a Great Harveſt; what through our Negligence in prayer, ſtraitneſs of Comprehenſions to glean

nd gather them, I may ſay of them as the Apoſtle doth of the Earth, that t ſtands in the Water, and out of the Water ; ſo do the Promiſes ſtand out of ur prayers, an Ocean of them, as well as ſome are taken in : For what the *Pſalmiſt* ſays of the Law, *that it is exceeding broad, and that there is no end of ts perfection* ; the like we may ſay of Promiſes, if we take them in all particulars of them ; and for multitude, they are ſuch as we cannot number them, or our underſtandings are narrow as they are broad. So as God hath, beſides what we put in ſuit, a multitude of other Promiſes that lye afore his Underſtanding, and which he intends to his Children ; and hence it comes to paſs, that he hath a mighty Compaſs and Roomth, by reaſon of the breadth of the Promiſes, to anſwer us in, beſides what we pray for.

2. Conſider thoſe few Promiſes that we ſingle forth, and take down in ur prayers, and then put up to God, or conſider the good things promiſed, which you requeſt in prayer, and you will find that they are but as they are firſt taken in by our apprehenſion, and according to what we udge of them to be beſt for us : For prayers are form'd by us, and ſo put up o God as they lye before our Underſtandings ; and alas, poor Creatures, as we re ſaid to know nothing as we ought, in general, ſo nor particularly what o pray for as we ought ; No, not as to the matter we are to pray for : The Apoſtle hath told us ſo, and that in relation to our prayers, *Rom.* 8. And though here is ſo great a choice of promiſes that lye expoſed before us, with ſo great variety and multitude for us to pick and chooſe, yet we know not what s moſt expedient in our condition, and which to ſingle forth and pitch upon : ut as *Calvin* obſerves, "We are blind and ignorant in ſeeking God ; yea, and "although we know our own Evils, the Sores of our Hearts, our Needs and "Wants, yet our Minds are more confuſed, and clouded, and tangled, then "to know what rightly to pitch upon, or what is moſt meet and expedient "as to our preſent need. So that there falls out a great variation of the Compaſs by our ſteering aſide, between what the needs of our prayers point o, and what God's Intentions are oftentimes towards us.

3. Hence we are attentively to conſider the infinitely wide difference between promiſes, as they lye before God's Underſtanding and Intentions of his ood Will towards us, (as in *Jeremiah* the Prophet himſelf hath expreſſed it, *know the thoughts that I have towards you* ; and yet even thoſe thoughts lye in ome promiſe or other in the Word, as it is afore him) and what we are apt o pitch upon by reaſon of our clung Underſtandings and confuſed Apprehenſions, when his Promiſes lye afore us, and are choſen by us. The Corollaries which ariſe from hence are theſe,

1. We may ſee the reaſon why God gives, and that by vertue of Promiſes, o many and ſo great good things, beſides, and without, and above our Prayers. . He doth this beſides and without our Prayers, *I am found* (ſays God) *of thoſe that ought me not* ; and he gives things that enter not into our Thoughs and Heart. And, . He doth it above and beyond our prayers, more than *All we are able to ask or to hink*, as the Apoſtle ſaith ; for why ? the reaſon hath been told us, even becauſe Promiſes are of infinite breadth, and the Declarations of his Will, as they lye before his Underſtanding, and his Word, which is in his Eye, are exceeding arge. And we may truly ſay, that for God to do according to what is let in, r comes into our Minds, is not the main part of what he intends, he is ſo bundant in kindneſs and truth, above all we can ſue for. God is greater than ur Hearts in this reſpect, and knows his thoughts and intentions towards us, nfinitely beyond thoſe ſhort Ideas we ſhape forth to our ſelves, for our ſelves, out of his Promiſes. Miſerable, at leaſt imperfect ſhould we be, if God ſhould anſwer us but according to thoſe imperfect Models, Draughts and Propoſals of our Petitions : We ſhould have been infinitely diſadvantaged, if God ſhould have bound himſelf up to our Prayers, and have given nothing elſe.

2. We may alſo hence ſee how it comes to paſs, that God's Will may ſtill etain that great freedom and latitude as to performance of Promiſes, notwithſtanding his Promiſe is to hear our Prayers, and that he may ſtill be executing his Will, according to ſome Promiſe or other, as they lye before his Divine Underſtanding and Will, therein performing as he judgeth moſt expedient ; as

Chriſt

Part II. Chriſt ſaith, *It is expedient for you I go away;* when yet at preſent that word brake all their Hearts, to think of his Departure. But by the taking in of thoſe forementionꝰd things, we may with ſatiſfaction diſcern how both theſe things may ſtand together, *That God may ſtill deal with us according to his declared Will in Promiſes, and yet deny us that individual we ſeek in Prayers, notwithſtanding his Promiſes to hear our Prayers.*

CHAP. III.

That the Eſſential Acts of Faith in Prayer are ſuch as do not neceſſarily require a certain Perſwaſion of obtaining the very particular Bleſſing for which we pray.

I Come to enquire into the *Principal and moſt Eſſential Acts of Faith in praying,* and ſhall ſtill carry on the ſame Demonſtration founded on this, That the Eſſential Acts of Faith do admit of the like former latitude, and are ſuch as do not neceſſarily require, that in praying we ſhould have ſuch a *particular Perſwaſion* of obtaining the particular Bleſſing which we ask.

1. The firſt and main Act of Faith in praying is, a firm belief and perſwaſion of the fore-mentioned grand and fundamental Objects of Faith, as of God and his Attributes, and the Truth and Faithfulneſs of his Promiſes; and hereof our *Aſſertion* is, *That there muſt be an Aſſurance of Faith, or a certain, firm and fixed perſwaſion, without wavering, of the fundamental Objects of Faith.* This Aſſurance of Faith, excepting in times of great Tentations and over-flowings of Unbelief, we muſt always retain, and by vertue of a firm Faith in theſe we muſt always pray, or we muſt not indeed think to obtain any thing of the Lord. And this, as it is a great truth, ſo it will prove to be the main Intention of our Apoſtle, when he ſays, *But let him pray in Faith, nothing wavering.* The Apoſtle in his Epiſtle to the *Hebrews* lays and makes this fundamental neceſſary unto both Faith and Prayer, *He that cometh unto God* (ſays he, *Heb.* 11. 6.) *muſt believe that he is, and that he is a rewarder of them that diligently ſeek him:* And thus to do, being of the *Subſtance of Faith,* (v. 1.) muſt be firmly believed, without wavering; and as our Apoſtle here (*Jam.* 1. 6.) exhorts to pray in Faith, ſo in *v.* 5. you may obſerve how he had firſt ſet forth God, as a God that giveth liberally, *&c.* and thereupon his Exhortation is, to pray in the Faith of God, as ſuch a God that giveth liberally; and alſo our Saviour Chriſt doth, as an introduction to his Exhortation unto Faith in prayer, (*Mark* 11. 23, 25.) preface this, *v.* 22. *Have Faith in God,* ſays he, ſpeaking of Faith in praying to God in Chriſt's Name, of the prevalency of whoſe Name with God an aſſurance alſo is required under the New Teſtament, *Mat.* 16. 22. *Whatſoever you ask the Father in my Name, he will give it you.*

Object. You will here ſay to me, *This is but a general Faith, what profit is there in praying with a Faith that is ſuch?*

Anſw. *I Anſwer,* That there is much advantage every way, if the general Faith you pray in be the ſame with that in *Heb.* 11. if it be a Faith which is there ſaid to be a *Sight of him that is inviſible,* (v. 27.) that is, a ſeeing God in himſelf and Attributes, by a ſpiritual Light and Sight of Faith, which doth render and preſent God and Chriſt ſubſiſtent, and really preſent too, and with the Soul in prayer: This very ſight and preſence of him, when we come to pray, will in ſome good degree cauſe us to pray in Faith.

If you ask how, or wherein? I anſwer, By operating and working in the Soul two eminent things in prayer, that have a great tendency to obtain the deſired Bleſſing.

1. This Sight of God and Chriſt, with this foreſaid Aſſurance of Faith, will humble the Soul deeply in the preſence of this great God. And,

2. This Sight of him preſents us with that in God which will encourage us to pray, and to ask the things we would have; and theſe are good ſteps unto praying in Faith.

1. There is an humbling *Act of Faith* put forth in prayer: Others ſtile it *praying in humility*, give me leave to ſtile it *praying in Faith: In Faith*, which ſets the Soul in the preſence of that *mighty God*, and by the Sight of *him* (which Faith gives us) it is that we ſee *our own Vileneſs*, *Sinfulneſs*, and abhor our ſelves, and profeſs our ſelves *unworthy of any*, much leſs of *thoſe Mercies* we are to ſeek him for. Thus the ſight of God had wrought in the Prophet, *Iſa.* 6. 5. *Then ſaid I, woe is me, for I am undone, becauſe I am a Man of unclean lips, and I dwell amongſt a people of unclean lips, for mine Eyes have ſeen the King, the Lord of Hoſts:* And holy *Job* ſpeaks thus, *Job* 42. 5, 6. *Now mine eye ſeeth thee, wherefore I abhor my ſelf, and repent in duſt and aſhes.* This is as great a *Requiſite* to prayer as any *other Act*; I may ſay of it alone, as the Apoſtle here, that without it we ſhall receive nothing from the hands of God. GOD loves to fill empty Veſſels, he *looks to broken Hearts.* In the Pſalms how often do we read that God hears the prayers of the humble, which always involves and includes Faith in it, *Pſal.* 9. 12. *He forgetteth not the cry of the humble*, and *Pſal.* 10. 17. *Lord, thou haſt heard the deſire of the humble, thou wilt prepare their heart, thou wilt cauſe thine ear to hear.* To be deeply humbled, is to have the Heart prepared and fitted for God to hear the prayer, and therefore you find the Pſalmiſt pleading *ſub formâ pauperis*, often repeating, *I am poor and needy:* And this prevents our thinking much, if God do not grant the particular thing we do deſire. Thus alſo Chriſt himſelf, in his great diſtreſs, (*Pſal.* 22.) doth treat GOD, *v.* 2. *O my God, I cry in the day time, but thou heareſt not*; *and in the night-ſeaſon am not ſilent*; *our Fathers truſted in thee, they cryed unto thee, and were delivered*; *but I am a worm, and no man, reproached of men, and deſpiſed of the people*, *v.* 6. and he was *heard* in the end, *in what he feared:* And theſe deep humblings of our ſelves being joyned with vehement implorations upon the Mercy of God to obtain, is reckoned into the account of *praying by Faith*, both by GOD and Chriſt, *Mat.* 8. There comes to him a poor man, to heal his Servant, *Beſeeching him*, ſays the Text, which (the Man believing that he was God, and the Son of GOD, as *v.* 9.) is to be interpreted to have been a Supplication or *Prayer* put up unto him: He came not to him as one Friend uſeth to do to another, that intreats a Favour from his Friend as ſuch, but as to one that was God; *There came to him a Centurion, beſeeching him*, ſays the 5*th.* *ver.* He beſeecheth him for his Servant that lay at home ſick, and he tells him his Caſe; ſaith Chriſt at the 7*th.* ver. *I will come and heal him*, ver. 8. The Centurion anſwered and ſaid, *Lord, I am not worthy that thou ſhouldeſt come under my roof:* This being joyned with that Faith the 9*th.* verſe ſpeaks of, Jeſus Chriſt thereupon pronounceth, *I have not found ſo great a Faith, No, not in Iſrael*; and his coming and praying in that deep humility, is to be reckoned in unto his Faith, which did obtain. Thus Faith in Prayer lays its Foundation.

2. To come to God with ſuch an aſſurance of Faith, *That he is*, &c. *Heb.* 11. 6. (as hath been forementioned) doth many ways encourage the Soul in Prayer, and raiſeth hopes to be heard, and ſo excites him further to pray, more than that general Faith as I may call it.

1. For when God doth *Siſtere ſe preſentem, make himſelf thus preſent to Faith*, this will mightily encourage the Heart with a hope that he hears the Prayer: If the Soul but knows it hath *Communed with God*, (as it is ſaid of *Abraham*, Gen. 18. 33.) and God with it, a Man doth from thence carry away a *ſecret perſwaſion*, (even this at leaſt) *that God hears him*, and that his prayer is accepted, and will you ſay this is no great matter? If Chriſt but ſays, *It is I*, Mark 6. 50. then *Be not afraid, or be of good courage, Bono animo ſitis* will follow thereupon. His real preſence doth ſcatter Fears and Miſgivings of Heart, as the Sun doth Clouds, and works a perſwaſion of acceptation, both of a Mans perſon and Prayer. If the Soul can but ſay, I have ſeen God to day, (as *Job*, or as an Holy Man once ſaid, I am ſure Chriſt is alive, *I ſaw him* ('twas in prayer) *this morning*) if God preſents himſelf as *the living God*, this will hearten the Soul to believe on him, and pray to him for any thing whatever.

2. If the Soul believes with Aſſurance of Faith, that God is a *Rewarder of them*

them that ſeek him, (as it is in the forecited *Heb.* 11. 6.) this alſo leaves a *perſwaſion* that a Man's prayers ſhall not return empty, that he *doth not ſeek him in vain*, (Iſaiah 45. 19.) but that he ſhall have a Reward and Return of his prayer one way or other. *David* makes this very Attribute of his being a God *bearing prayer* as a foundation of his Faith in prayer, *Pſal.* 65. 2. *O thou which heareſt prayer, unto thee all fleſh* (that is, Man) *ſhall come!* and therefore do I come among the reſt; and this is in the ſubſtance of it a parallel Speech unto that in *Heb.* 11. *That he is a rewarder of them that diligently ſeek him*; as alſo of our Apoſtle, *That he giveth liberally to them that ask:* And *Calvin*'s outcry and inference from thence is, *That we do never ſeek God in vain*; and *Nunquam irritas fore preces* he hath up an hundred times in his Commentaries on the *Pſalms*. Yea, this very Faith on God, as hearing prayer, in the ſubſtance of it, helped *David* againſt the grandeſt Objection which the Heart can have to diſcourage it from believing, that his prayer ſhall be heard, *viz.* prevailing iniquities in point of guilt, and the Conſcience of Sins that have in a godly Man's practice for a while prevailed: But here upon this, that God is a God hearing prayers, *David*'s Confidence riſeth, that theſe ſhould not hinder a Man's hope of being heard, (and theſe if anything would:) But notwithſtanding them *David* is ſtill reſolved to pray, and would have others do ſo too, becauſe *God is a God hearing prayers*, which he will never be if he hears not ſinners; and ſo it follows, *v.* 3. *Iniquities prevail againſt me; as for our tranſgreſſions, thou ſhalt purge them away.*

But though this Faith in God, That he is a God hearing prayer, makes ſomething towards *an hopefulneſs* that I may obtain the very thing, and towards a *Certain Confidence* that God will ſome way or other anſwer me, yet ſtill whether certainly or no in the very thing I ask, this Scripture ſpeaks not; and ſo ſtill it may fall out, I may pray in Faith, when not neceſſarily with a confidence I ſhall have the thing: And yet this I may ſay hereof, that this Faith hath obtained a *good degree* of praying in Faith, when put up in Chriſt's Name, which the Goſpel doth require.

The particulars of ſuch like principles, fundamental unto our Faith in prayer, are divers others, beſides this, of all which there muſt be a firm belief without wavering, as of, and about ſeveral Attributes of God, and alſo the Truth and Faithfulneſs of God in all his promiſes: Likewiſe there muſt be a belief of the Name and Intereſt that Chriſt hath with his Father, in whoſe Name I come; and the Neceſſity of a ſtedfaſt Faith of theſe is founded on the ſame reaſon that the Faith *That there is a God*, already inſtanced in, is founded upon; and the ſame Fruits and Conſequents to encourage the Heart in prayer doth follow the Faith of them, as we have ſeen doth the Faith of that other, *That there is a God:* There muſt be an *Hypoſtaſis*, a Subſiſtence of all theſe Fundamentals in a Man's Heart, and he muſt fixedly believe them, and that with Spiritual Faith, as that there is a God, and he a Rewarder, ſo that he is able to help and ſuccour me in any diſtreſs. Alſo I muſt fixedly believe that he is a God merciful and gracious, and willing to help, and gives liberally, *&c.* there ought not to be a doubting here. *Martha* firmly believed the Reſurrection, and doubted not; ſhe believed the thing, when yet ſhe wavered about the application of it to that particular, whether her Brother ſhould be raiſed up then or no, before the general Reſurrection. And indeed you find the belief *of theſe things* in (*Heb.* 11.) to be the *Baſis fulchrum Subſtantia*, *The Foundation and Support* that bears up all; and therefore to pray in the faith of ſuch as theſe principles, without doubting, is required; and it is the belief of theſe doth make a Man continue in prayer: Yea, and when all is ſaid to the contrary, the Faith of theſe is the main of Faith, and the Faith of theſe cauſes us to cleave to God, and to follow after him, and not to take any denyal, becauſe we believe thoſe things are in him, and ſuch promiſes made by him: Only it is a ſpiritual faith that doth this, a faith which makes God real, and all his Attributes real, it is a Faith in earneſt. Now when I ſay he believes theſe things, which are the foundations, without wavering or doubting, my Meaning is not, that a true and firm Believer may not have many Injections caſt in to the contrary by Satan, and many Reaſonings of his own ſpeculative Underſtanding, and great degrees of Unbelief mixed with the faith of them, as hath been the caſe of many poor Souls, that have been exerciſed long with this Temptation, that there is no God, and reaſonings to the contrary, yet ſo as ſtill the belief of thoſe things remaineth firm in his practical Underſtanding, which carries him unto Obedience and all Duties, and in like manner to cleave to God in Prayer: Such a one prays, and behaves himſelf as verily believing there is a God, to purpoſe; and his cleaving to God, and following after God, clearly ſhews that he believes there is a God in earneſt. My meaning alſo is not, as if God did not grant many Requeſts upon Prayer, when Men are very weak in Faith of thoſe things. There came a poor Man to Chriſt about his Child vexed with the Devil, and ſays to him, *But if thou canſt do any thing, have compaſſion upon us, and help us:* Chriſt diſcern'd his Faith was very weak in the great buſineſs of his Power, that he ſhould put an *If* to it: *And Jeſus ſaith unto him, if thou canſt believe, all things are poſſible to him that believeth*; and the Man crys out with Tears, *Lord, I believe, help my Unbelief:* He began to gather up a Faith upon the power of Chriſt, he plucked up an Heart to believe through the power of the Spirit, yet diſcerning a great deal of Unbelief, and Darkneſs, and Deficiency, even to this very point; for it was the power of Chriſt therein which was the thing ſpoken about, as appears both by Chriſt's Speech and his. As a Cannon diſcharged makes a recoil, until it comes to that which firmly holds it, ſo it is with many a poor Soul his Faith in prayer.

Ames well diſtinguiſheth, That Dubitatio minuens, *tantum aſſenſum conſiſtere poteſt cum fide infirmâ, ſed non illa* dubitatio *quæ* tollit *aſſenſum:* And for that he quoteth this very place, *Jam.* 1. *6*, 7, 8. Medulla *l.* 2. *c.* 5. *de fide*, Theſ. 44.

But my further Deſign is to ſhew, That ſuch a Faith as this, which is without wavering, and a praying in ſuch a Faith, is that which well ſuiteth with the Scope of the Apoſtle here in this place.

1. The Perſons that he gives this Caution to, about asking in Faith nothing doubting, were certainly Temporary Profeſſors of Religion, or as we uſually call them, *Hypocrites*, that in the end waver in their Faith about Religion it ſelf, and the ſpiritual principles of it; and when they come to a ſtreſs of Perſecution, which was the caſe of thoſe times, the wavering that is in their Hearts appears in their prayers, and in their irreſolutions and readineſs to fall of, and in making them to cloſe with any ſhifts or pretenſions that may colour their deſerting thoſe principles which the perſecution is directed againſt. And my reaſon why he points to, and levels the dint of this Caution againſt ſuch, is, becauſe (*v.* 8.) he doth expreſly ſay, ſpeaking of thoſe Men, *A double minded man is unſtable in all his ways:* As he is wavering in his prayers, ſo in his mind, which makes him unſtable in his whole Courſe, which proceeds from his not having ſpiritual prevalent convictions of the principles of Faith which he doth profeſs; and this looſneſs or ſhockyneſs is ſeen in their prayers between God and them, but eſpecially when they come to be in any ſtreſs. I have compared it thus, there are two pins in a wall, the one is looſe, and yet hath a room in the Wall, and ſeems firm, and there is another pin that is riveted, ſo that it is fixed indeed; the difference of theſe two pins you will ſee when you hang any weight upon them, and put them to a ſtreſs: When you come to hang any thing upon that which is looſe, and not fixed, it ſelf and all will tumble down with it. And thus it is in times of Temptation, that the wavering of their Faith is ſeen in ſuch Apoſtates.

2. The very word here uſed διακρινόμενος, tranſlated *wavering*, or *doubting*, is uſed in Scripture elſewhere to expreſs the oppoſite to that Faith which is fixed as to the principles to be believed, and unto them applied.

1. I find it uſed of *Abraham's* Faith, whereby he believed the *Power of God*, that God was able, *Rom.* 4. 20 *He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God, and being fully perſwaded that what he had promiſed he was able to perform*, &c. The word tranſlated he *ſtaggered not*, is the ſame that is uſed here, tranſlated *not wavering:* And this Commendation of his Faith is not, that he ſtagger'd not in the belief of the Will of God, for he had a perſonal Promiſe from God, that God would do it, and therefore no wonder if it be not ſaid, he doubted not of that; but that which his Faith is commended for, was that he ſtaggered not at the power of God, but was fully perſwaded God was able.

2. The ſame word is uſed in *Matthew* 21. 21. when he ſpeaks of Faith in Prayer,

Multi enim, quia putant id quod petunt eſſe arduum et difficile hinc diffidunt, ſe á DEO id impetraturos, ideoq; non impetrant.

If you have Faith, and doubt not, you ſhall ſay unto this Mountain, be thou removed; καὶ μὴ διακριθῆτε; if you do not ſtand diſputing or wavering, whether it is poſſible for God to do this, or not to do it: If you think in reſpect of the power of God it be too hard or difficult a thing, this is to doubt in Chriſt's Intention, ſo as indeed it is the believing, or doubting about his power, that the word is there pitch'd upon, conſonantly unto that of *that too often confident Apoſtle*, (*Matthew* 14.) who walking upon the waters, and his Faith ſinking together with himſelf, Chriſt reproved him, and ſaid unto him, *O thou of little Faith, wherefore didſt thou doubt?* His doubting was not of Jeſus Chriſt's Will, for Chriſt had reſolved him of that in bidding him come to him; but when he ſaw the wind boiſterous, he began to doubt of his power.

3. The word διακρινόμενος ſignifies diſputing, or a diſceptation againſt a thing, *Acts* 11. 2. *When Peter was come to Hieruſalem, they of the circumciſion contended with him*; it is the ſame word that is uſed here: So thoſe Men of whom the Apoſtle ſpeaks are διακρινόμενος, *diſputing, wavering and reaſoning* againſt things in Religion, Principles in Religion, (which they had profeſs'd) upon occaſion of Perſecution. The Hearts of ſuch uſe to begin to cavil againſt Religion, and call in queſtion this or that which they have profeſt, as willing to be rid of it. Now Prayer is to be put forth with a Faith oppoſite to ſuch a reaſoning, or (as it is tranſlated) ſuch a wavering, and as being fully ſatisfied of the truth of thoſe things, they ſhould never have ſo much as a thought to deſert them; and therefore we find, 1 *Tim.* 2. 8. that as we ſhould be without wrath, ſo χωρὶς διαλογισμῶ, without reaſoning, diſputing againſt: We muſt pray with a heart fixed in the Principles of Faith.

4. Even here in the Text it is an Attribute of God that is propoſed to the Faith of a Man that prays, and to believe the truth of it fixedly, which attribute is this, That God gives liberally and upbraids not; and to doubt of this goodneſs and readineſs of God to hear prayers, and return anſwer to them, is the principal thing which the Apoſtle had in his Eye, whilſt he ſays, *But let him ask in faith, nothing wavering*: So then the Faith he intends is about the reality of the truth of this, and other the like Attributes given to God.

2. A Second Act of Faith is of *Adherence*, or *Cleaving* unto God, for the good things promiſed, and of *Recumbency*, coming to, and caſting ones ſelf on God to obtain it, with truſting on God, and waiting on him: And theſe may ſtrongly be exerciſed and put forth in prayer, effectually to obtain, when yet a particular perſonal perſwaſion, that a Man ſhall obtain the very thing he asketh, is wanting. The truth of this aſſertion, concerning ſuch acts of Faith as theſe, although deficient in ſpecial aſſurance, might be carried through the whole Bible in many particular inſtances, as of *David* for his Child, *Hezekiah* for his Life, *&c.* But I ſhall content my ſelf with this only, and fix and center upon this one Argument for it; That there may be a true Exerciſe of theſe kind of acts of Faith, and effectually put forth in prayer, for the great and grand buſineſs of a Man's own Salvation, who yet may want perſonal aſſurance of his Salvation: From whence ariſeth an invincible demonſtration, that there may be a true Faith, and praying in Faith, for all other things whatſoever, ſhort of ſuch an Aſſurance. For the truth of the Antecedent, I need not much inſiſt upon it, it being ſo frequently true in Experience, and now ſo generally entertained and acknowledged by our Divines; and few or none of Proteſtant Divines, holding that Faith of Aſſurance, or a particular perſwaſion of a Man's own Salvation, is that eſſential act of Faith by which we are juſtified and ſaved. That the firſt act of juſtifying Faith in him that begins to believe, is not an act of aſſurance that he is juſtified, is moſt clear; for that were to ſay, that a Man ſhould firſt believe he is juſtified, that he might be juſtified by that act, which is a Contradiction. The aim of the firſt act, yea, of the true juſtifying act of Faith, as juſtifying, is always, and all along a believing on God, that a Man *may be juſtified*, Gal. 2. 16. *Knowing that a man is not juſtified by the works of the Law, but by the Faith of Jeſus Chriſt; even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt, and not by the works of the Law; for by the works of the Law ſhall no fleſh be juſtified*: It Notes forth both the aim of the Soul, when it puts forth Faith for Juſtification, as

alſo, that Juſtification follows upon believing; unto which agrees that Speech of Chriſt, (tho' ſpoken to the contrary, and to Unbelievers, and ſhewing what Unbelief is) *Ye will not come me, that ye might have life*; that is, ye will not believe, (which elſewhere is expreſſed by a coming to Chriſt) with that intent to have life from me, which all thoſe whom I ſave do come unto me for. That Particle [*That*] *ye might have life*, denotes out the end or aim which he is to take up, who truely comes to Chriſt, or believes upon him; and it ſignifies not only what is the Event or Conſequent that would follow upon believing.

Or, [*Ut*] *ſignificat* finem *non ſolum conſequentiam.* Brugenſis *in verba.*

And yet a Faith on ſome Promiſes or Declarations or other for Salvation he Man muſt have: For Faith and Promiſes, *&c.* in the Word are Relatives, nd on Promiſes made unto Conditions or Qualifications, not wrought as yet n him, (we ſpeaking now of a firſt act of Faith juſtifying put forth) he annot then in the firſt act of his believing lay hold, both becauſe he hath o ſuch Qualifications as are certain and proper Characters of a Perſon already n the ſtate of Juſtification; nor would he diſcern any ſuch in himſelf, if we ould ſuppoſe he had them; for the true and genuine work of Humiliation oth altogether deveſt a Man of all, and preſents him to himſelf as empty f all good, and lays him naked afore God, as an *ungodly perſon*, (Rom. 4. 5.) nd he ſees and views nothing but ſin in himſelf, and Faith being that which irſt puts him into a ſtate of Juſtification, (*Rom.* 5. 1.) he therefore can neither lay hold on any Promiſe made to *Believing* it ſelf, (for he is ſuppoſed ow to begin to believe, and never to have done it before) and therefore he s wholly left unto abſolute Promiſes and Declarations, and to throw and caſt imſelf upon God and Chriſt in them, as a Man that is in a Ship that is inking under him, doth caſt himſelf upon a Rock that is afore him, and that mmediately with his whole weight, without the help of Plank or Board, or ny thing to convey him to it; ſo here is the Rock Chriſt, and the Soul now ung upon it, it having nothing elſe to ſet his foot upon.

This Condition is much the ſame with that of a perſon that after long Conflictings with various Doubts and Tentations about his ſpiritual Eſtate, is ver and anon turn'd out of all within himſelf, as in his own Apprehenſions, hat ſhould give him ſo much as eaſe in his hold on Chriſt; and ſo he wanteth revailing Aſſurance, though perhaps his Faith from ſome Experiences, *&c.* s a growing up towards it: In this caſe this Man may and doth find it he ſafeſt, eaſieſt and ſhorteſt way for his Faith, to have an immediate recourſe unto abſolute Promiſes, and to uſe ſuch Pleas in Prayer as may be fetched rom, and pick'd up out of them, and taken up from them; for they uſually contain in them naked Diſcoveries, and layings open of the Cauſes and Original of Man's Salvation; and thoſe very things which move God and Chriſt o ſave us, as there is the Motive in that Promiſe, *For my Names ſake I will lot out thy Tranſgreſſions*: The manner of ſuch Souls is, to turn them into Pleas rom out of thoſe Promiſes, and to return them upon God as Motives to him o ſave their Souls in particular.

The Corolary from this will prove to be an invincible demonſtration for hat *Grand Aſſertion* which is my general Subject: For if Juſtifying Faith, and raying with Faith for Juſtification, doth not at firſt, nor often times long after, iſe up to Aſſurance of Faith, or a certain perſwaſion that I am juſtified, or that ſhall be juſtified, and remains but an adherence or coming to Chriſt that may be juſtified; unto which Faith yet the promiſe of being juſtified is made, nd the Prayers from out of that Faith are heard, and ſhall be anſwered, tho' e Soul as yet apprehend it not: The Corolary from thence is, that then ertainly ſuch a Faith wherewith a Believer comes to God to obtain ſuch or uch a particular Mercy promiſed, (which is far leſs than Salvation) and prays n ſuch a like Faith, tho' far ſhort of a certain perſwaſion of obtaining it, muſt eeds be of Prevalency with God to obtain, tho' he hath not aſſurance. The Reaſon of the Conſequence is, *à majori ad minus*; *from the greater to the leſſer*; Juſtification is the greater, if not the greateſt ſpiritual Bleſſing by far, (however to be ſure alvation is) and is abſolutely neceſſary, as without which a Man cannot be ſaved, ut many other ſpiritual Bleſſings, (as thoſe Promiſes about ſuch degrees of

Grace,

Part II. Grace, *&c.* the like alſo of ſuch or ſuch Temporal Mercies and Promiſes) are infinitely of leſs Neceſſity and Moment to us, and in no reſpect abſolutely neceſſary; and therefore if Faith of recumbency prevails to obtain the greater, then much more the leſs. It would be ſtrange, that ſuch a Faith of recumbency and adherence, wanting perſonal aſſurance, and praying therewith, ſhould obtain the greater, and that the ſame kind of Faith for other Mercies ſhould not obtain the leſs; or that God ſhould ordinarily part with the grand Bleſſing, the Bleſſing of Bleſſings, upon ſo low and cheap a rate of Believing, (as this ſeems to be for the degree of it, in compariſon with that of aſſurance) and yet hold all other Mercies at a higher price and rate, and hold them harder and faſter, ſo as none ſhould obtain them, unleſs they be firſt aſſured they ſhall have the very particular they ask. Who would not think, that if Faith of recumbency be good Faith for Salvation it ſelf, it ſhould not be for all things that are leſs than Salvation it ſelf? yea, that are comprehended in it, and go with it, and have all the Promiſes annexed to it: I may ſay, as the Apoſtle ſays of God's giving Chriſt, *If he hath given his Son, how ſhall he not with him give us all things?* So here, if he hath committed the Keys of Life and Salvation into the hands of Faith of Recumbency, to open this his great Maſs of Treaſure, ſhall he ſhut up all his leſſer Cabinets from all Capacity of opening them? I may boldly ſay, how ſhall he not give us all things, with the ſame Faith, and give power unto it over all other Bleſſings whatever.

2. Neither can any account be given, why that the ſame Perſon ſhould be obliged unto ſo hard and high a Condition of believing, (as Faith of Aſſurance is, and which is a further ſpecial Gift of GOD ſuper-added unto Faith of Recumbency) or elſe he ſhall not receive Mercies of any inferiour rank and kind; when yet if he prays for the tranſcendant Mercy of the whole of his Salvation, but with a Faith of recumbency only, without aſſurance, he ſhall receive it, when yet not the other without that higheſt degree of Faith, as the contrary aſſertion doth and muſt ſuppoſe.

3. Let this Conſideration be added, That it is hard to ſuppoſe, *That this ſame Believer ſhould be obliged to pray for all other things with a Faith of Aſſurance, whilſt yet he wants aſſurance of the main; viz.* Of his own Salvation, (which is as the grand Leaſe, upon which the Promiſes of all other Mercies, as leſſer Cauſes, do depend); Yea, and whilſt he conflicts daily with, and is under doubtings of his perſonal Intereſt in Salvation, his real Intereſt in which muſt give him Intereſt in all other Promiſes. And in this caſe, who will not readily ſee that aſſurance of his Intereſt in the Love and Favour of God, that is the Fountain of all other Bleſſings; and of his Intereſt in Chriſt, the Purchaſer and Channel of all Bleſſings, muſt be had firſt, as that which muſt in any ordinary way be the foundation of his aſſurance, that he hath, or ſhall have any of the ſmaller Rivulets or Streams that flow therefrom: He muſt in reaſon be aſſured of the grand Leaſe, e're he can claim, or with aſſurance ſue for particular demeaſnes belonging to it. What more abſurd, than to think that we muſt be bound to ask all other things elſe in the Name of Chriſt, as being our Chriſt, to be given us out of God's ſpecial Grace and Love, and all this with an aſſurance we ſhall receive them thence, whilſt yet we are in doubt, or at leaſt do not certainly know that Chriſt is ours, or that God certainly loves us: This were to put Mens Faith upon Contradictions. I deny not, but in the caſe of the faith of Miracles, thoſe that wrought them were perſwaded and aſſured God would work ſuch a Miracle by them, e're they would declare that they would attempt it, or did attempt to work it. And alſo I grant, that many of thoſe that had ſuch a Faith, were not yet Believers with a ſaving Faith. But the caſe is far otherwiſe here, for in and unto them the working of Miracles did not depend upon that ſpecial Love of God which he beareth to his Children, but in the fate in hand. All Bleſſings given to any true Believers, after Juſtification, comes out of the ſame Love that Salvation it ſelf doth; and therefore if this Believer ſuppoſe faith of aſſurance that he ſhall receive them, it muſt withall be an aſſurance that God out of that ſpecial Favour will beſtow them on him, for otherwiſe his ſuppoſed Faith of Aſſurance terminates it ſelf in God's beſtowing the things, without

perſwaſion of God's Love to give them: And if ſo, then he prayeth but with ſuch Faith of Aſſurance as was common to Men unregenerate, that did work Miracles, who barely had a Faith God would do the thing by them, but without a reſpect of a Love born to their Perſons therein. And ſo it would be a contradiction, to ſay the ſame perſon ſhould want Faith of aſſurance of God's ſpecial Love for his Salvation, and that yet he ſhould pray for particular Bleſſings out of a Faith of aſſurance, that God out of ſuch a Love would give him them. At leaſt it would be a Faith of Miracles, to have ſuch an aſſurance for particular Bleſſings, when a Man wants aſſurance of God's Love.

4. Yea and *Laſtly*, He ſhould be obliged to this aſſurance, (if ſuch a Tenet were true) about things which are not ſo certainly propoſed, *viz.* The Promiſes of degrees of Grace, *&c.* as alſo temporal things, which are not with abſolute certainty propoſed in the Promiſes of them.

CHAP. IV.

How we are in Prayer to act Faith upon Temporal Promiſes.

THe next Object of Faith, on which it acts in praying, is the Promiſes. Faith in Prayer treats with God by his Promiſes; and tho' it treats with God, and with God only, through Chriſt, yet it deals with Promiſes. Prayer is a putting Promiſes into ſuit, as you do Bonds and Bills, which are your Specialties. I reckoned up five Attributes before, which did not bind you up to believe you ſhould have the particular thing which you aſk: I add two more, the Will of God, and the Faithfulneſs of God; and when you come to Promiſes, you have to do with theſe: 1. You have to do with the Will of God, for Promiſes and Declarations of his Will. And, 2. With the Faithfulneſs of God, that he will perform that which he hath promiſed. Now mark it, put but theſe five things together, in appearance they would ſeem to anſwer any Diſtruſt which you may have, concerning receiving the particular Mercy requeſted.

1. Promiſes are a Declaration of God's Will.

2. When I am in preſent need of any thing, I find a Promiſe, and then it is Faiths duty to lay hold on that promiſe, and to put it in ſuit, and to urge it to God.

3. When I come to pray, I am moved hugely to urge that Promiſe, and this by the Spirit of God.

4. God's Faithfulneſs lyes at ſtake to perform it; for you will ſay, he cannot deny himſelf.

5. I come and pray in Chriſt's Name, which hath great efficacy with God.

Now put theſe things together, and what ſhould hinder but that I ſhould obtain? but tho' you put other things together, and put all theſe things together, yet it will be found, that Faith may not riſe up to an aſſurance, nor is it bound ſo to do.

To aſſoil this particular, The main thing to be done, is to ſhew what latitude God's Will in his promiſes do allow to Faith, that it ſhall not bind it up, that I muſt be neceſſitated to believe that I ſhall have the particular thing. If we will know the true meaning and intent of God in his promiſes, we muſt ſearch into the Nature, and Kind, and Tenure of the Promiſes, and thereby we ſhall find that God in making theſe Promiſes hath not bound us up to any particular perſwaſion, that I muſt believe I ſhall receive the very particular mercy which I aſk. This muſt be granted, that look what God promiſeth, ſo Faith ought to believe: This we muſt ſtick to, and bide by. Look what is the true Intent and Meaning of God in making Promiſes, that Faith muſt be perſwaded of: But take any promiſes, and there is not ſuch a declaration of the Will of God in them, as ſhall bind me up to ſuch a perſwaſion of aſſurance, that I ſhall receive the particular Bleſſing. The Promiſes are of three ſorts:

1. Perſonal Promiſes, made to particular Perſons; as the promiſe of a Son

Iſaac made to *Abraham*, which in it ſelf was a temporal promiſe, but there was added *Abraham*'s Salvation in the Seed of *Iſaac*, of whom Chriſt ſhould come. *David* likewiſe had the temporal promiſe of a Kingdom, and he had the promiſe of Salvation through his Seed, namely, Chriſt: Now this muſt be ſaid, that they were bound up to a ſpecial Faith, and to a perſwaſion that God would do this thing for them, for the promiſes were made to them perſonally, and to both of them with an Oath: But theſe cannot be drawn to an Example to us, to bind us to believe we ſhall have the like.

2. The ſecond ſort of Promiſes are promiſcuous Promiſes, Promiſes in common, as it is call'd the common Salvation, and therein is not put in *me*, or *thee*, or *you*, but they are made in common and at large. Now take the Promiſes that are in common, and promiſcuouſly, and they are diſtinguiſh'd according to the Subject matter of them, and alſo the Tenure of them: The matter of them varies the kind of them, and ſo will vary our Caſe in hand to ſpeak to it, and the Tenure of them depends upon what is the matter of them.

1. Some Promiſes are of temporal things, that is the matter of them.

2. Other Promiſes are about things eternal: The Apoſtle hath made this diſtinction to our hand, 1 *Tim.* 4. 8. *Godlineſs hath the promiſe of the Life that now is, and of that which is to come*: Now you ſee there are differing matters promiſed, either temporal things, or things belonging to Salvation; this makes a very great variation in the promiſe, and accordingly they differ in their Tenure, or manner of promulging. God hath framed the Tenure and Form of promulging them according to the matter of them; and as we ſay, that he works contingently in contingent things, neceſſarily in neceſſary; ſo he hath delivered promiſes of temporal things one way, and promiſes of eternal things another way.

I begin with Temporal Promiſes to God's People, and concerng them I have this Maxim or Aſſertion:

1. For the Tenure of them: They are but indefinite, not univerſal to all the People of God. The People of God have indeed all the promiſes before them, but take any temporal particular promiſe, and it is not univerſal to all the People of God, but is in God's intention indefinite, and deſign'd but to ſome of them: God's intent in making them was never to perform them to all godly Men in all things. There is no good thing temporal (be it Deliverance, Riches, Honours, *&c.*) but God hath given a promiſe of it; for whatever good he doth any of his Children, he doth it by a Word, a Promiſe, and there is no diſtreſs or want any of us are in, but there is a Promiſe ſuitable for it, if we could find it: But yet I affirm, that God never intended to give all theſe outward things to all his Saints, for not many of them are rich, not many noble, *&c.* from this is clear, that he did not mean ſuch promiſes for them all. But the caſe ſtands thus, God had the whole Body of the Elect afore him, and he gives all among them, and diſperſeth all among them; and whatever good thing any Man hath, he hath it by a Promiſe, and through Prayer on that Promiſe. Hence it neceſſarily ariſeth, that it is impoſſible that every man that prays ſhould have every temporal promiſe for which he prays performed to him, for God never intended it. I ſeek ſuch a mercy which God hath promiſed, and God takes liberty to anſwer my Prayer another way, and yet ſtill performs the deſign of his promiſe.

Object. *But have not I right to all the Promiſes, as I am a Chriſtian? and therefore doth not God intend them all to me?*

Anſw. Had Jeſus Chriſt right to all the Promiſes? you will ſay, Yes; and you ſay rightly, for in him were all the Promiſes, both of this Life and that other, *Amen.* Yet you know and find, that our Lord and Saviour Jeſus Chriſt had but few of them fulfill'd to him in *Specie*, or in kind; he that was the Founder of all the Promiſes, and for our ſakes became poor, had not the promiſe of Riches fulfill'd: For our ſakes he was deſpiſed, and his face more marr'd than any Mans, and ſo he had not the Honours of this World, tho' he had the right to all: How then were the Promiſes fulfilled? Vertually he had all; and now he hath all Riches and Honour, and all to diſpoſe of, as the Angels Song in the Revelations ſhews: Now it is ſaid, (*Rom.* 8. 32.) if God gives Chriſt, how ſhall he not with him give all things? What Saint in the World ever had all things in kind? None: How is it then he hath all things vertually? how is that, he hath as good as all things? I give you *Paul*'s inſtance, 2 *Cor.* 6. 10. *As ſorrowful, yet always rejoycing*; *as poor, yet making many rich*; *as having nothing, yet poſſeſſing all things:* In *ſolido*, vertually, eminently he had all, while he had God and Chriſt: As Chriſt had all while he was in the World, when yet he had nothing; for he had not a hole to hide his Head in. That the Promiſes muſt needs be indefinite, and not univerſal, is evident alſo by this, that in the Old Teſtament they were not univerſal, for they were never performed univerſally, (this very point was the Quarrel between *Job* and his Friends; they inſiſted on it, that all godly Men had outward proſperity, and *Job* ſays the contrary) yet in the Old Teſtament they were in their prime, in their *Auge*, in their Dominion, for there was a conſtellation of outward promiſes then, yet not performed to all Saints: Why elſe doth *Jeremiah* complain, ſaying, *Thou art an Enemy to me?* And why doth *David* make ſuch complaints, *Pſal.* 73.

When thou comeſt to pray for ſuch a good particular temporal thing, and haſt it not, thou mayeſt as well ſay, *Thou haſt not Chriſt*, as ſay that God doth not anſwer thee: Why? becauſe with Chriſt thou ſhould'ſt have all things, (as the Apoſtle tells us) but not all things in *Specie*, in the kind; No, God never meant it.

Now then what kind of Faith ought we to have about Temporal Promiſes? The promiſes are not made univerſal to all Godly Men, for they are but indefinite: Hence your Faith that applys to God, muſt be ſuitable to the promiſe, and ſo if the promiſe be indefinite, your Faith muſt be indefinite. And what is that? the Scripture prompts it every where, and it is this thought of thy Heart, *It may be God will be gracious to me in this thing, and this (it may be) makes me pray, and urge this promiſe, being in need, to put in for it; but whether I ſhall receive it or no, I am not certain, but I throw my ſelf entirely upon God.*

2. Temporal Promiſes for the Tenure of them are Conditional; that is, they are made to ſuch and ſuch Qualifications in Men, which if they do fall ſhort of, God is not obliged to beſtow them, or to perform them, though they pray for them; though they are declarations of his Will, yet they are declarations of his Will upon Condition, *viz.* to them that fear God, and pray to God. I make an Argument from Threatnings, which are declarations of God's Will as well as Promiſes: You ſhall have ſome Threatnings uttered, which ſeem very peremptory Declarations of God's Will, yet there ſeems to be a Condition of God's Will, why God does not perform them: Such was that Threatning denounc'd to *Hezekiah*, for God came upon him by a Prophet, with the ſame aſſurance by which God inſpir'd Scripture, *Iſa.* 38. 1, 2, 3. *Hezekiah was ſick unto death, and Iſaiah the Prophet ſaid unto him, Thus ſaith the Lord, ſet thy Houſe in order, for thou ſhalt dye, and not live: Then Hezekiah turned his face toward the Wall, and prayed unto the Lord, and ſaid, Remember now, O Lord, I beſeech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy ſight; and Hezekiah wept ſore:* Here is no Condition mentioned, but it is with the ſame light ſpoken by the Prophet with which he wrote his Prophecy; yet notwithſtanding there was a tacite Condition, it being but about a temporal thing, and *Hezekiah* underſtood this, and therefore he turn'd his Face to the Wall, and prayed: Here he did ſet himſelf to perform that Condition which might prevent this Threatning, for the Threatning was upon ſuch a Condition, *If he did not pray, and thus humble himſelf.* On the other hand (that you may ſee God's Liberty) we find, (2 *Sam.* 12.) that the Prophet expreſly tells *David*, that the Child which he had by his Wife *Bathſheba* ſhall ſurely dye: What doth *David* do? thought he, this is but a Conditional Threatning, I may get it off if I humble my ſelf, *Ver.* 6. *David therefore beſought God for the Child, and David faſted, and went in and lay all night upon the earth:* Here he performed that Condition upon which Threatnings uſed to be diverted, but God took his liberty for all that, and the Child dyed; yet, ſays *David*, (ver. 22.) *While the Child was yet alive, I faſted*

and wept, for I ſaid, who can tell whether God will be gracious to me, that the Child may live; he had reaſon to do as he did, to faſt and pray, for *Who could tell*, &c. Here are clear inſtances on both hands, *David* pray'd againſt the Prophets words on the one hand, and *Hezekiah* pray'd, and God revers'd his Threatning. Now Promiſes are conditional as Threatnings are, and being ſo, conſider what an uncertainty (let me ſay it) there is in point of conditional promiſes, (ſuch as temporal promiſes are) and therefore ordinarily there is not required a certain perſwaſion that they ſhall be granted.

Object. *But I have (ſaith the Believer) ſome evidence I am a godly man, and here is a promiſe to them that are righteous and fear God, I put this in ſuit, and ſhall not I have it ?*

Anſw. 1. Let me firſt tell thee, that God doth not always perform the promiſe to him that hath the Qualification, for God takes a great liberty, as by comparing theſe Inſtances in *David* and *Hezekiah* plainly doth appear.

Anſw. 2. I would ſay this to thee, the Promiſes of Temporal things to Conditions, are made yet to particular Conditions of Righteouſneſs and fearing God, and they are not made to every righteous man fearing God; for example, take *Pſal.* 41. 1, 2, 3. *Bleſſed is he that conſiders the poor, the Lord will deliver him in time of trouble: The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth, and thou wilt not deliver him to the will of his Enemies: The Lord will ſtrengthen him upon the bed of languiſhing, thou wilt make all his beds in his ſickneſs :* Theſe promiſes are not made to all ſorts of righteouſneſs, but they are made to that part of righteouſneſs which any man is eminent in, *viz.* the laying to heart the miſeries of others, and conſidering the poor, which many a Saint dear to God doth not do. Thus take alſo what *David* ſays, *I have been young, and now am old, yet have I not ſeen the righteous forſaken, nor his ſeed begging bread*, Pſal. 37. 25. Is this made to righteous men in general? No, it is limited, *(v. 26.) He is ever merciful and lendeth, and his ſeed is bleſſed:* A Man that abounds in that kind of righteouſneſs of doing good, and being liberal, (ſays he) God will remember it, and his ſeed ſhall be bleſſed.

3. I anſwer again concerning Conditional Promiſes, that the truth is, It is at the pleaſure of God, upon what degree of that Qualification he will be pleaſed to beſtow and perform the thing promiſed. It's evident that promiſes temporal in every kind, nay, in any kind, are not performed to all that are righteous, or fear God; No, he does not do it to them that are qualified in the higheſt degree for the promiſe, not to them who in the higheſt degree have been merciful; leſſer Saints that truly fear God will have more of ſuch promiſes, and Saints that are more exactly holy ſhall be moſt afflicted, and truly the nature of Communion with God calls for this. I will hold Communion with that Soul, (ſays God) and that Soul ſhall have much Communion with me, and therefore I will afflict that Soul for every little going aſide: God will take that at the hand of a leſſer Saint, which he will not take at the hands of a higher Saint.

4. God takes advantage to put off or not perform a temporal promiſe, which a man hath prayed for: He takes a ſmall occaſion, according to his liberty, to put it off, and not to perform it. It is a ſtrange thing to conſider the liberty God takes in performing promiſes. You ſhall have a Man break the Conditions over and over, and yet notwithſtanding the Lord fulfills the thing to him: So in *Hezekiah*'s caſe, fifteen years was granted him, and notwithſtanding the pride of his Heart ſtill God goes on to perform his promiſe, for he liv'd his fifteen years. Now that God takes occaſion on the other hand for a ſmall matter in compariſon to put off a temporal promiſe, the inſtance of *Moſes* and *Aaron* is a very great proof: When *Moſes* and all the people of God came out of *Egypt*, truly the promiſe was without any clog to carry him and the people into *Canaan*, and of all Men *Moſes* had the moſt reaſon to expect that he ſhould carry them into *Canaan*, for he was their Leader, and had brought them out of *Egypt*, and had endured that people in their murmurings, and ſuffer'd more than ever any Man did in governing them: *Moſes*

underſtood this Promiſe, and it was that which made him pray ſo hardly about it, and God did deny him upon the moſt ſmall occaſion that could be, *Deut.* 3. 22, 23, 24, 25. *I beſought the Lord, ſaying, O Lord God, thou haſt begun to ſhew thy ſervant thy greatneſs, and thy mighty hand, and I pray thee let me go over, and ſee the good Land that is beyond Jordan, that goodly Mountain, and Lebanon:* But in the *26th.* he ſays, *The Lord was wroth with me for your ſakes, and would not hear me, and ſaid, let it ſuffice thee, ſpeak no more unto me of this matter.* Now conſider with your ſelves this Inſtance; this poor Man was the meekeſt man in the World, and had never been angry but in God's cauſe, unleſs in this buſineſs, and then he was raſh with his mouth, and did not ſanctifie God afore them, as God challeng'd him for it, *Numb.* 27. 14. Would not God pardon ſuch a Man as this, that had been humble, and ſought God? Nay, there was more than all this that made the denyal of the going into *Canaan* the harder to him, becauſe it was a priviledge the Patriarchs had to be buried in *Canaan*, Deut. 34. Therefore you that think to have promiſes temporal upon conditions, you depend upon very great uncertainties, for God upon the leaſt trip may take occaſion to cut you ſhort of them. It was the caſe of God's people, *Numb.* 14. 34. he had promiſed they ſhould go into *Canaan*, but you fail firſt, and break your word with me, (ſays God) I will juſtifie my ſelf, that I did not perform the promiſe to you, *But you ſhall know my breach of promiſe, i. e.* You ſhall know that I do not fail in my Word, but you are wanting in your Performance.

5. If you take temporal promiſes, they that live by Free-grace are heartleſs to urge the condition of the promiſes: They are loth to ſay, I have ſuch a condition, Lord therefore do ſuch a thing for me. The People of God that live upon Free grace under the Goſpel, run rather out to ſelf-humblings; and if it be truly examined, it will be found that *David*'s pleading his righteouſneſs up and down, was his pleading againſt his Enemies. There is indeed one paſſage which appears otherwiſe, *Pſal.* 86. where *He deſires God to be merciful to him, for* (ſays he) *I am holy:* In truth the meaning is, I am thy Favourite, I am an ingratiated Saint with thee, (and you have it ſo in the Margent) I am one whom thou favoureſt, (as in the Salutation of the Angel it is, *Hail Mary, thou art full of Grace:* So the Papiſts make it, but it is, *Whom God hath grace unto*) and the frame of *David*'s Spirit was to plead Free grace thereupon, *Ver.* 5.

Object. *But would you have us to leave off eyeing all Conditions, and make no uſe of them that way?*

Anſw. 1. God often doth perform the Promiſes according to the Conditions performed.

Anſw. 2. God made them to this end, that all that plead the Promiſe ſhould look to it, that they have performed the Condition; and tho' Saints under the New Teſtament are heartleſs to plead ſuch things, yet they ſhould make ſure to have the condition, not *as that for which*, nor *as that unto which*, but *as that without which* God will not fulfill ſuch things, for he doth not fulfill them to his Children without them. Now ſuppoſe thou followeſt ſuch a promiſe, and ſeeſt ſuch a condition in it, and thou dealeſt with thine own heart and the power of God to have the thing promiſed, and God diſappoints thee after all, what then? Thou art made more holy, there is the Anſwer; and if thou art made more holy by ſeeking the condition, there is no hurt done thee.

3. Temporal promiſes in the performances of them are to be underſtood disjunctively; that is, God will either give thee this bleſſing, or a better, either the one or the other. God promiſed *Abraham*, that he would give him the Land of *Canaan* for a poſſeſſion; the promiſe was made perſonally to himſelf, *Acts* 7. 5. tho' he gave him no inheritance in it; No, not ſo much as a ſpot of Ground to ſet his foot on, and yet God had promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him. Here is a promiſe made, and truly the Lord comes off in it, *Heb.* 11. 14, 15, 16. God gave him a better Countrey, and indeed all the Patriarchs lived as ſtrangers in the Land God gave them, expecting a better Countrey. *Abraham* had no hurt done him, that he had not the Land in poſſeſſion which was promiſed to him, for he was taken to a better Countrey. Thus God alſo dealt with *Aaron*, when he

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ſaid to him, *Go up that Mountain and dye*; *Aaron* was ſhrewdly hurt, for he was carried to Heaven. God does commute promiſes, (as the Law word is) doth transfer them, interchange them one for another. *Moſes* look'd for that promiſe of *Canaan*, and as you heard, he dyed and went to Heaven ſo much the ſooner: Nay, you heard how his Body muſt not go into *Canaan*, it went to Heaven: For who appeared in the transfiguration but *Moſes* and *Elias*? Inſomuch as *Moſes* hath been in Heaven ſo many thouſand years before other Saints ſhall have it. Well then, if thou doſt ask Riches, and repairs in thy Eſtate, and God gives ſelf-ſufficiency, that is, Content, here whileſt thou ſeekeſt a temporal bleſſing, God recompenceth thee with a ſpiririual bleſſing. As one ſaid to another, What ſhall I give to take thee a box on the Ear? ſays he, give me an Helmet, and ſtrike as hard as thou wilt; ſo God brings thee into Afflictions, and gives thee patience and conſolations to bear them, and this is Security and Defence enough for thee. *James* pronounceth it a bleſſed thing to endure, and that we ſhould count it all Joy to undergo Tryals, if they bring forth patience, *Jam.* 1. 2, 3. To the ſame purpoſe the Pſalmiſt ſpeaks, *Pſal.* 138. this Pſalm was made upon occaſion of his having been in the midſt of Troubles, (as *v.* 7. ſhews) Hazards and Dangers from Enemies; now what doth he ſay? *Ver.* 3. *In the day when I cryed, thou anſweredſt me*; and how did he anſwer him? he was in diſtreſs, and God ſtrengthned him with ſtrength in his Soul, in his inward Man, and therein performed his promiſe much better.

4. That which makes a further uncertainty yet to Faith, and a greater latitude on God's part to perform theſe temporal promiſes, is the alteration made concerning them under the New Teſtament, in compariſon of what was under the Old. The largeneſs of performance of temporal promiſes was predominant under the Old Teſtament, (when that Conſtellation reign'd conſpicuouſly) for they were helps to their Faith, as pledges of ſpiritual things: Nay, their degrees of Holineſs had ſigns from their proſpering in outward things; thus I underſtand that *Pſal.* 112. 1, 2, 3. *Bleſſed is the man that feareth the Lord, that delighteth greatly in his Commandments*; *his ſeed ſhall be mighty upon the Earth, the Generation of the upright ſhall be bleſſed*; *Wealth and Riches ſhall be in his Houſe, and his righteouſneſs endureth for ever*: It ſpeaks not only of a Man that fears God, and delights in him, but of one who doth ſo *greatly*, that Man according to the Diſpenſation of thoſe times ſhould be bleſſed, ſo as that his Seed ſhould be mighty upon Earth, *&c.* But Jeſus Chriſt being become an High Prieſt of good things yet to come in the other world, (*Heb.* 9. 11.) *And he having obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant, which was eſtabliſhed upon better promiſes*, (Heb. 8. 6.) as his coming wrought alteration in the Law, (*Heb.* 7. 12.) ſo it wrought an alteration in the diſpenſation of promiſes, and in the performance of them. Good things yet to come began to be the eminent promiſes, becauſe Jeſus Chriſt is now come, who is the Heavenly Man, 1 *Cor.* 15. Read the Old Teſtament, and there you find, *Bleſſed ſhall you be in your Basket and Store, Bleſſed in the field*, &c. But read *Epheſ.* 1. you ſhall find, that when Chriſt is come, who hath bleſſed us with all ſpiritual bleſſings in heavenly things, the bleſſing now is communion with God, increaſe of Faith, larger meaſures of the Spirit: Theſe are the bleſſings above board, and promiſes of temporal things are ſubſervient to carry us thorough the World, and for our living in the World to get more Grace: What did they ſerve Jeſus Chriſt for, but to carry him thorough the World? To this end do the promiſes of outward things ſerve, and it is enough if we have Meat, and Drink, and Raiment, let us be therewith content, ſaith the Apoſtle. They are not now ſo much as pledges to our Faith, as they were to Believers under the Old Teſtament: No, the beſt uſe of them is, that they are means to raiſe our Hearts to ſerve God more chearfully, 2 *Cor.* 4. Now then you ſee the diſpenſation is plainly altered, and therefore now temporal promiſes are mightily diminiſhed, and impaired, and abated, and check'd.

2. But yet *Secondly*, They are further check'd by the promiſe of the Croſs and Perſecution. What is the meaning of that ſaying, *Mark* 10. 29. 30. *You ſhall have an hundred-fold in this life?* How? with perſecution: Inſtead of promi-

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g temporal things, he propoſeth leaving all, and inſtead of all you ſhall ve perſecution. You ſhall have an hundred-fold; not of the things, for they are ken from them: How then is it? In having Spirituals, which God makes to them.

3. Yet further under the Goſpel it falls uſually out, That to whom God eans to do moſt good in a Goſpel-way, he brings things clearly and perfectly ontrary to temporal promiſes upon them; this you ſhall find in the Apoſtle aul, 1 Cor. 4. 8. The *Corinthians* had leſs Grace; *You are full*; (ſays he) *ye are ch, ye have reigned as Kings without us: We that are the Leaders of you, the inent Chriſtians to this preſent hour, are both hungry and thirſty, and are naked, d buffeted, and have no certain dwelling place; and labour, working with our own nds*, &c. *v.* 11, 12. How many temporal promiſes was poor *Paul's* Faith deprived ? Under the Old Teſtament, as a Man was more righteous, God ordinarily oſpered him, but now according as a Man is more holy, God ordinarily afflicts im: Therefore now as to praying in Faith about Temporal things, and with a ertainty, you ſee how many ways it is cut off.

I ſhall make two Concluſions, from what hath been ſaid about this alte-tion under the New Teſtament.

1. God on his part finds, and thinks himſelf in greater Liberty, and takes reater latitude for performing temporal promiſes now, than he did under e Law, and he indeed herein deals with us as he pleaſeth: If he took ſuch liberty in the Old Teſtament, (as *Pſal.* 37. expreſſeth he did) that when the Vicked proſpered, the Godly went down the Wind; if he took ſuch a Liberty *Jeremiah's* time, that *Jeremiah* complains of it, much more may we think at he will do it under Goſpel-diſpenſations: Only a little to relieve ou, conſider that God ſeems more peremptory to undertake for Neceſſaries this Life: It is a thing he hath declared, (1 *Tim.* 6. 8.) *Having food and iment, let us be therewith content:* He propounds no other terms but ſo; and e reaſon is, becauſe we cannot live without them, we cannot ſerve him ithout them, and ſo he does undertake for theſe things. That promiſe which enforc'd by five Affirmations, and indigitated by four Negatives, (*Heb.* 13.) *I will never leave thee, nor forſake thee*; that promiſe abſolutely comes about providing for Families, for ſuch as are married, and have Children, the Coherence ſhews. Our Lord and Saviour Jeſus Chriſt ſeems (*Mat.* 6.) put us off from any vehement ſeeking for theſe things; No, not by Prayer, for e tells us, *Your Father knows you need theſe things*, therefore do not ſpend thoughts n them, do not ſeek them vehemently, for you have one who takes care f you, and knows your needs; (if one ſhould ſay ſo to a Child, it would make im careleſs) he knows you need all theſe things. *All theſe things*; that is a ood word, but conſider it is not all you wiſh for that you need, *v.* 31. If we live, od will provide neceſſaries, and if we dye, if we ſhould dye for him, for e Lord, that is a Priviledge and Advantage beyond all temporal promiſes, eyond all advantages of living in the World, and enjoying all promiſed tem-oral bleſſings.

I might ſhew you how precious our Lives are to him, and that he will not caſt s away: The World lives upon Meat and Drink, but we live upon God's ove and Care. What ſaith the Apoſtle, 2 *Cor.* 4. 11, 13. *For we which live e always delivered unto Death for Jeſus ſake, that the Life alſo of Jeſus might be ade manifeſt in our mortal fleſh; we having the ſame ſpirit of Faith, according as is written, I believed, and therefore have I ſpoken; we alſo believe, and therefore ſpeak:* What a long while did *Peter* and *Paul* live? a Man would wonder that en that liv'd in continual jeopardy, ſhould live forty years preaching, as ey did, (for they dyed within two years of the Deſtruction of *Jeruſalem*) nd they lived by the power of the Reſurrection of Chriſt. *Precious in the ht of the Lord is the death of his Saints.* Who knows how he diſpoſeth of eir Lives? Now as on God's part he takes a liberty about performing tempo-l promiſes to us, yet with that Caution to give Neceſſaries, ſo our Faith, ouching outward things, ſhould be anſwerable; our Faith ſhould be at leſs certainty obtain outward things than they had in the Old Teſtament, yet our Prayers

Part II. ſhould be earneſtly and vehemently for our Lives, that we may live to ſerve God. The alteration of God's diſpenſation on God's part, muſt needs alter our Faith.

CHAP. V.

Concerning Praying, and Faith in Prayer, for performance of Promiſes purely ſpiritual. A Diviſion of Spiritual Promiſes into three ſorts. A Diſcuſſion concerning abſolute Promiſes. How this Maxime is to be underſtood, That abſolute Promiſes are to be abſolutely ſought by us: With what manner of Faith in Prayer any Soul may deal with God for the performance of thoſe Promiſes.

PRomiſes purely ſpiritual are ſuch as purely concern our Salvation. There are three ſorts of Promiſes that concern Salvation.

1. Such as are *abſolutely abſolute*; *Abſolutiſſimæ*; that are abſolute indeed, *Primo Prima*; ſuch are all thoſe immediate declarations of God's purpoſes to ſave, and all ſuch promiſes as hold forth ſo much of the Covenant of Grace, *Jer.* 31. 33. *I will write my Law in their Hearts*: Which Promiſes God makes without reſpect had to any pre-requiſites at all in Men, as unto which he ſhould have reſpect in his making thoſe promiſes; which God is ſo far from, that in thoſe promiſes he undertakes to perform the Conditions.

2. A Second ſort of promiſes are abſolute in this ſence, that they expreſs a *certainty* of performance of them, but yet do ſuppoſe pre-requiſite Qualifications firſt wrought by God, and a continuation thereof; and though not *for which*, yet *as upon which*, and not *without which firſt* wrought they are ever performed to any. The Qualifications are ſuch as *Faith and Repentance*, &c. which do at firſt put a Man into a ſtate of Grace, according to that of the Apoſtle, ſpeaking of Faith, *Whereby we have acceſs into the Grace wherein we ſtand*, Rom. 5. 2. They are ſuch promiſes as theſe, *Whoſoever believeth hath Eternal Liſe, and ſhall never periſh*, John 3. 16. and John 18. 36. *He that believeth ſhall never dye*, John 11. *They ſhall never enter into Condemnation*, John 5. 24. Unto this ſort belong all promiſes of *Perſeverance*, and of giving the poſſeſſion of Salvation in the latter end of our Lives; and theſe (becauſe of the certainty of the performance, though made unto ſuch and ſuch Qualifications) I do call *ſecondarily abſolute*.

3. There is a third ſort of Promiſes belonging to Salvation, which I call *Additional* Promiſes, as thoſe that are made of giving more or leſs degrees of Grace, and of preſerving a Man through his whole courſe from falling into groſs ſins, and of giving joy and peace in believing, *Joy unſpeakable and full of Glory*, and peace which paſſeth underſtanding: Theſe I call additional to Salvation, becauſe they belong but to the *Bene eſſe*, *to the better being* of a Chriſtian, and yet have Salvation in them, as the Apoſtle's word is, *i. e.* they belong to Salvation, but not abſolutely to the *eſſe* or *being* of a Believer, as ſuch, or as *without which* he is not a Believer, and ſhall not be ſaved, whereas thoſe two former are eſſential to Salvation it ſelf, without which none is or can be ſaved.

According to this Diviſion of Promiſes, I ſhall firſt ſhape this general diviſion of Anſwers to the point in hand, *viz.* How we are to act Faith about each of theſe Promiſes, and to manage our Prayers about any of them.

1. As to that *Third* and laſt ſort of additional things and promiſes of Salvation, they are thoſe that are the occaſions and matters of the greateſt complaints amongſt Chriſtians. We pray indeed for ſuch and ſuch Graces and holy Diſpoſitions, *&c.* but we find no more performance of them than we do in temporals; and this cauſeth a great Diſcouragement, Scruple and Sadneſs, riſing even unto this, that God therefore anſwereth not our Prayers at all, and that therefore we pray not in Faith.

2. As to the ſecond ſort of Promiſes, which I call *ſecondarily abſolute*, they ing of the Eſſence of Salvation, and the final poſſeſſion thereof being an- xed unto the Qualifications of Faith, *&c.* firſt wrought: A Believer that es, and ſpiritually perceives the Qualifications wrought in himſelf, may fur- er by a Faith of Certainty believe and pray for the performance thereof. He ithall muſt diligently attend unto a continuing in that Faith and Morti- cation of Luſts, *&c.* which are to be the conſequents of the firſt Faith wrought, the end to obtain ſuch promiſes: For even ſuch Promiſes are utter'd with an ; thus it is ſaid, *That we are made partakers of Chriſt, if we hold the beginning of our onfidence to the end,* Heb. 3. 14. and ſuch is that promiſe of Chriſt, *He that endures to e end ſhall be ſaved*; and ſuch is the contrary Threatning of the Apoſtle, *If ye live fter the fleſh, ye ſhall dye, but if ye through the ſpirit do mortifie the deeds of the body, ye ll live,* Rom. 8. 13. So as hypothetically it may be ſaid, that if thoſe that ave true Faith once, ſhould not continue and exerciſe to do thoſe things through- ut the future courſe of their Lives, they would certainly periſh: But yet be- uſe God hath abſolutely undertaken, without *Iſs* or *Ands*, to keep and to reſerve them out of his Faithfulneſs, and to ſanctifie them ὁλοτελεῖς, which ord imports *finally* and *totally*, (as his promiſe is 1 *Theſ.* 5. 23.) therefore Be- evers may pray *abſolutely*; that is, with a belief of certainty for the perfor- nance of thoſe promiſes, and God's continuing to preſerve them to the nd.

3. But, *Thirdly*, As to that *firſt ſort* of *abſolute Promiſes* and *Declarations*, which call *moſt abſolute*, there is in Experience found (as well may be thought) me difficulty in the thing it ſelf, how a Man may apply his Faith thereto, hether in an *abſolute way*, or how? and conſequently, how he may make uſe en of ſuch Promiſes in praying, and wind them into his prayers, and pleas r his Salvation, by vertue of them.

There is a Trite and Common Maxim paſſeth up and down, (but I fear not ſo well underſtood by all) *viz.* that ſpiritual *promiſes* and *things* being *ſolute*, therefore all Men are bound to *pray abſolutely*, or with a Faith of *ertainty* about them: And the ſuppoſed Grounds for this are;

1. That Faith in us being to be anſwerable to the matter and nature of e promiſe, and the *things* therein promiſed, therefore if the *Promiſe be abſo- te*, then the Faith ought to be abſolute, and then *as abſolute a praying* for them ſuch a Faith ought to be alſo; and that abſoluteneſs of Faith required of ll in praying for them, is underſtood to be a Faith of *Certainty*, or aſſurance hat they ſhall abſolutely, that is, certainly obtain them.

2. A Second ſuppoſed Ground is, That this is a commonly received difference etween *Temporal* promiſes and *Spiritual*; that the temporal are to be prayed r *conditionally*, &c. and ſo with an *It may be*, therefore oppoſititely all ſpiri- ual promiſes, and the performance of them, are to be pray'd for *abſolutely*, ithout any *If*, or *It may be*. And hence Men think, that every Man is bound ſeek for theſe with ſuch an abſolute Faith as is certainly perſwaded they hall obtain, although a Man cannot aſſure himſelf the like of Temporals. Here judge it conducible to the point afore us, to conſider how that common axim is to be underſtood, as in relation unto our Prayers about abſolute pro- miſes.

1. Let no Man deceive himſelf, that theſe are called *abſolute promiſes*, as if od would ſave Men without thoſe Qualifications mentioned wrought in them. et not any Man imagine that he ſhould ſeek for Salvation abſolutely, thinking that hough he ſhould want thoſe Qualifications, yet he ſhould obtain it: No, for ſome f thoſe very promiſes inſtanc'd in, are to work the very conditions themſelves, nd are thereby differenced from the *Covenant of Works.* I may *abſolutely* ſay, s the Apoſtle doth in my Text, without thoſe Qualifications *Let no man think receive any thing of Salvation from the Lord*; for without true Faith and Ho- neſs (which are a part of writing the Law in our Hearts) no Man ſhall e, or be accepted of God, *Heb.* 12.

2. The matter in thoſe abſolute promiſes, which is Salvation it ſelf, and he Qualifications promiſed to be wrought, are *abſolute* indeed in this Sence, hat they are things of an *abſolute Neceſſity, as to Man on his part*; (Mark that) both

Part II. Both the *things themſelves* are Neceſſary, and that *every Man ſhould ſeek after* them for himſelf alſo is Neceſſary.

1. *The things* are of abſolute Neceſſity: Chriſt calls them (as moſt interpret that Speech) that *One thing Neceſſary*; and in this ſenſe indeed, in reſpect of the kind of abſolute Neceſſity of them, theſe *Spiritual* Promiſes are rightly diſtinguiſht from *Temporals*, which do not contain Matters of abſolute Neceſſity. It's not Neceſſary to have Honours, Riches, Pleaſures, (which yet are the Materials of many Promiſes) but *to be Saved* is, for the Man is deſtroyed elſe: So as the *things* are of abſolute Neceſſity to every Man.

2. Thereupon it is of as abſolute Neceſſity, for every Man to ſeek for the accompliſhment of them to himſelf, for it is his own Salvation: *Work out your own Salvation*, Phil. 2. 13. of which *working* there ſpoken of in the general, *this* of a Man's ſeeking to God by Prayer is one great part. It is an Argument of ſufficient cogency that is couched in that Clauſe, *your own Salvation*: And thus, and in this ſenſe, *in reſpect to Man*, theſe things I confeſs are abſolutely Neceſſary.

3. But then *Thirdly*, We muſt take in God's part too, whoſe Mind in ſuch Promiſes is, that although the *Matter* of theſe Promiſes be moſt abſolute every way, yet as to the *Tenor* of them, that is, the Declaration of them, as to the Perſons to whom he intends them, ſo they are utterly *Indefinite*; that is, are intended but for ſome, and not *to all* Men univerſally: Which is manifeſt in this, that God doth not write his Law in the Hearts of all Men, as we ſee in common Experience, and which the Apoſtle would have us obſerve, in ſaying, *All Men have not Faith.* Hence therefore it comes to paſs, that though all Men ought out of their own Neceſſity to put in for a Share and Intereſt in the things therein promiſed, yet as Neceſſarily (I ſay) it doth fall out, that in the firſt puttings forth of Faith towards ſuch Promiſes, none can or muſt think to ſet out with a full Perſwaſion, or an *Abſolute Faith*, (as in this Argument, and upon this Occaſion I term it) that they ſhall obtain, as if they were infallibly certain that their individual Perſons were *Abſolutely* intended by God in thoſe Promiſes. No; And the Reaſon is, Becauſe evidently they are not Univerſal Promiſes, and therefore Men cannot, nor muſt not at firſt daſh, or at their firſt entrance into Faith, believe that they are Elected, or be aſſured of their Perſonal Intereſt in ſuch Promiſes. No, But all they are capacitated to do in point of believing at firſt, is, to comply with the Indefiniteneſs of the Promiſe, by a Faith that is ſuitably indefinite as to their Perſons, whereby though not knowing of a certainty they are the Perſons, they yet caſt themſelves upon God and Chriſt, to be made partakers of the Salvation promiſed therein. The Promiſes being made to ſome, (and who knows, or can tell, but God may be Gracious to me, as I have elſewhere ſhewn) they wait on him to find the accompliſhment.

And then indeed after a Soul hath exerciſed theſe indefinite Acts of Faith, turning therewith and thereupon unto God with its whole Heart, then indeed Believers may come to be aſſured, with a Faith anſwering to, and correſponding with that *certainty* which is found in that ſecond ſort of Promiſes, which I have termed *ſecundarily Abſolute*: They *endeavouring* to believe, or to enter into that Reſt, (as the Apoſtle ſpeaks, *Hebr.* 4.) if they find that in doing ſo they arrive at true Spiritual Faith and ſound Repentance, and that in the Event theſe actings of both prove to be ſuch, then indeed they may be aſſured of their perſonal Intereſt in, and God's intendments of their particular Perſons therein; becauſe then they find that God hath wrought the Qualifications in them, according to his Promiſes and Declarations in thoſe firſt ſort of Promiſes made, unto which Qualifications Salvation is abſolutely, that is certainly annexed; and by thoſe Qualifications thus wrought, their Perſons are ſet forth and declared to be thoſe whom God in the firſt ſort of Promiſes had indeed intended. But until theſe Qualifications be wrought, or whilſt they are but in the working, and a Man's Heart under the Anvil, or but in hammering thereunto; or whilſt they are not diſcerned by themſelves to be in them, they can but apply themſelves with a Faith ſuitable to that *Tenor* in which God hath on his part utter'd (as in reſpect to Perſons) in thoſe his moſt abſolute promiſes, which as to perſons are but indefinite. And to be ſure, if we will deal with

God, we muſt treat with him according to his own way and manner of Revelation: For it is from him we are to have our Salvation made over to us, and therefore this application of Faith muſt be ſuited to the Tenor of the Promiſes; it muſt be even an *indefinite* Faith, (as I may call it) in reſpect unto a Man's own perſonal Intereſt, yet with a firm cleaving unto God, and to the good things promiſed, to obtain them through a caſting our ſelves upon him, though we be not aſſured we are the Perſons who ſhall infallibly obtain, (for the Event muſt ſhew that) and yet we are, as in reſpect of our purſuance after the Salvation promiſed, to ſeek for it, out of the ſame neceſſity that a Man condemned to dye doth ſeek for his Life. And the Paralel between the caſe of ſuch a one, and of this other, holds very much alike: For if a King ſhould declare his abſolute Purpoſe and Intentions to be, to pardon *ſome* in ſuch or ſuch a Rebellion, but ſays not whom, though he declares withall he will be ſought unto, in ſuch an humble and ſubmiſſive manner (as he himſelf will be the Judge of) by them that ſhall obtain that pardon: In this caſe thoſe that ſue for it, not knowing whom he intends perſonally, nor whom he will judge to ſeek it in that manner he deſires, they in their ſeeking cannot be abſolutely, that is, certainly aſſured, they ſhall find Grace; and yet they purſue it out of an abſolute neceſſity as to themſelves. And ſo the caſe falls out to be oftentimes in Souls that ſeek for Salvation, (I judge ſome difference may be found in theſe two caſes, yet in this main they are alike) for many Believers tho' true, yet do not, nor cannot a long while judge or diſcern in themſelves, whether they ſeek and apply themſelves to God with ſuch an unfeigned Faith as the Word deſcribes, and God requires; ſo as they are enforced, and yet enabled by God to ſeek him by ſuch a Faith, as the Event muſt prove whether it be true or no; and yet they make a venture of a Believing, and of a turning unto God, (as the conſequent of that Faith) ſubmitting unto God, and leaving it for him to judge of, and to give them the Spirit whereby to diſcern the truth of it.

Laſtly, To move and ſtir up all Men to come to God with ſuch an indefinite act of Faith, God makes an univerſal promulgation of theſe promiſes, tho' they ſhall be accompliſhed but in ſome Perſons, that Men may be aſſured that they ſhall be moſt certainly fullfilled unto ſome, that thus lay hold on them, and ſo they are univerſally made known. He would have the promulgation of them to be univerſal, to the intent that every Man that hears them, finding himſelf no where excluded, and withall not knowing but he may be one of thoſe *ſome* who ſhall have thoſe things promiſed fulfilled in him, and upon him, may thereupon (and he ought to do ſo) apply himſelf to God by acts of believing, and to prayer for his particular attainment.

2. We ſhall now conſider, with *What manner of Faith*, and level of ſuch Faith in Prayer, any ſort of Soul may treat with God for the performance of thoſe abſolute promiſes? To the end I may aſſign to every one their right, and due elevation of Faith in Prayer, about abſolute Promiſes, I muſt neceſſarily ſet out the ſeveral Climates that all or any Believers are brought into, or do live in, and according to the elevation of their Faith, muſt their applications in Prayer neceſſarily be ſuppoſed, and accordingly meaſured forth to be.

The ſeveral Elevations of Believers are theſe:

1. The firſt Elevation is of ſuch as are *In ipſo articulo, vel apice Converſionis, Upon the point of believing in God and Chriſt for Salvation*, and who through that Faith are turning to God, and have been humbled for ſin, *&c.* without which no Man will come to Chriſt: I plainly mean, thoſe that are now to put forth a firſt act of ſaving Faith, having never done it before; which was the caſe of the Jaylor, *Acts* 16. *What ſhall I do to be ſaved?* ſaid he; *Believe on the Lord Jeſus*, ſaid the Apoſtle: And as every thing muſt have a beginning, ſo every one that is ſaved muſt have a firſt beginning to believe.

2. The ſecond ſort are ſuch as have had (and that perhaps for ſome time) true Faith already wrought in them, and ſome fruits thereof in the courſe of their Lives: They are ſuch as have truly come to God through Chriſt for Salvation, and from the firſt putting forth of Faith have alſo continued to pray, and to ſeek for ſalvation at the hands of God; and yet through God's diſpenſation towards them, are kept under, without prevailing aſſurance, that they

are

Part II. are or ſhall be ſaved, although withal there be ſome leſſer degrees of Hopes growing up towards aſſurance, that are added to, and do accompany their Faith more or leſs.

3. The *Third* ſort is of thoſe that have Triumphant Aſſurance of Salvation, whether obtained by Experience of their own Graces, and manifold gracious dealings of God with them, or further by a ſuper-added immediate Teſtimony of the Spirit, by whom the Love of God is ſhed abroad in their hearts immediately beyond all thoſe Experiences: You have both in *Rom.* 5. where it is firſt ſaid, Experience breeds Hope, that is, an Aſſurance, (in which ſence the word Hope is there uſed in 1 *John* 3. 2, 8.) and then further, that the Love of God (which is ſhed over and above immediately into the Heart by the Holy Ghoſt) breeds a *Hope* or Aſſurance, beyond what Experience gives, which he there calls a Hope which maketh not aſhamed; No, not in reſpect of the continuance of that aſſurance in our Hearts.

Now as touching this laſt ſort, of ſuch as have perſonal Aſſurance of Faith; there is, nor can be no difficulty, how either their Faith ſhould come to cloſe with ſuch abſolute promiſes mentioned, or how they may take ſuch promiſes into their prayers. And as touching the firſt and ſecond ſort, there is often found ſmall difference in the Attainments of their Faith, they being fain to live moſtly upon a meer act of Adherence and Recumbency, without additional Comfort. I ſhall therefore ſpeak to both in a Notion common to both, which is the Conſideration of Men wanting prevailing Aſſurance.

1. There is this General Rule, That whatever degrees or actings of Faith in any of these mentioned, are to be allowed unto true Faith, the Prayers alſo that are put up in ſuch a Faith muſt be allowed to be a praying in Faith to all Intents and Purpoſes, which therefore ſhall be accepted of God, and ſhall obtain, and have power with God, (as the Phraſe uſed of *Jacob* is) for what the Man prays for. And the Reaſon is clear; for if the Faith be ſuch as wherewith God is well pleaſed, as the Apoſtle's Aphoriſm of it is, then certainly the Prayer put up, though but according to the proportion and elevation of that Faith, muſt be accepted as a praying in Faith alſo. And the proof of this is from what the Apoſtle ſays in treating of ſaving Faith, *Rom.* 10. 15. where he ſo nearly links Faith and Prayer together, and makes them of ſo like an extent, in regard of obtaining Salvation it ſelf, as evidently ſhews the truth of this Maxim; and to that end he brings together two things ſometimes far remote in place one from the other: Speaking of each ſingly, *Firſt*, He ſpeaks for Faith, *Whoever believes on him ſhall not be aſhamed*, v. 11. *Secondly*, He ſpeaks for Prayer, *Whoſoever ſhall call upon the Name of the Lord ſhall be ſaved:* And this conjunction of each one with the other, and his preſcribing the ſame influence for Salvation unto each, doth plainly hold forth there *three* things.

1. That true Faith from the firſt ſets a man upon Prayer for what his Faith aims at, which was his own caſe during the firſt three days of his Converſion; *Behold he prays*, ſays Chriſt, *Acts* 9. 11. for now he had begun to believe.

2. Such Prayers out of that Faith do obtain Salvation, which is the matter there ſpoken, and is the great aim of Faith at firſt.

3. He ſpeaking this of Faith in Prayer in general, and ſo of all the degrees thereof, and accordingly of all praying out of all, or any ſuch degrees of Faith as a Man hath attained, therefore all ſuch praying out of that Faith which he hath, is accepted to obtain. And my Ground for this is, that the Apoſtle utters thoſe Speeches of Faith and Prayer in the general, *Whoever believes*, *v.* 10. and *Whoever ſhall call on the Name of the Lord*, &c. and therefore means that all, and any of them that believe, and do call upon the Name of the Lord, with whatever degree of true Faith, ſhall be accepted according to the degree of Faith in Prayer. And in *v.* 11. (which is the middle between them two Sayings) you have this reaſon of it given, *For the ſame Lord over all, is rich unto all that call upon him:* Whether out of a ſtrong or weak Faith, whether out of a Faith of Recumbency to obtain, or Aſſurance that they ſhall obtain, which accords with what our Apoſtle ſays, *He giveth liberally to every one that prayeth in Faith*, (I add by way of Explication of both) be the Faith of what Degree and Elevation whatever.

2. A Second Maxim or Rule is this, Upon theſe, and ſuch like general Dictates of the Holy Ghoſt, I may warrantably conclude, that ſo as a Man's Faith in all theſe three ſeveral Conditions fore-mention'd doth riſe, ſo far a Man's praying in thoſe Degrees of his Faith, or his putting forth Faith in Prayer will riſe alſo. The ſtream never riſeth higher than the Fountain, but ſo far it will. A Man can but pray with that Faith which he hath, and his Prayer ſhall be accepted according to what he hath, agreeable to that Aſſertion of the Apoſtle, 2 *Cor.* 8. 12. *It ſhall be accepted according to what a Man hath, and not according to what a man hath not.* So that as the Apoſtle ſpeaks of God's judging men at latter day, that thoſe that are without Law ſhall be judged by what Light and Power they had without the Law, and thoſe that have ſinned living under the Law, ſhall be judged by the Law, and the Light and Power they had therefrom, (and in like manner they by the Goſpel that had the Light of it, and all in their due proportions) ſo I may ſay of praying in Faith, he that prays in Faith of bare Recumbency without Aſſurance, ſhall by that Faith obtain what he prays for without aſſurance; and he that prays with ſome hopeful truſt of obtaining, though not riſing up to full aſſurance, (which is ſometimes the caſe of the ſecond Condition) he ſhall obtain according to the meaſure of his Faith, altho' ſhort of full aſſurance. In ſhort, I may ſay of them all, as Chriſt did, *Be it unto you according to your Faith.*

FINIS.

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AND
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OF
Juſtifying FAITH.

PART III.
Of the Properties of FAITH.

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THOMAS GOODWIN, D.D.

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BOOK I.

f the Excellence and Uſe of Faith. That good Works are not ſlighted by exalting Faith. Of the Excellence of Faith, in that it gives all Honour to God and Chriſt; and that for this Reaſon God hath appointed it to be the Grace by which we are ſaved. Of the Excellency of Faith, as it hath a general Influence on all our Graces.

CHAP. I.

The Excellency of Faith diſplay'd in ſeveral Particulars.

IN diſcourſing of the Properties of Faith, Firſt I will begin to ſhew the Excellency that is in Faith above all Obedience elſe: But before I come to demonſtrate the Excellency of Faith, I will firſt premiſe theſe few Conſiderations to all that I ſhall ſpeak of Faith's Excellency, becauſe Men think Faith too much agnified, and Works ſlighted.

1. Faith in it ſelf is of all Graces the meaneſt and the loweſt, a poorer and a ore beggarly Grace than to love, by far: for in loving God we return ſomething him, Love for his Love; we give as well as we take; but in believing we reeive all from God: ſo *Gal.* 3. 22. *The Promiſe is ſaid to be given to them that beeve*; and *ver.* 14. to be *received by Faith.* We lay but hold upon what he offers, hriſt and the Grace that is revealed through him. Now as *præſtantius eſt dare uam accipere*, ſo to love and obey is in it ſelf better than to believe, it is more hoourable for us. Believing is Paſſion rather than Action, for indeed God puts hriſt upon us, and into our Hands, or we would not take him: We do but ſit ill as it were when we believe, and ſee what God will do in us and for us; and herefore God the rather choſe to advance this Grace which is the Weakling to all he reſt. God choſe to ſhew his Power in this Grace; and that which is the moſt oliſh in the Eyes of Reaſon, hath God choſen to be his Agent.

2. Therefore it is not Faith as it is a Quality or an Act ſimply in it ſelf, that we hall or do commend it to you; it is not for any Worth in it ſelf, but as it is an Inrument ſingled out by God to do all by in us. As *Peter* ſaid of himſelf, having ealed the Cripple, *Acts* 3. 12. *Why marvel ye, or look ye ſo earneſtly on us, as if by ur own Power or Holineſs we had done thus?* No, be it known to you, that we are ut the Inſtruments: So may Faith ſay, It is not any Excellency or Holineſs in me

above other Graces that doth any thing more than they, I am but an Inſtrument of Conveyance. Thus a Seal of Wax is of it ſelf of far leſs worth than a Pearl or Piece of Gold, and yet it may ratify a Covenant which a Piece of Gold doth not do: *Now he that believes, hath ſet to his Seal that God is true*, John 3. 33. and ſo the Covenant is ſtruck up betwixt God and him; and therefore it is more precious than any Grace elſe, yet but as an Inſtrument, not in it ſelf.

3. It is ſuch an Inſtrument as in all that is attributed to it, Chriſt, who is the Object of it, and God who is the Worker by it, are magnified and glorified when it is commended: So that in commending Faith, and deſiring you ſo earneſtly and above all to believe, we do deſire you but to ſet up Chriſt in your Hearts above Works, and above Obedience, and to let him be all in all. We deſire you but to magnify God's Free Grace above your own Merits, and what you can earn, and to magnify God's Power above your own. If God had uſed any other Grace, ſome Honour would have reflected upon it, and ſo much have been taken away from God: But *by Grace ye are ſaved*, and *through Faith*, (as the Inſtrument) *Epheſ.* 2. 8. and why is it of Faith, and not of any Works or Diſpoſition in us elſe? *Leſt any Man ſhould boaſt*, ver. 9. for (*Rom.* 3. 27.) *Boaſting is clean excluded by the Law of Faith*: that is, an aſcribing any thing to a Man's ſelf, or to any thing in a Man, is excluded, for that is meant by Boaſting. Did not Faith do all, or if Works did any thing, a Man would boaſt, for whatever Faith is ſaid to do, Chriſt is ſtill as fully ſaid to do as if he did it without the Help of Faith; for Faith is but the bare fetching it from Chriſt, or receiving it from him, or ſuffering Chriſt to do all in me: And therefore what is ſaid to be done by Faith, is all one in Scripture-Phraſe, and in God's Account, and in the Believer's Eſteem, as to ſay, that Chriſt doth it; ſo that Chriſt is no whit afraid you ſhould attribute too much to Faith.

1*ſt*. In Scripture-Phraſe therefore, to be juſtified by Faith, and to be juſtified by Chriſt, is all one; to be in Chriſt, and to be in the Faith, is all one and the ſame; for Faith doth all by going to Chriſt. Memorable is that Place, *Acts* 3. 16. when *Peter* ſpeaks of healing the Cripple, he ſays, *Chriſt's Name through Faith in his Name had made the Man whole.* What he attributes to Faith is wholly attributed to his Name, and to Faith but as in his Name, and his Name manifeſted through it, and ſo his Blood through Faith in his Blood juſtifies; and therefore it is promiſcuouſly called *the Righteouſneſs of Faith*, and *the Righteouſneſs of Chriſt*; for it is all one: Faith robs not Chriſt a whit; and ſo to live by Faith, and to have Chriſt live in me, is all one, *Gal.* 2. 20.

2*dly*. And thus it is in a Believer's Account alſo, for it is the very Inſtinct of Faith, the Form of it, to attribute all to Chriſt, it is not Faith elſe, it is the Property of it to do ſo; *I live by Faith*, (ſays *Paul*, Gal. 2. 20.) *yet not I, but Chriſt lives in me*: Faith ſtill comes in with *yet not I.*

And, 3*dly*. Thus it is in God's Account; and therefore Chriſt cares not how much he attributes to Faith, for he doth but cloſely herein attribute all to himſelf: when he ſays, *All things are poſſible to Faith*, (Mark 9. 21, 22.) he derogates nothing from himſelf, he doth not put Faith into Commiſſion with himſelf, but it is all one as to ſay, all things are poſſible to my Power, which Faith makes uſe of. Chriſt, when he had done a Miracle, or pardoned a Man, would ſeem to put off all from himſelf, in ſaying, *Thy Faith hath ſaved thee, and thy Faith hath made thee whole*: which was enough to have made any Man proud of his Faith; and had it been any other Grace, it would have done ſo; but he knew that *that Faith* which was in their Hearts whom he ſaved and healed, ſaid within them, Lord, thou alone haſt made me whole. Thus Faith doth truſt Chriſt, and Chriſt doth truſt Faith: So as when we attribute ſo much to Faith, we do but attribute it to Chriſt, and deſire you but to honour him.

Secondly, We will ſhew you the Prerogatives and Excellencies of Faith, which (as the Apoſtle ſays in another caſe) are much every way.

1. You ſhall ſee what it doth, that Works do not.

2. You ſhall ſee that all which Works do, it doth, and much more alſo; and therefore we commend it to you above all, and more than all.

1ſt. It is in a primary Senſe the ſole Inſtrument in the Covenant of Grace, and orks and Obedience are but ſubſervient, and as a Conſequent annexed to it, tho as eceſſarily annexed as the other. Our great Buſineſs in the Covenant of Grace is aith, as the Form of the Covenant of Works lay in doing. Therefore ſtill the wo Covenants, and the Righteouſneſs conveyed by both, are differenced, by doing nd believing only; *Rom.* 10. 5, 6. and *Gal.* 3. 11, 12, 13, &c. *Acts* 16. 30, 31. and e Reaſon is couched in three Words, in *Rom.* 4. 16. *Therefore it is of Faith, that it ight be of Grace, and that the Promiſe might be ſure.*

1. That it might be of Grace, given freely, requiring nothing, but receiving: God had required giving again any thing from us as the Condition, then it had ot been of Grace, that is, not every way of Grace, (*Rom.* 11. 6.) if it had been y any Works as the Condition, then Grace had been no Grace.

2. Therefore it is of Faith, becauſe this Covenant is a Promiſe: So it is called, in that Place, ſo in *Gal.* 3. 14, 17, 18, 19, 20. Thus he calls the Covenant of e Goſpel throughout in that Chapter, and therefore mentions Faith only as the ſtrument to lay hold of it, as anſwering thereunto; for what is there ſhould anſwer to it but Faith? For tho it contains Commands, yet Power to do what is mmanded is alſo promiſed, to give a new Heart, &c. And therefore Faith is that hich alone anſwers to it, to lay hold on thoſe Promiſes.

3. Therefore it is of Faith, *that it might be ſure*; therefore it was both neceſſary be by way of Promiſe from God to give all and do all, and to require nothing but ceiving and believing the Promiſe from him, that the Covenant might not depend us, but on God and his Promiſe, and upon nothing in us but receiving and believing the Promiſe. God in the Covenant of Works had to do with pure Nature; twixt which and God, till there came a Breach, there could be no Cauſe of Suſpion of God's Love to Man; and therefore Love was required, and not Faith primaly: But in the Covenant of Grace God hath to do with terrified Conſciences; hich, if any thing elſe than Faith ſhould have been required, could not have been iſed to any Perſwaſion of God's Love and Favour. But now a poor Soul, tho mbled, and ſeeing no worth in himſelf, and a Soul in Deſertion that ſees no Righouſneſs of its own, yet may come to the Promiſe to have Salvation ſure to it ſelf Faith, tho for the preſent it hath nothing to bring to the Covenant. God reires Humiliation indeed afore, becauſe Men will not believe elſe; and he requires bedience after, as that which neceſſarily follows upon Faith, ſo as a Man cannot uly believe but it will follow as Heat follows Light, yet upon believing the Barin is ſtruck up; and tho Faith be the great Inſtrument, yet we ſay withal, that orks are neceſſary to be in the Perſon juſtified, yet not to juſtify. Thus Heat is neceſſarily in the Sun as Light; yet it makes not Day by its Heat, but by its ight. Works of new Obedience are required as neceſſary to the Poſſeſſion of Salation, but Faith is that alone which puts us into a Condition of having the Title d Right to it, by the Blood and Righteouſneſs of Chriſt. Obedience is neceſſaly required in all that are made Sons, and ſo cry *Abba, Father*; for if he be a Faer, where is his Honour? but it is Faith alone that makes us Sons, *Gal.* 3. 26. nd tho we are as neceſſarily ordained to Sanctification, as to Faith and to Salvation through both, 2 *Theſſ.* 2. 13. by which as the neceſſary way we come and are ought to Salvation as the Goal, yet it is by Faith alone that we are put into that ſtate; *Epheſ.* 2. 8, 9. *By Grace ye are ſaved through Faith, and that not of Works*, &c. hen might ſome ſay, Works are not required; yes, ſays the Apoſtle, as a neceſſary eans you are ordained to come to Salvation by, which is the End of your Faith, d which are a neceſſary Condition of that Eſtate, tho Faith alone puts us into it; r he adds, *ver.* 10. *We are his Workmanſhip created to good Works, which God hath dained we ſhould walk in.* They are the Condition of the Subject that ſhall be ſaed, who muſt be made meet, not the Condition of the Promiſe of Salvation it lf. They are the Condition of Faith, or of the Perſon believing: but as Sight is at which ſaves us in Heaven, by which we have all our Happineſs communicated us; ſo is it Faith that ſaves us here.

2dly. Accordingly Faith doth all in us, till it hath brought us to Salvation. It rries along this great Venture of a Man's Soul ſafe to Heaven, and leaves it not ll it hath put it into Chriſt's Hands in Heaven, till it ſelf ends in Sight. It begins d it ends with us, and ſtands by us, when elſe all would fail.

(1.) It begins, for it gives us the firſt Ken of Chriſt and Happineſs: When the Soul is battered and toſſed in the Waves of Humiliation at firſt, it is Faith climbs up to the Top of the Maſt, and ſpies Chriſt out to get on board him, when all was in Deſpair, and thought to be caſt away: *By Faith we have Acceſs into thi* *Grace*, Rom. 5. 2. And,

(2.) When we are in the State of Salvation, Faith doth all: for whenas all Graces elſe would ſoon be overcome and caſt out again by Luſts, and would ſoon be tripp'd up from off their ſtanding, Faith is able to keep its Legs and Standing, *Rom.* 5. 2. Therefore (1 *Pet.* 1. 5.) we are ſaid to be *kept through Faith unto Salvation.* If we were in any other Grace's keeping, we were undone, for how ſoon would all our Love be non-pluſt if that were the Condition of the Covenant? How ſoon did all Graces fail in *Adam?* But Faith is never non-pluſt, it ſtill truſts in God; and therefore above all Armour elſe Faith is commended (*Eph.* 6. 16.) as that which ſtands us in ſtead when all elſe fail: *Above all take the Shield of Faith.* When a Man's Headpiece is crack'd, his Shield will hold, and he will ſafely lie under it when all Weapons elſe are taken from him. Let Luſts, Devil, Hell, do what they will, the Believer is ſecure, if Luſts rage; whereas other Graces left to themſelves would ſay, *Who ſhall deliver us?* Faith raiſeth up it ſelf; *I thank* (ſaith the Apoſtle, *Rom.* 7. 25.) *my God through Jeſus Chriſt*, &c. Let Satan roar and caſt in firy Darts, Faith quencheth them, *Epheſ.* 6.16. *We reſiſt him being ſtedfaſt in Faith*, 1 Pet. 5. 9. Let God frown and terrify us, and do what he will, Faith can look upon him and truſt him, *Job* 13. 15. Thus Faith fights it out againſt all Oppoſition. When a Man comes to die, it is Faith that reſigns and delivers a Man's Soul into Chriſt's Hands: *Theſe all died in Faith*, Heb. 11. 13. and Salvation is therefore called *the En* *of our Faith*, 1 Pet. 1. 9.

2. All the Works in the World cannot unite you to Chriſt, and enable you to la hold on him and Juſtification by him; this is Faith's Work alone: That ties th Marriage-knot betwixt Chriſt and you, as nothing makes Man and Wife but Co ſent; tho there be Love and Kindneſs, yet that makes the Match: ſo doth Faith; Hoſ. 2. 20. *I will betroth thee to me in Faithfulneſs, and thou ſhalt know the Lor* that is, believe in him; as *Iſa.* 53. 11. *By his Knowledg he ſhall juſtify many.* Fait on our Parts makes the Match; therefore (*John* 6. 47. compared with all the fo lowing Verſes) Chriſt calls Believing, *eating his Fleſh, and drinking his Blood*; wher by we are as nearly join'd to Chriſt as to the Meat we eat. Now tho all the Me bers in you ſerve to many good Purpoſes, yet you can make Meat only yours by ea ing it, and you have but one Mouth to do it with, and no Member elſe can let down into your Body to nouriſh it: So is there no Grace can receive Chriſt but Faith, no Duty, no Performance can help thee to him. 'Tis true indeed, the Union o Chriſt's Part is in order of Nature firſt made by the Spirit: therefore *Phil.* 3. 1 he is ſaid firſt *to comprehend us e're we can comprehend him*: Yet that which makes th Union on our Part is Faith, whereby we embrace and cleave to him, and come t have any Communion with him, and it is Faith alone that doth it. Love inde makes us cleave to him alſo, but yet Faith firſt; for Faith works Love; and we ca not love him till we believe he loves us, 1 *John* 4. 10, 16. And tho Love may clea to him as to a lovely Object in general, yet our Union to him, as to a Head an Husband, offered to be ours, Faith makes. Faith brings Chriſt into the Heart, a then Love clings to him, which elſe it could not do. We are united not only t Chriſt as good for us, but as given to us: now Faith makes that Union of receivin him as given, tho Love makes the other. All Communion too that is betwe Chriſt and us is by Faith; by it we draw near to him, *Heb.* 10. 22. by it he reveal himſelf to us: All our Fellowſhip with him is tranſacted by it; it is as the Prie between Chriſt and us that deals between us and him for us.

3. Faith makes things it believes real and preſent, and to ſubſiſt to the Hear (and therefore it is called *the Subſiſtence of things hoped for*, Heb. 11. 1.) and i cauſeth us to have a real Communion and Fellowſhip with the Perſon of Chri daily; inſomuch as Chriſt is ſaid *to dwell in our Hearts by Faith*, Eph. 3. 27. whe as tho a Man loves many that are abſent, yet Love cannot make them preſent t talk with when he would, tho it may make Pictures of them, and ſo pleaſe it ſelf i them, but Faith makes Chriſt preſent.

4. Faith is that Mother-Grace which begets Children on all Graces, and ſtirs hem up, and ſets them a-work. I will not ſay that the firſt Act of Faith begets he Habits of all Graces firſt; *for he that believeth is born of God*, 1 John 5. 1. and it elf is a Part of that Image in Righteouſneſs begun. The Opinion that the firſt Habits of all Graces ſhould ariſe from Faith, hath riſen out of the Experience godly Men have had, that Faith did firſt open the Sluce, and ſet the Wheel a going, and ſtirr'd up their Graces, which we attribute to Faith moſt gladly. It is that Grace hat begins all the Acts that are begotten on other Graces, therefore it is ſaid *to work y Love*, Gal. 5. 6. I am ſure it cauſeth the firſt Love to God and Chriſt, for we annot love him till he loves us; and as to all that Obedience to God which Love works in us, it is not Love ſo much as Faith that works by it; and in this Senſe it is aid, *Jam.* 2. 22. *That Faith worketh with Works.* (1.) Faith lets in all the Strength o do all with: *The Life I lead*, (ſays the Apoſtle, *Gal.* 2. 20.) *it is by Faith in the Son of God.* (2.) All the Motives which influence us to work, Faith ſets on: *That ſhould live to him* (ſays the Apoſtle) *who gave himſelf for me*, 2 Cor. 5. 15. *Gal.* 2. o. And 2 *Cor.* 5. 14, 15. ſays he, *The Love of Chriſt conſtrains us:* but how? beauſe we thus judg (by Faith namely) that Chriſt died for us. (3.) All Acceptaion of our Works when we have done them, are through Faith that ſtamps Chriſt's Acceptation on them, mints them, and makes them current: *Heb.* 11. 6. *Without aith it is impoſſible to pleaſe God:* as Faith juſtifies our Perſons, ſo our Works. 4.) When Love, which is the fulfilling of the Law, falls ſhort, then Faith hath Recourſe to a Righteouſneſs, which makes it up; therefore *Rom.* 8. 3. *The Righteuſneſs of the Law is ſaid to be fulfilled in us.* How? *Rom.* 10. 4. *Chriſt is the End the Law to every one that believeth.*

5. Whatever Works doth or can do, Faith doth it much more. It may ſay as *aul* ſaid, in regard of the reſt of the Apoſtles, *Are they Apoſtles?* So am I, in Laours more abundant; and yet ſays Faith, I am nothing, tho I do all. Doth a Man n Working obey God? In believing he doth much more; *Rom.* 1. 5. *Acts* 6, 7. Doth Works pleaſe him? Faith much more; for it makes all accepted: therefore in the oſpel Chriſt is taken with nothing but their Faith ſtill; he ſtill ſpeaks of that, and n one Place wonders and cries, *Great is thy Faith.* Do Works encreaſe Sanctificaon? *Rom.* 6. 22. *Having your Fruit in Holineſs*, &c. Faith doth it much more; is the Inſtrument by which the Heart is purified, and Faith doth it in a more mble way, by going to Chriſt, *Acts* 15. Therefore when the Apoſtle would exrt them to grow in all Grace, he exhorts them to grow in Faith. Do Works glofy God? *Let your Works ſo ſhine before Men, that they may glorify your heavenly Far:* Faith doth it much more; *Rom.* 4. 20. Abraham *was ſtrong in Faith, giving lory to God.* It ſets up all his Attributes, but eſpecially Free Grace, (for *that* aith only doth) which God ordained moſt to be admired; *Epheſ.* 1. And as only aith glorifies that Attribute, ſo Faith only honours and magnifies Chriſt, and is reated on purpoſe to do it. A few Thoughts of Faith glorify God more than a ouſand Acts of Obedience. Yea, the greateſt Glory our Obedience doth reflect pon God ariſeth from this, that it proceeds out of Faith that we ſhould truſt God far as to venture all our Obedience before-hand; 1 *Tim.* 4. 10. *Therefore we both bour and ſuffer Reproach, because we truſt in the living God.*

CHAP.

Part 3.

CHAP. II.

The Excellency of Faith ſhew'd in farther Inſtances. That it is ordain'd to give al the Glory to God, and therefore God puts the greateſt Honour upon that abov any other Grace.

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1 PET. 1. 7.

That the Trial of your Faith being much more precious than of Gold that periſheth, th it be tried with Fire, might be found unto Praiſe, and Honour, and Glory, at the ap pearing of Jeſus Chriſt.

THE Scope of the Apoſtle (from the third Verſe) lies eſpecially in thre things. The 1*ſt* is to comfort them againſt Afflictions; which is the Gene ral, which runs through all. And, 2*dly.* He doth that by ſetting out the Greatne of Salvation, which God hath appointed as the End of their Faith, *v.* 11. 3*dly.* He Deſign is to commend and ſet out to them (that they might live by it) the Exce lency of that Grace of Faith, both as that which ſhould *keep* them (as he ſaith, *v.* 5 *They are kept by the Power of God through Faith unto Salvation)* unto that Salvatio he had ſpoken of before, as likewiſe being that Grace which bears the ſhock of a the Trials and Tentations which they run through in this World, and overcome them all; which Grace therefore, eminently above all elſe, ſhall be found unto Praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt.

It is Faith here he means that ſhall be found unto Praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt; for altho he ſaith, *The Trial of your Faith might be found unto Praiſe,* &c. yet either firſt it is an Hebraiſm, Trial of Faith, that is, *Faith tried:* or otherwiſe if you take it (as ſome) for the Afflictions themſelves that do try our Faith, if they be ſo precious, much more precious than Gold, then Faith it ſelf that is tried muſt needs be much more: If the fining Pot and the Furnace (as *Solomon* ſaith in the *Proverbs*) which doth try the Gold and Silver, and which is caſt away when the Gold is tried, be of ſuch Worth and Excellency, then the Gold and Silver it ſelf much more. But it is not Afflictions or Tentations that ſhall be found unto Praiſe, and Honour, and Glory, at the latter day; but it is Faith being tried by all thoſe, that ſhall then be found unto Praiſe, and Honour, and Glory, and that ſhall be crowned by God, as of all Graces the moſt glorious and the moſt emi nent alſo. And becauſe that this Grace is a hidden Grace, and the Glory of its Tranſactions are not ſeen, (as an Anchor under Water) therefore he ſaith, *It ſha be found unto Praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt.*

Jeſus Chriſt is the chief Object of Faith, and Faith honoured him when he wa not ſeen, as the Text hath it here; *ver.* 8. *Whom having not ſeen, ye love; in wh tho now ye ſee him not, yet ye believe.* Becauſe that Faith honoured and truſted him thus when it ſaw him not, therefore will Jeſus Chriſt, when he ſhall appear, ho nour this Grace, that is, he will acknowledg an Honour to be in it, and give the Crown of all that is in us, unto Faith: *It ſhall be found* (ſaith he) *unto Praiſe, an Honour, and Glory, at the appearing of Jeſus Chriſt.* And altho that Faith ſhall cea then, (as the Apoſtle elſewhere tells us) as the Pillar of the Cloud, and the Pillar of Fire ceaſed when the People came out of the Wilderneſs into *Canaan*: Yet not withſtanding the Glory of Faith, and the Fruit of Faith, and the End of Faith and the Crown that ſhall be given to Faith, begins but then. It ſhall be found *viz.* for its paſt Service, *unto Praiſe, and Honour, and Glory, at the appearing of Je ſus Chriſt.* Now then, having to my ſelf and to you alſo propoſed the handling o the Doctrine of Faith in all thoſe Particulars which are uſeful, I have ſhewn yo ſome of the Acts of Faith, and alſo the Author of it, and what is done for you whe you believe, I ſhall in the next Place come to ſhew you the Excellency of this Grace and what a great deal of Honour and Glory there is in it, and ſhall be put upon it a the latter day. To manifeſt this unto you, let me lay this for a Foundation befor I ſpeak of that Honour that God hath put upon it; That of all Graces elſe, Fait

the meaneſt and loweſt, it is the pooreſt and the moſt nothing: But God always
kes things that are not, and he filleth the Hungry, and ſends the Rich empty
vay: he hath Reſpect unto the low Eſtate of this Grace. It is in it ſelf I ſay the
oreſt and the moſt beggarly Grace of all other, if you compare it but with Love,
with any elſe. It was Love whereby *Adam* was united unto God, and not
ith, which was anſwerable to that Covenant: and Love hath ſomething whereof
boaſt, but Faith hath not; for in loving we return ſomething unto God, for we
turn Love to him, we give him Love for his Love, altho he loveth us firſt: We, I
y, do return ſomething unto him again; we give as well as we take: but in be-
ving we do nothing but receive from God. The Promiſes are ſaid to be *given*
to them that believe, Gal. 3. 22. and *ver.* 14. *to be received by Faith.* Now you
ow what Chriſt himſelf ſaid, (it is a Speech of his recorded in *Acts* 20. 35.) *It is*
re bleſſed to give than to receive: So it is more honourable in it ſelf to love God,
d to obey him, than merely to believe and to receive from him. But becauſe
d will not be beholden to the Creature, and it ſhall never be ſaid that any Crea-
re gave firſt to him, and was not recompenſed again; hence therefore he hath
ken Faith, which of all Graces elſe is the moſt empty, (it is indeed nothing elſe
t an open Mouth for God to fill) and hath choſen to put Glory upon it: *Go ye*
ys Chriſt, *Mat.* 9. 13.) *and learn what that meaneth, I will have Mercy and not Sa-*
fice. I find by Chriſt's own alledging it, that this Saying is uſed in a double
nſe, or a double Meaning, as indeed many Scriptures are ſo intended by the Holy
hoſt: Either that God doth prefer Mercy ſhewn by a Man to himſelf, or by one
an to another before Sacrifice to himſelf, (and ſo it is urged, *Mat.* 12. 7. upon an
caſion of the Phariſees murmuring at the Diſciples plucking the Ears of Corn on
e Sabbath-day) or elſe Chriſt meant (which indeed is the Scope of *Mat.* 9. 13.
mparing it with *Hoſ.* 6. 6. out of which Chriſt quotes it) to ſhew that God de-
hts in his own ſhewing Mercy more than in all our Sacrifices, and that he delights
re in our knowing him to be merciful and to be gracious, (which indeed is ſeen
our believing on him) than in all our Obedience which we perform to him. And
t this is Chriſt's Meaning is plain, for he ſpeaks in the Verſe before of his own
ing that which is loſt, and of being a Phyſician to them that are ſick: *They that*
whole (ſaith he, *ver.* 12.) *need not a Phyſician, but they that are ſick.* And then he
eſently adds, *But go ye and learn what that meaneth, I will have Mercy and not Sacri-*
: that is, I that am the Son of the great God, that am the Meſſiah, delight ra-
er in being a Phyſician, in healing, in ſhewing Mercy to poor Souls, than in all
edience as from you. And in *Hoſ.* 6. 6. this is alſo added, *I deſire the Knowledg*
God *more than Burnt-offerings.* What is it in us that in us anſwers to Mercy and
ace in God? It is Faith, it is the Knowledg of him. You muſt know that the
d Teſtament uſeth much the Phraſe of knowing for believing; as in *Iſa.* 53. *By*
Knowledg ſhall he juſtify many. And *Jer.* 9. 23. *Let him glory in this, that he*
oweth me which exerciſe Loving-kindneſs in the Earth. Now then here is the Sum
this Text, that God is more pleaſed, infinitely more pleaſed, thus in giving, in
uring forth his Grace upon us, in ſhewing Mercy to us, than he is with all our
crifices, or whatever elſe we offer to him; and therefore anſwerably he is more
aſed with our knowing of him to be gracious and merciful, and ſo in believing on
m, (for this Knowledg doth in the Law of it always contain ſutable Affections to
d, and is the Principle of all in us) than with all Burnt-offerings. The leaſt
ng that God could have required of you, the meaneſt Act upon his being merci-
to you, is this; Do but know that I am merciful, do but believe it, do but rely
on it. The Apoſtle in 1 *Cor.* 1. 30. ſaith, *That God made Jeſus Chriſt unto us to*
Wiſdom, and Righteouſneſs, and Sanctification, and Redemption: To what end?
at according as it is written, (ſaith he) *He that glorieth, let him glory in the*
rd. Now where is this written? It is in *Jer.* 9. 24. *Let him that glorieth, glory*
this, that he underſtandeth and knoweth me, that I am the Lord which exerciſe Loving-
dneſs in the Earth (which brings us to the Point in hand;) and it is as if he had
d, I'll give you leave to glory in your Faith if you will: Why? Becauſe your
ith it is merely knowing how good I am; ſo that when you glory in your Faith,
your knowing of me, which exerciſe Loving-kindneſs in the Earth, the Truth
you glory in the Lord, for ſo you ſee the Apoſtle interprets it. It is but as if
d ſhould ſay this, I am thus great and glorious, a God that exerciſe Loving-kind-

neſs, and delight more in ſhewing Mercy than in all I receive from you, only I deſire to have this Mercy apprehended and believed by you. And when the Creature comes to apprehend God to be thus merciful, it excludes all Boaſting, the very Law of this Knowledg doth, becauſe it is ſuted to its Object; it gives all Honour to that God whom it knows to be thus gracious, it admires and adores him for it. Faith, my Brethren, it is a Paſſion, it is not an Action, therefore it is compared to ſeeing the Son: now take the Senſe of Seeing; and *fit intramittendo, non extramittendo; It is done by receiving ſomething in, not by ſending any thing out.* The Eye ſees by receiving, by taking in the Beams of the Light, or by taking in the Image of the Colours from the Object, irradiated by the Light, and not by ſending forth a Light of it ſelf: And ſo indeed is Faith. Therefore it is that God hath choſen Faith, becauſe it is (if I may ſo expreſs it) a mere paſſive Grace. We ſhall know God by Viſion hereafter, and we know God by Faith here, and both are parallel in this: that as Heaven, is but knowing God as we are known, it is but ſeeing his Glory, and ſo being glorified thereby, as it is in *John* 17. 24. ſo Faith is but a knowing of God, and a giving Glory to him, according to that Knowledg of him, drawing on the whole Heart anſwerably to live unto him. Saith *Paul*, in *Gal.* 4. 9. *You have known God, or rather are known of God.* Mark how he diminiſheth and draws down even Faith it ſelf as low as poſſible: He ſeem'd as if he would have put ſomething upon our Knowledg of God when he had ſaid, *You have known God*; but he takes away what he gives, *You are rather known of God*, ſaith he. So that our knowing God hath nothing to commend it ſelf at all, for it is a mere receiving, it hath nothing to glory in it ſelf, no not as it is Knowledg, but from its Object; for the thing it labours to apprehend, it is to be *known of God.* The Honour and Glory of this Grace I ſhall ſhew you, by demonſtrating two things.

1. The Honour which this Grace is ordained to give to God.
2. The Uſe and Hand it hath in our Salvation. God honours it for both; for God hath a reſpect to both theſe.

1ſt. To demonſtrate the Honour which this Grace is ordained to give to God, I ſhall premiſe, that whatſoever honours God moſt, certainly God will honour that moſt. It is the Rule that God himſelf gives in 1 *Sam.* 2. 30. Therefore if that this Grace ſhall be found unto Honour and Glory at the appearing of Chriſt, it muſt b upon this Ground, becauſe it hath given moſt Honour and Glory unto God; fo ſaith he, *Them that honour me, I will honour.*

(1.) Take Faith in the general Nature of it; God hath appointed this Grace to be the univerſal Receiver (as I may ſo expreſs it) of all the Revelation of his Glo ry which he diſpenſeth unto Mankind in this World. Look what the Eye and Light is to this whole Creation, this viſible Frame of Heaven and Earth, and al the Glories that God hath ſtamped upon it, that is the Light of the Spirit an Faith in the Heart of a Believer to all thoſe glorious things in the new Creation, i that new World which God hath revealed in the Goſpel, which the Goſpel is th Map of. All thoſe things which are there revealed, they are all taken in univer ſally, and apprehended by this Grace of Faith. God having made this gloriou Frame of Heaven and Earth, if he had not made alſo an Eye to have ſeen all thi all that he had done had been in a manner loſt, in reſpect of his End in it. So is i in this new World, which *Pſal.* 8. ſpeaks of; ſaith the Pſalmiſt there (ſpeaking i deed of the Goſpel, and of the things of the Goſpel, and of Chriſt, as the Ap ſtle interprets it in *Heb.* 2.) in alluſion unto Man's contemplating the Heavens, th Moon, and the Stars, and the like; *When I conſider thy Heavens, the Work of t Fingers, the Moon and the Stars which thou haſt ordained.* How comes he to conſid all theſe? Becauſe he hath an Eye to ſee all theſe, which doth let in the Knowled of all theſe into his Mind. If a Man's Body had not had this ſmall Member, th Eye, he could not take into his Conſideration at all the Heavens, or the Moon an Stars, &c. So it is here, God hath made a new World, whereof Jeſus Chriſt the Sun, and he hath made a whole new Creation, *a new Creature*, and revealed world of glorious Truths, which have infinitely more Harmony in them than the is in the old Creation, and the Law thereof. Now this little Eye of Faith whi God creates in the Soul, and the Light thereof, is that which takes in all theſe, wit out which the Glory of all theſe would be loſt. Therefore we are ſaid *to behold t Glory of the Lord*, in 2 *Cor.* 3. 9. And as the Eye is a mighty large Senſe, of a mo

lar

large Comprehenſion; you ſee it can run up to Heaven preſently, it can go from Eaſt to Weſt, and take in half the Heavens at once: So is Faith in the Soul, it doth draw in God and all his Beams, draws in Chriſt and all his Glory through a narrow Cranney. Faith is a ſtrange Grace, for it doth in this partake of Divinity it ſelf: For wherein lies the Excellency of God's Knowledg? His Omniſcience lies in this, that all things paſt, preſent, and to come, are preſent to him. Faith doth this too; t doth not only take them all in, but makes them all preſent. Abraham *ſaw my day, nd rejoiced,* ſaith Chriſt in *John* 8. 56. And *Heb.* 2. 9. *We ſee Jeſus crowned with Glory and Honour.* Faith makes all God's Decrees from everlaſting, and the Day of Judgment, and Life to come, preſent to the Soul; it makes Chriſt hanging upon he Croſs preſent. This is that Grace which hath therefore a kind of a Participation f Divinity and Omniſciency in it. It is the univerſal Receiver of all that Glory which God himſelf revealeth unto Mankind.

(2.) I might ſhew you, that God hath made this Grace an adequate Inſtrument o honour and glorify his Free Grace by all the Ways he would have it glorified; nd to honour and glorify Jeſus Chriſt in all Ways that he would be glorified. Free Grace in God himſelf, and in Jeſus Chriſt, who is God's Servant, and Faith in us, heſe three are a meaſure adequate one to another, and in God's Ordination ordained o glorify each other. As Jeſus Chriſt did fully glorify Free Grace, and all the Attributes of God beſides, and ſerved Free Grace in its own way; ſo hath God appointed Faith ſuch a Principle in the Soul, as to apply it ſelf to glorify Free Grace nd Chriſt, to their full Satisfaction, and to detract nothing from them.

(3.) Hence it is that God is not regardful, is not ſhy to put this Grace in Commiſſion with Chriſt and with himſelf, and with all his own Attributes. He glorifies it ſo much, becauſe indeed it glorifieth him. It ſets all the Attributes of God on work, and it is ſaid to do all that thoſe Attributes do, and all that God himſelf doth. It ſets the Power of God on work, and then it glorifies his Power. It is aid of *Abraham*, (Rom. 4. 20, 21.) that *he being ſtrong in Faith, gave Glory to God*: And what was it he gave God the Glory of? *He was fully perſwaded that what he had romiſed, he was able alſo to perform.* It was a Perſwaſion which gave this Glory to im, and it was a Perſwaſion of the Power of God in God for the raiſing up of *Iſaac*: Hereby now he gave Glory to God; yea hence, becauſe without Faith God ſhould oſe his Glory, therefore the want of it puts a ſtop to his Attributes in their working. As Faith ſets all the Attributes of God on work, ſo it doth give them cope, Vent, and Time, as we ſay, that without it they will not work, they will o nothing. It is ſaid, *Mat.* 13. 58. that when Chriſt came to *Nazareth*, *he did not ny mighty Works there, becauſe of their Unbelief.* Faith holds the Arm of God's Wrath, and of his Juſtice, and it lets looſe the Arm of his Power, and wieldeth nd manageth all that is in God: and God he is not ſhy to attribute all to Faith that e himſelf doth. You ſhall find this in many Inſtances in Scripture. Take that memorable Place in *Acts* 3. 16. ſee how ſtrangely he ſpeaks there; *Know* (ſaith he) *at his Name, through Faith in his Name, hath made this Man ſtrong, whom you ſee and now.* You ſee here that he putteth his Name, and Faith in his Name, both into Commiſſion together for the making this Man ſtrong; and his Name is all his Attributes, his Mercy, and his Goodneſs, and his Power, and whatſoever elſe was mployed in doing that great Miracle to this poor Man. And here now is the Reaſon alſo couched why that God is not jealous to put Faith into Commiſſion with his wn Name, becauſe that Faith gives all to his Name again, it gives all to God. aith, if it be genuine, will not rob Chriſt a whit: therefore in the Scripture you hall find, that what Faith is ſaid to do, Chriſt is ſaid to do, to ſave, and to juſtify, nd to ſanctify, &c.

The Scripture calls the Righteouſneſs of Chriſt the Righteouſneſs of Faith, and he Reaſon is this, becauſe it is all one in reſpect of the Soul's Account, which truly elieveth, and it is all one in God's Account. It is all one in the Soul's Account to y, that God doth it, and Chriſt doth it, and Faith doth it, becauſe the Law of aith, the Genius of Faith, the Form of Faith, lies in this, in attributing all to od, and all to Chriſt, and nothing to it ſelf. While God doth all upon Believing, Faith attributes all to him, it is not Faith elſe, for it is the genuine Property Faith ſo to do; *Gal.* 2. 20. *The Life which I now live in the Fleſh, I live by the Faith the Son of God.* But mark how he diminiſheth it: *Nevertheleſs I live, yet not I,* *but Chriſt liveth in me.* Faith ſtill comes in with, *It's not I,* even then when all is attributed unto it. It is its eſſential Property ſo to do, and to give all unto God. This it doth in the Soul's Account. And thereupon in God's Account it is all one too. You ſhall find that Chriſt ſeems careleſs what he attributes to Faith. The truth is, this Grace truſteth Chriſt, and Chriſt truſts this Grace with all; for he knew that when he attributed any thing to Faith, he cloſely attributed it altogether to himſelf. It were a ſtrange thing to hear that Faith ſhould be made Omnipotent, that you ſhould make another God of it as it were, (as I told you even now it was made Omniſcient, becauſe it maketh all things preſent to it) which is only attributed to God, *Mat.* 19. 26. *That with him all things are poſſible*; and Chriſt (*Mark* 14. 36.) makes it a Property of God only; *Father*, (ſaith he) *all things are poſſible unto thee.* Were it not Blaſphemy now to ſay of any Creature, or of any Man, that all things are poſſible to him? When Chriſt, in like manner, took on him to forgive Sins, in *Mat.* 9. 3. they quarrell'd with him, *This Man blaſphemeth*, (ſay they): *who can forgive Sins but God only?* But now you ſhall find in plain Words in Scripture, (even of Chriſt himſelf, who hath ſaid it, *Mark* 9. 23.) that *all things are poſſible to him that believeth:* It is, you ſee, the very ſame Phraſe that is uſed concerning God himſelf. I need not to tell you, that you are ſaved by Faith, and that you live by Faith, and are juſtified by Faith: no, what is ſaid of God is ſaid alſo of Faith. And when Chriſt ſaith, that all things are poſſible to him that believeth, it is as if he had ſaid, All things are poſſible to me, becauſe the Grace he aſcribes all this to, gives all unto God again, it only apprehends the Power of God, is but perſwaded that God is able, and ſo reſteth upon it; this is Faith. Chriſt, when he had done a Miracle, when he had ſaved a Man's Soul, when he himſelf was preſent in it, yet he would ſeem to put it off from himſelf, and to put it upon the Man's Faith; *Thy Faith hath ſaved thee*, and *thy Faith hath made thee whole*, and the like. Had theſe Speeches been ſpoken to any other Grace, had he ſaid it to Humility it ſelf, it would have made it proud: but becauſe he ſpeaks it to Faith, which ſtill comes in with its *not I*, and that God doth all; and tho I live by Faith, yet it is the Son of God that liveth in me, and doth but merely know God, and take in what is in God, and what is in Chriſt, and ſets all theſe a-work, ſo long Faith is ſtill nothing: Tho as *Paul* ſaid of himſelf, that he did more than all the Apoſtles; ſo tho this Grace doth more than all Graces elſe, more than the Angels in Heaven; yet notwithſtanding, I am nothing, ſaith the poor Soul, I have done nothing, *it is not I, but the Grace of God that is in me.* And becauſe that Faith doth thus glorify God in this high and tranſcendent manner, by giving all to him, hence it is that God puts ſo much Honour and Glory upon it, and it will be found even thus high unto Praiſe, and Honour, and Glory, at the appearing of Jeſus Chriſt. And therefore when we exhort you to believe, what do we exhort you to? To ſet up Jeſus Chriſt in your Hearts, to ſet him up a Throne there, to aſcribe all to him, and to go out to him for all, and to ſet up God in your Hearts, and to attribute all to him, to make him and Jeſus Chriſt all in all. This is that is done when we exhort you to believe. So that there is no Danger in commending this thing to you; for the very Nature, the very Law of the Grace it ſelf, if right and true Faith, is to empty the Creature of all, and to give all unto God.

CHAP. III.

The Excellence of Faith in that it is moſt active, and hath the greateſt Influence in the whole Courſe of our Salvation from firſt to laſt.

THIS Grace will be found of all other unto Honour and Glory at the appearing of Chriſt, if we reſpect Man's Salvation. This I ſhall make forth to you by running over ſome Particulars. I will not ſtand to ſhew you the Excellency of Faith in this reſpect, that if there be any Condition of the Covenant of Grace, Faith alone is it, (as our Divines ſpeak) and it is that alone that God requires; but I ſay I will not ſtand upon that; only this is it that I will hold forth to you, that this Grace is that which carries the Soul on from firſt to laſt, and never ceaſeth till l it hath brought it to Salvation. In this little poor brittle Veſſel God hath ventred the Blood of Chriſt, ventured in it the Souls of his Redeemed, the Dwelling of s Holy Spirit, and all the Works of the Spirit; they are all in this brittle Veſſel thrō e Power of the Holy Ghoſt acting the Soul by it, to ſet the Soul ſafe on ſhore in the her World: and it ceaſeth not I ſay till it hath carried the Soul to Chriſt, and put it mediately into his Hands. It begins all, and it endeth all, manageth all till the Soul mes to Heaven. I ſay in this Life, my Brethren, there are two Principles of ife to Mankind, as there is of Life and Nouriſhment to the Sons of Men: The e is in the Womb by the Navel-ſtring, by which it takes in all its Nouriſhment en. But no ſooner is it out of the Womb, and cometh into the World, but it th another Principle to take in Nouriſhment by, and then the other is cut off, d is of no uſe. So it is here; There are two Principles we are to live by for everore; there is Faith, which is a ſeeing of Chriſt abſent; and there is Viſion, which ſeeing of him preſent in Heaven. We are here in this World as Children in the omb, in compariſon of the other, and the Glory of the other differs from that we ve here, as much as the Glory of the King upon his Throne, from what he was the Womb. Now all the while we are here, it is this Principle of Faith that we e by, which is as the Navel-ſtring to convey Nouriſhment to us; but when Faith th performed all its Offices, and we are grown up unto a perfect Man, unto the eaſure of the Stature of the Fulneſs of Chriſt which is for Heaven, then the Soul carried into the other eternal World, and then indeed Faith ceaſeth, and the Soul es by Viſion. Faith is both Nurſe, and Midwife, and all to the Soul, both for e beginning and carrying on, and doing all, till you come to the other World. hall run over ſome Particulars to manifeſt this to you.

1. It is Faith that prepares the Soul for Chriſt. A Man's Conſcience may be firſt a-work in the ſight of Sin, ſet upon by all, and they may humble him, and ing him down very low; but that which ſtrikes the great Stroke in preparing you Chriſt, is the taking you off for ever from all Abilities, and from whatſoever is your ſelves, and out of that Emptineſs to gō to Jeſus Chriſt. Now it is Faith ly that doth this; that only is the emptying Grace which is the filling Grace of hriſt. Tho the Spirit begins upon a Man's Conſcience firſt, yet it is Faith that rfects that Work of making you nothing, and then it comes and raiſeth you up to things in Chriſt. Now as it is a Rule both in the Law of Nature and of Comonwealths, that it is the ſame Power muſt make void a Law that makes a Law, e ſame Power that creates muſt annihilate and bring to nothing: So it is the ſame ith that brings the Soul to nothing, and empties it of it ſelf, and of all things elſe, d that brings it unto Jeſus Chriſt, and fills it with the Fulneſs that is in him. It all but Faith digging downward, and working upward. In *John* 16. 8. it is d, *The Spirit ſhall convince the World of Sin and of Righteouſneſs.* The thing I ote it for is this, the word there that is tranſlated *convince,* is the ſame that is ed in the Definition of Faith in *Heb.* 11. 2. You know Faith there is called *the vidence of things not ſeen:* the word is ἔλεγχος, Conviction; the ſame that Chriſt eth here when he ſaith, *The Spirit ſhall convince the World of Sin:* that is, he all work Faith in them to ſee their loſt Condition ultimately: The ſame Spirit of ith and Conviction that convinceth me of Righteouſneſs, convinceth me of my t Condition; and therefore he adds, if you mark it, *Becauſe ye believe not on me:* that is the ultimate Conviction that prepares a Man for Chriſt. To take a Man of his own bottom, to make him ſee that he hath no Ability to believe in Chriſt himſelf, this Faith doth; and having done thus, convinces a Man of his loſt Conion ultimately. What is the Reaſon the firſt Promiſe is made to Poverty of Spirit Chriſt, in *Mat.* 5. 3? Certainly in Poverty of Spirit there he includes Faith, d Chriſt would not have pronounced a Bleſſedneſs but upon Forgiveneſs of Sins, d that is upon believing; yet it is eminently denominated Poverty, becauſe it is Work of Faith, as making the Soul poor. It is Faith only that makes a Man fling ay his own Righteouſneſs, and to count it Droſs and Dung, (as you have it in il. 3.) and to lay hold upon the Righteouſneſs of the Lord Jeſus. It is Faith that imately ſtrikes that great Stroke in Preparation ſo much ſpoken of; and truly her Preparation will not drive a Man to Chriſt.

2. And then when the Soul is thus ultimately emptied by Faith, and is loſt, it is ith that firſt ſpies out Chriſt, as that all-ſufficient Satisfaction received by God the

Father.

Part 3.

Father. When the Soul is in a Storm, and is even caſt away in his own Apprehenſion, when it hath thrown over-board all his own Goods, all his own Righteouſneſs, all his own Hopes, all his own Abilities, or whatever it be; and if God ſhould leave the Soul in that Condition, the Wrath of God, like mighty Waves, would break in upon it, and ſwallow it up: What doth Faith now? It climbs up to the top of the Maſt; O there is Chriſt, I have ſpied out the Lord Jeſus, and it makes out to him inſtantly, gets aboard of him preſently. Therefore now the Entrance into the State of Grace is attributed unto Faith; in *Rom.* 5. 2. *We have Acceſs by Faith into this Grace wherein we ſtand.*

3. Then again, tho there is a radical Union that we have with Jeſus Chriſt, without all Preparation, for he takes us before we take him; yet notwithſtanding all the Communion we have with Jeſus Chriſt is tranſacted by Faith. The Union on our Part is mainly and primarily by Faith, it is that which on our Part ties the Marriage-knot; it is not Love but Conſent that makes Man and Wife: It is the Heart's coming off to be Chriſt's, and going unto Chriſt to be his, and to be Righteouſneſs for him, and to be a Head and a Saviour to him, this is it which makes Union, and this is done by Faith. There are but two things that do marry us to Chriſt, as *Hoſ.* 2. 19. clearly holds forth; *I will betroth thee unto me in Faithfulneſs and in Loving-kindneſs*; that's now on God's Part: but what is on our Part? It follows, *And thou ſhalt know the Lord.* There are but theſe two things make the Match. Here is the Faithfulneſs and Loving-kindneſs of God on his Part; and then here is on our Part, *You ſhall know the Lord*: I opened that before out of *Jer.* 9. I need not ſtand to repeat it, for in the Old Teſtament you ſhall find that Faith is expreſs'd as there, by our knowing of God, who exerciſeth Loving-kindneſs in the Earth. Now tho that Love doth unite too, for the Soul is united to what it loves by Love, yet it is Faith that brings Jeſus Chriſt into the Heart, and reveals him to the Soul in all his Excellencies and his Glory. We apprehend his Love firſt, or his Excellencies firſt, how lovely he is, even before Love unites the Soul to him. So that Faith is firſt, and tho that Love may unite us to him, as for the Excellencies in his Perſon, yet take him as he is a myſtical Head, and as a Husband, and a Husband given, ſo it is Faith that goes out to him as ſuch, and goes out to him with an Inſtinct after myſtical Union with him.

4. And then, all Fellowſhip and Communion with him to be ſure is by Faith. Unto all Communion and Fellowſhip with another there are two things required. The firſt is, to make that Perſon real and preſent. And the ſecond is, to have a familiar bold Acceſs. Now it is Faith only that doth both theſe things to us, and therefore it is Faith that lays the Foundation for all the Fellowſhip and Communion that we have with the Father, and with the Son, the which the Apoſtle *Jo* ſo much commendeth; Firſt, it is Faith only that makes God and Chriſt preſent, that ſo we may have Fellowſhip with them, for we only have Fellowſhip with thoſe that are ſome way or other preſent to our Spirits. It is not Love that makes another preſent, it may ſet the Fancy on work to make Pictures of the Party abſent, but it is Divine Faith alone that hath the Art to make God and Jeſus Chriſt preſent. It ſees God that is inviſible, &c. cauſeth God to dwell in the Heart, and bringeth Chriſt down from Heaven, and cauſeth him to dwell in the Heart. There is no more of God to my Soul than that which by Faith it takes in of him: therefore wicked Men are ſaid to be without God and without Chriſt in the World, for ſo far is God and Chriſt got into a Man's Soul, as he by Faith ſees him, and takes in the Knowledg of him, and takes him in ſo really, as Love could not make that Reality; it may ſet the Fancy on work, as I ſaid, to make Pictures in the Fancy, and to talk of him, but the Party is not there preſent ſo as Faith makes God and Chriſt to be to the Soul. And then again, it is Faith that makes us familiar with God, all our Acceſs with Boldneſs it is by the Faith of him, as *Epheſ.* 3. 1 hath it: Beholding him with open Face, we come to him with open Face, with Confidence and Boldneſs. The Communion we have by Faith with Chriſt, is often compared unto Eating and Drinking, as in *John* 6. 46. It is ſo for the Reality of it, *My Fleſh is Meat indeed*, ſaith he. Now a Man hath many Members in his Body, but he hath Communion with his Meat no way but by his Mouth and Stomach, and indeed he can have it no way elſe; the Hand takes it, the Eye ſees it, and the like, but unleſs the Mouth and Stomach receive it, the Man ſtarves ſti

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Faith alone is that which takes Jeſus Chriſt to fetch Nouriſhment from him, makes a Man find the Sweetneſs that is in him, and draws Virtue from him, makes my Soul in this reſpect one with him, and he with me.

5. And then all the Joy we have in Jeſus Chriſt, it is through believing; *Rom.* 15. 13. that you may be *filled with all Joy and Peace through Believing.* In *John* 5. 38. Unto him that believeth there is promiſed a Fountain of Living-Water, ſpringing up in his own Heart, which Faith is indeed the Fountain of, for you ſee it is to him that believeth. He that believeth hath the Witneſs in himſelf, hath the Fountain of all Joy in himſelf; ſo the next Words to the Text, *In whom believing ye rejoice with Joy unſpeakable and full of Glory.*

And thus as it brings us into Communion with Chriſt, ſo it brings the Spirit alſo down into the Heart. I acknowledg that the Holy Ghoſt comes down without all Preparation upon a Man's Heart, for how elſe is a Man prepared but by the Holy Ghoſt when he comes to convert a Man? Yet there is a Coming of the Holy Ghoſt down upon a Man's Soul upon Believing. The great Promiſe of the Holy Ghoſt which the New Teſtament ſo much ſpeaks of, to ſeal a Man up to Salvation, to give a Man Fellowſhip with the Father, and with the Son, which was the great Coming down of the Holy Ghoſt you read of in the primitive times in reſpect of Grace; he came upon Men in reſpect of Gifts, but that is nothing to Salvation; but that great Promiſe of ſending down the Holy Ghoſt to ſeal up a Man's Salvation, and to give him Communion with God the Father, and with Jeſus Chriſt, and to fill him with the Fulneſs of God; the Coming of the Holy Ghoſt to this Purpoſe we receive by Faith. The Text is expreſs for it, *Gal.* 3. 14. *That we might receive the Promiſe of the Spirit through Faith.* And that is the Reaſon I take it, that in *John* 14. 17. Chriſt ſpeaking of that Coming of the Holy Ghoſt upon the Apoſtles, he tells them, that they had him already, they had him ſo far as to enable them to believe; *He dwelleth with you*, ſaith he: but there was a farther having of him as a Comforter. Now he tells them there, that the World cannot receive that Spirit, becauſe it ſeeth him not, neither knoweth him. I take it, the Meaning may be this, that the World cannot receive the Holy Ghoſt to come thus as a Comforter, as a Sealer, (which is the thing promiſed there to the Diſciples) till ſuch time as a Man knows and ſees, that is, believes. For otherwiſe if this were true, that no Man could receive the Holy Ghoſt till he knoweth him and ſeeth him, I would ask, how comes a Man unconverted (as all once are) to know him and ſee him, and to ſee Chriſt? By Faith, that muſt be acknowledged: and who works this Faith? The Holy Ghoſt certainly. Therefore there is a receiving of the Holy Ghoſt as a Comforter, and as a Sealer upon Believing.

And then I might likewiſe ſhew you, that all our ſtanding in Grace is by Faith; Rom. 5. 2. *By whom we have Acceſs by Faith into the Grace wherein we ſtand*; and ſtand by Faith; for as we have Acceſs into the Grace by Faith, ſo we ſtand by it too. And in the Words a little before the Text we are ſaid to be *kept by the Power of God through Faith unto Salvation.* Mark it, Faith is joined there in Commiſſion with the Power of God: Doth the Power of God keep you? Faith keepeth you too; and as I ſaid before, God is not ſhy of attributing that to Faith which is proper only to himſelf, becauſe Faith attributes all to the Power of God, and gives that the Honour. But I ſay, we are kept through Faith; for, my Brethren, if the way of our being kept were by other Graces, we were in a miſerable Caſe, we ſhould be at a loſs ever and anon, but Faith is never nonpluſt. *Adam* did not live by Faith, and what then? He had no Acceſs into the Grace in which he ſtood; no, in which he fell rather: but *by Faith we have Acceſs into the Grace wherein we ſtand.* Faith it ſtands, and ſtands out all Storms, (as I may expreſs it to you;) whenas Waves are ready to overwhelm the Soul, what doth Faith? It leads a Man to the Rock that is higher than he, as the Pſalmiſt hath it, *Pſal.* 61. 2. All a Man's other Graces are but like Quick-ſands; if he ſtand upon them, he is ſoon ſwallowed up. It is Faith that carries the Soul to Chriſt, who is the Rock, and upon whom, when the Soul hath ſet its Footing, it ſtandeth ſure. If the Soul be in any Diſquietneſs, what recovers it? is Faith: *Why art thou caſt down, O my Soul? and why art thou diſquieted within me? Truſt thou in God*, Pſal. 42. 12. there is the Remedy. Be you in any great entation, if you can but get to believe, and to ſee God and Chriſt, ſo as that by aith he become but preſent to your Spirits, and that you can ſee that in him that draws

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draws your Hearts to reſt upon him, your Tentation is gone preſently; it is impoſſible that any Man can be miſerable if he believe. *Thou wilt keep him in perfect Peace whoſe Mind is ſtayed on thee:* It is a famous Place that in *Iſa.* 26. 3. And how is the Mind ſtay'd on God? By Faith. If a Man be fallen, what reduceth him again? It is Faith. If you let go your Faith when you fall into Sin, you will fall down to the bottom; as when a Man is going up a Ladder, if his Foot ſlip, and he let go his Hands, what can hinder him from falling to the Ground? When Chriſt foreſaw that *Peter* would ſin againſt him, what ſaid he? *I have prayed that thy Faith fail not.* If thy Faith fail not, that will recover all again. *If any Man ſin,* (ſaith the Apoſtle) *we have an Advocate with the Father:* Let him go to Jeſus Chriſt, and begin to recover himſelf by Faith, and then let him mourn for Sin, *&c.* Renew thy Faith and thou reneweſt all. It is Faith that bears the brunt of all Tentations. When all other Graces are under Hatches, and dare not look out, Faith will be above board, and ſteer the Ship ſtill. Above all take *the Shield of Faith,* ſaith the Apoſtle. A Shield you know ſtands a Man in ſtead when his Sword is gone, and when his Helmet is crack'd; and when all his other Armour is gone, he may lie ſafely under his Shield, for that uſed to cover the whole Man. It is Faith that can deal with the Wrath and Anger of God, and with all the firy Darts of Satan, and makes a Man, when he hath done all, to ſtand; ſo the Expreſſion is in *Epheſ.* 6. Other Graces in ſuch a Caſe, poor things, they will all ſtand trembling, and cry out, *Who ſhall deliver us?* But Faith ſays, I thank my God, through Jeſus Chriſt, he is he that will deliver me. And it quencheth all the firy Darts of Satan too. We may in this caſe ſpeak of Faith, as the Scripture ſpeaks of God in *Iſa.*69.16. *He ſaw that there was no Man, and wondred that there was no Interceſſor; therefore his Arm brought Salvation.* Indeed Faith is the Arm of the Lord, and that brings Salvation to us when all other Graces are at a loſs. It is Faith which can bear out Conflicts with God himſelf. This was it that bore out Chriſt upon the Croſs, and enabled him to ſay, *My God, my God,* when God had forſaken him. And when God ſeems to be a Man's Enemy, and to fight againſt him, he ſecretly upholds Faith within him to ſtand it out: *Tho he kill me,* ſaith *Job, yet will I TRUST in him,* Job 13. And when God who is greater than our Heart, and is able to condemn us, and when Conſcience that hath ſo much Guilt laid up in it, is againſt us, then can Faith have Acceſs with Boldneſs unto the Throne of Grace; or at leaſtwiſe the Soul thereby is enabled to truſt in God.

I ſhould ſhew you here likewiſe, that Faith is the Mother of all Graces: And when I ſay ſo, my Meaning is not, as ſome have ſaid, that all Habits of Sanctification, and of all Graces, they are wrought upon us after Faith, and after the Act of Believing. No, *he that believeth, he is born of God,* 1 John 5. 3. And Faith it ſelf is a Part of the new Creature, which God works in us. But tho it be not the Mother of all the Habits of Grace in us, which are all wrought in the whole Lump at firſt; and tho God draws Faith out firſt, yet it is that Grace that ſets all other Graces a-work, that ſets all Wheels a going. When God hath drawn out Faith to lay hold upon Chriſt, then it works by Love, it is Faith that then goes out for Strength in Chriſt, that manageth all Motives to move to Obedience, and to live to him that died for me. It is Faith that fetcheth all Acceptation for every Work we do; *without Faith it is impoſſible to pleaſe God.* As Faith juſtifieth the Perſon, ſo it juſtifieth, and (as *Luther* was wont to ſay) it fulfils the whole Law in Chriſt. Why? Becauſe I have Recourſe to Chriſt, which hath a Righteouſneſs beyond mine, and it throws away its own Righteouſneſs: therefore it is called *the End of the Law unto him that believeth,* Rom. 10. that is, the *PERFECTION* of the Law.

I might ſhew you alſo, that it overcomes the World, it overcomes all the Good of the World, and all the Evil of the World; and likewiſe how it ſweetneth all Croſſes. It overcomes all the good things of the World. So *Heb.* 11. 13. *Moſes* by Faith ſeeing him that was inviſible, forſook *Egypt,* and *refuſed to be called the So of* Pharaoh's *Daughter.* It brings in Objects ſo ſtrong, ſo vigorous, ſo tranſcendently glorious into the Soul, that it maſtereth Reaſon, and Senſe, and Luſts, and all. It overcomes the Evil of the World; *Heb.* 11. 35. *Through Faith they ſubdued Kingdoms, ſtopped the Mouths of Lions, quenched the Violence of Fire, eſcaped the Ed of the Sword,* &c. 2 Tim. 1. 12. *Therefore I alſo ſuffer theſe things; for I know whom I have believed, and am perſwaded he is able to keep that I have committed to him.*

And when you come to die, (let me but add that) it muſt be by Faith: Faith as begins all, ſo it ends all. It is that which muſt ſtand you in ſtead when that King Terrors environs you. It is not your own Graces that will help you; but if thy oul hath been familiar with God by Faith, (for there is a Familiarity grows upon od by exerciſing Acts of Faith towards God) Faith will reſign up the Soul imme-ately into the Hands of God and Chriſt with Boldneſs: *Lord,* (ſaith he) *into thy ands I commend my Spirit:* That very Speech was the Voice of Faith, and it was e greateſt Truſt that ever was. *Theſe all died in Faith,* ſaith he in *Heb.* 11. and erefore Salvation is called *the End of our Faith,* in this Epiſtle, *ch.* 1. *v.* 9.

I ſhall in a word make a Uſe of it, and ſo conclude: And the Uſe is but plainly is, To pitch your Hearts upon ſeeking that at the Hands of God and of Jeſus hriſt, and upon exerciſing that eſpecially which will moſt be found unto the Glory God in you, and moſt to Honour and Glory unto you alſo, at the appearing of ſus Chriſt, and that is this Grace of Faith. There is no Grace glorifies God ſo uch as this, a few Thoughts of Believing glorify him much more than a great al of Obedience: This will be found at the latter Day. If you find that this Grace th not ſprung up in you, or abounded in you, ſeek unto God that this Grace of all aces elſe may abound: And to that end I have ſet out the Excellency of Faith to ou. It is the great Work of God; ſo Chriſt ſaid when they asked him, what ey ſhould do that they might work the Works of God? *This* (ſaith he) *is the ork of God, that ye believe on him whom he hath ſent.* Our Saviour Chriſt, when e Apoſtles ſaid unto him, *Lord increaſe our Faith,* Luke 17. 5. he did preſently purpoſe fall on the commending it yet more to them, and ſetting out the Excel-ncy of Faith, and told them what great things it could and would do, to the end might make them enflamed yet more after Believing, and that their Hearts ight be ſet yet more upon endeavouring after it. You ſay well, ſaith he, to ſay, *rd increaſe our Faith*; for of all Graces elſe it is good to ſeek the Increaſe of that, cauſe it is ſuch a Grace as can do all things, that can ſet on work all that is in od, and ſet a work likewiſe all other Graces.

CHAP. IV.

ow good Works are not ſlighted by exalting Faith alone to have an Intereſt in our Juſtification.

THE ſecond thing which I propounded was to invalidate a falſe Corollary, that corrupt Minds are apt to deduce from our putting ſo much of the Pow- of Godlineſs to Faith, and attributing ſo much to it, as that it ſhould be the ſole ſtrument of Juſtification, of Union on our Parts, and Communion with Chriſt, d more to be look'd out for than all Works elſe. Hence Men take occaſion to ink, that inherent Holineſs and Obedience iſſuing thence, are hereby ſlighted, d that this tends to have Works of Holineſs neglected. But for Anſwer;

1. As for ſlighting of Works and inward Holineſs, we are bold to profeſs, that ke Faith when it beholds with open face the Glory of Chriſt, (who is the Deſire d Delight of Faith's Eye) and when it is a viewing over the Beauty of Chriſt om top to toe, and every Part of his Righteouſneſs wrought for it, and imputed it; and then when it caſts its Eye upon its own inherent Holineſs wrought in it lf, and all the good Works of Holineſs wrought by it ſelf, which to Eternity it all be enabled to do, it will think meanly of them all. Yea, if the rich and glori-s Righteouſneſs of all the Angels in Heaven ſhould offer to preſent it ſelf to a Be-ver's Thoughts with a ſuppoſed imagined Offer of Exchange, it will and doth ght them all in compariſon of this of Chriſt's, which Faith hath in its Eye. As e Sun puts out the leſſer Stars, ſo doth the Righteouſneſs of this Sun put out the lory of the Obedience of all the Morning-ſtars, Saints and Angels. What ſays *aul,* Phil. 3. 8, 9. when Faith was broad awake, and the Sun of Righteouſneſs iſen on him? then he accounts all the Righteouſneſs and Conformity to the Law t as Dung and Droſs, which our Divines interpret rightly of his Righteouſneſs d Works done after Converſion as well as before. *But what* (ſays *Bellarmine*)

doth he account the Fruits of the Spirit which are for God's Reliſh, and pleaſing to him doth he call theſe Dogs-meat? It is a Blaſphemy to do ſo, if that be his Meaning But take theſe two things with you, and you will not ſay ſo: 1*ſt*. That it is but comparative Contempt, not ſimply; he ſlights indeed his own Righteouſneſs, b how? for the ſuper-excellent Knowledg of Chriſt Jeſus my Lord, and in compariſon of winning Chriſt, and being found in him, which Faith can only hel you to. And he not only ſlights but alſo renounceth his own Righteouſneſs fo the Righteouſneſs of Faith, that is, the Righteouſneſs that Faith hath in i Eye and Keeping, not his own. And in this manner (comparatively, namely) we find *Paul* ſeeming to ſlight the Law. It would ſtumble a Man to hear how he ſpeaks of it, as when he calls it, *a Schoolmaſter and a Priſon*, Gal. 3. 23, 24. an *beggarly weak Elements*, Gal. 4. 9. *The Miniſtry of Death, and engendring to Bondage* Gal. 4. 24. But theſe were ſpoken but comparatively to the glorious things that are revealed in the Goſpel, not ſimply, for otherwiſe he commends *the Law as holy an good*, Rom. 7. 12. as *ordained for Life*, ver. 10. *The Law is good*, ſays he, *if Man uſe it lawfully*, 1 Tim. 1. 8. But if they would ſet it in Competition with the Goſpel, then 'tis *Paul* ſlights it; and tho he ſays that in it ſelf it is glorious, 2 Cor. 3. 7. yet ſays he, in compariſon with the Goſpel, the Miniſtration of Righteouſneſs, it loſeth its Luſtre, and hath no Glory in this reſpect, by reaſon of this Glory that excelleth, *ver.* 10. And, 2*dly*. This is only in the Point of Juſtification, and in relation thereunto. If the Statute-Law offers to be brought into that Court, or Works be impleaded there, then Faith calls them out with Indignation. If they will ſtand at the Bar, and give in Witneſs, they may be heard, and their Witneſs is not ſlighted; but if they would have a hand in the Sentence of Juſtification, then they are cried down, and bidden to ſtand by, and hear Faith alone to plead a Man's Caſe.

2. Then a thing is ſlighted when the Reſpect that is due to it is not given it; but when more than is due is denied, it is not ſlighted. A Man ſlights not an inferiour Magiſtrate if he gives him not the Honour due unto a King, nor a King if he gives him not the ſpiritual Honour due to a Miniſter: As the Prieſts ſlighted not the King when they drove him out of the Temple, and denied him to offer Sacrifice; ſo we ſlight not Works nor inward Holineſs, if we attribute not that to them which God is pleaſed to attribute to Faith, or to Chriſt rather, (for Faith is but Chriſt's Inſtrument to glorify himſelf by) if we ſay they cannot help to juſtify or unite to Chriſt; nay, if when they will preſume to do Faith's Office, we ſlight them not if we drive them out of the Court, for all Honour that is due to theſe in their Places we give to them. Indeed becauſe Love had once the Honour to unite us to God as the primary and immediate Tie of Union, and Works had the Prerogative of Juſtifying, *Do this, and thou ſhalt live*; therefore they are apt to look for the ſame Reſpect ſtill: but Sin broke the Covenant of Works, and made void that Covenant, and then God put theſe out of Commiſſion, and out of theſe great Offices, and ſubſtituted Faith; and if they will be content with their Places, and give Chriſt and Free Grace the Throne, they ſhall have Honour enough under him. We will acknowledg the New Creature to be worth all the Creatures elſe; and tho the Soul be more worth than a World, yet inward Holineſs in the Soul is worth all Mens Souls devoid of it, tho but an Accident: and ſo tho a Logician would reckon it leſs worth than the meaneſt Subſtance, yet a poor Soul and a Believer eſteems it more worth than Millions of Worlds, and thinks a Dram of Grace, a Shread of this, in value above all Rubies, as *Solomon* ſpeaks. Yea, and if they could be ſevered (as yet in Imagination and Suppoſition they may) Grace is of more Worth than ſuperadded Glory, and a Chriſtian prizeth it, values it more than ſimply Happineſs. Glory is the Embroidery of Grace, and the Stuff is of more worth than this Embroidery if they could be ſevered; yea indeed, Grace it ſelf is Glory, 2 *Cor.* 3. 18. It is the Image of Chriſt, and called Glory, and makes the Church all glorious within. As Sin is worſe than Hell, ſo Grace is more worth than Heaven, take Heaven only for our Joy and Happineſs there. *Paul* was content to part with Heaven for ever, (if you take Heaven for a comfortable Communion with Chriſt) but no Offer could have been ſo great as to have bought of him one Dram of Grace and inward Holineſs, and of the Love which he had to Chriſt in his Heart, or of one good Work that he had done for him. It was the Saying of an holy Man, That he would wil-

gly of the two rather have more Grace here, and exchange it for and abate of de-
ees of Glory hereafter: *But yet hereby* (ſays *Paul*) *I am not juſtified.* Yea, tho
d juſtifies us not for inward Holineſs, yet he prizeth us the more for it, and eve-
degree of Holineſs added makes us more lovely in the Sight of God, and more
iable, 1 *Pet.* 3. 4. A meek and quiet Spirit is before God of great Price, it is
t which makes our Perſons beautiful in his Eyes, and makes him greatly deſire us,
d to have Communion with us, and to delight in us; *So ſhall the King greatly de-
thy Beauty*, Pſal. 45. 11. That God delights in one more than another, is, be-
ſe he hath beſtowed more Holineſs, more Beauty on them. It is not indeed
t which cauſed him to ſet his Love on us, but it is that which draws it out;
nt. 4. 9. *Thou haſt raviſhed my Heart, my Siſter, my Spouſe*, ſays Chriſt of the
aces in his Church. 'Tis true, we are accepted in the Beloved, in Chriſt through
e Grace, *Epheſ.* 1. 6. and it is Faith makes the Match, yet inward Holineſs
h cauſe him to delight in us, and to take more Pleaſure in us. And ſo as to eve-
Act of Obedience we acknowledg a great deal of Worth in it, as that it is a Fruit
the Spirit, a Child begotten by Chriſt, (*Rom.* 7. 4, 5.) and therefore if the Soul
zeth Chriſt, it muſt needs prize the Begotten by him, (as *John* ſays, 1 *John* 5. 1.
caſe of loving our Brother) and the Soul will deſire ſtill to have more Children
him. And likewiſe as it is Fruit by Chriſt to the Glory of God, it glorifies him
o it juſtifies not us: and what is Grace but making God's Glory our End? and
ſo, then a Man deſires to be filled with Works; and that being his End, his De-
of Holineſs is infinite, as the Deſires of a Man's End are to be. And likewiſe
prizeth it as a rich Treaſure for himſelf laid up in ſtore againſt that Day, (1 *Tim.*
19.) when he ſhall receive Bills of Exchange in Heaven; therefore a Man is ſaid
be rich in good Works there, as well as rich in Faith elſewhere, *Jam.* 2. 5.

3. Neither may any thing we attribute to Faith cauſe a Neglect of Holineſs and
edience. 1*ſt*. Indeed it is true, if we attributed all this to an idle Faith, to a
ith that had no Efficacy to change a Man's Heart and Life, and thought that true
ith might be without other Graces, as the Papiſts do, and that it might ſtand
ith a reigning Sin, and then made ſuch a Faith the Inſtrument of our Union with
hriſt, &c. then this Calumny might juſtly be laid upon our Doctrine, and that
hich we profeſs: But on the contrary, we profeſs that ſo much Faith as there is,
much Holineſs and Obedience too, and that it doth as neceſſarily follow upon it as
ght doth from the Sun. When we ſay, (as the Apoſtle doth) *that in Chriſt no-
ng availeth any thing but Faith*, we add withal, *which worketh by Love*, (Gal. 5. 6.)
d that *that Faith* which is without Holineſs is dead, (as *James* ſays) as you ſay,
t is, a dead Drug that works not. If we made Faith an idle Hand to receive
rdon only, then it were ſomething, but we make Faith a labouring and a work-
g Hand alſo, *Remembring* (ſays the Apoſtle) *your Work of Faith*, 1 Theſſ. 1. 3.
hn 6. 28, 29. It is full of Works, as *Chryſoſtom* ſays; it hath all good Works in
Belly of it; and therefore *Col.* 2. 7. the *being eſtabliſhed in Faith*, hath *abounding
Thankſgiving* joined with it; for Fulneſs of Faith makes the Heart full of Thanks,
d therefore full of Obedience. We profeſs that he that lies in any known Sin or
gleɫt of any Duty, doth deny the Faith, (1 *Tim.* 5. 8.) that is, denies really
at in Words he affirms, and he ſhews he wants Faith, and Grace and all. Yea,
ſay that the way to encreaſe in Holineſs, is to encreaſe in Faith; 2 *Pet.* 3. 18.
ow *in Grace, and in the Knowledg of Jeſus Chriſt:* This is the Root; water that,
d you will be fruitful. The more Faith there is, the more Love there is too; and
more Love, the more a Man is conſtrained to love God again, and that Love is la-
rious and deſirous to pleaſe him, ſo as Works do neceſſarily follow Faith, not *ne-
ſtate Infallibilitatis*, only as Fruit doth from a good Tree, and theſe are Fruits of
Spirit, but in a ſweet manner, *neceſſitate coactionis*, for *Love conſtrains.* And
the Grace revealed teacheth the Underſtanding by a logical Illation to deny Un-
dlineſs, *Tit.* 2. 12. ſo it teacheth the Heart by a phyſical Inſtinct to love God
en believed, and to mortify Sin, and to put off Corruption. *If you have learned
been taught the Truth as it is in Jeſus*, you will put off the Old Man, for if you
ow Chriſt as in Truth he is to be known, that will follow, *Epheſ.* 4. 21, 22.
d indeed not Chriſt only, but Chriſt apprehended by Faith, doth it, and muſt
ds do it when he is beheld by Faith. As the Sun heats through a Burning-glaſs,
oth Chriſt, when he is let in to the Heart by Faith, change it; and therefore

(2 *Cor.* 3. 18.) we are ſaid to be changed into his Image by beholding his Glory, b the Spirit that is in him. And that is one Reaſon among others why we mak Faith to be the primary Grace, becauſe it virtually contains all the other in it. A Love is ſaid to be the fulfilling of the Law, (*Rom.* 13. 8.) and ſo contains all th Commandments; *Thou ſhalt not kill, Thou ſhalt not ſteal*, &c. (and if there be an other Commandment, it is comprehended in this word, *Thou ſhalt love thy Neig bour*, (as the Apoſtle ſays) it is recapitulated, reduced to thoſe as to the Head, th Sum of all, that virtually contains all) ſo I ſay of Believing, that it alone is the fu filling of the Goſpel, and it virtually contains Love and all Works elſe: For the Ob ject of Faith is Chriſt as he is preſented to us in the Goſpel: now he is preſented n as Juſtification only, but as Sanctification alſo; therefore he that takes Chriſt as h is given, takes Chriſt for both, and Chriſt is made both, and he doth turn to hi as well as believe in him in that very taking him. Therefore Faith is receivin Chriſt as a Lord, and Repentance is walking in him, *Col.* 2. 7. and therefore Re pentance is call'd *a turning to Chriſt*, 1 Pet. 2. 25. As when a Man takes a Plac on him, it is ſuppoſed he ſubjects himſelf to the Conditions and Work required i it: As when a Man marries a Wife, it is ſuppoſed he will love her; ſo when a Ma receives Chriſt as the Truth is in him, it is ſuppoſed he is to obey him; therefore i is call'd *the Obedience of Faith*, for all Obedience is ſpoken in that one word, *Joh* 6. 38. when they ask'd what they ſhould do to work the Works of God, Chri tells them, This is the Work of God, to believe; they meant all Works: and he an ſwers the Queſtion by pointing to this one Work, as containing all Works el in it.

OF THE
OBJECT and ACTS
OF
Juſtifying Faith.

PART III.
Of the Properties of Faith.

BOOK II.
The Difficulty of Faith. That it is above all the Powers and Faculties in Man. That all which is in Man is ſo far from enabling him to believe, that it doth withſtand his Believing. That Faith is the Work of the alone Mighty Power of God.

CHAP. I.
Of the Difficulty of Faith; how hard it is to attain to believe.

NOW that I have ſhewn you the Uſe and Excellency of this Grace of Faith, I will diſcover to you the Difficulty to attain it; and this is uſeful to be done both to make Men the more to ſeek out for it, as alſo to go out of themſelves to God to work it. And it is indeed neceſſary, becauſe elſe Men will reſt in an eaſy ſlight Faith, which is always a falſe Faith; for naturally Men do imagine it the eaſieſt of all things elſe required in us to Salvation, that it is the eaſieſt thing of all the reſt to believe, and they wonder that any ſhould make any Difficulty in it. Men think if they could but do other things as well as believe, they ſhould do well enough: To pray, and to keep the Sabbath, and to part with Luſts and beloved Sins, theſe things indeed are hard and difficult, and to a Man impoſſible; but to believe in Chriſt for Salvation, this they make nothing of; and whatever they do, they will ſurely believe and never deſpair; and if they come to a poor Soul that is any whit troubled, they rate him, and uſe to ſay, Thou art a Fool indeed, canſt not believe? And hence of all Works elſe Men mind this of Faith the leaſt. They make a Buſineſs of it to be humbled, and to have Strength to perform Duties; but to believe, they think that would eaſily follow, if they could but do other things that God requires. And hence alſo Men do wonder ſo at ſuch poor Souls as are humbled and cut off from carnal Hopes, that they ſhould keep ſuch a do and ſuch a toil to get Chriſt, who is the Object of Faith, and to lay hold upon Chriſt, which is the main Act of Faith; that they ſhould run up and down from this Ordinance to that in ſuch a reſtleſs manner, turmoil themſelves about obtaining him, as if there were any queſtion to be made of having him at any time, or any difficulty in it. What need then is there (ſay they) of ſo many Complaints of the want of Chriſt? of ſo many Heart-breakings and Pantings after him? of ſuch troubling of Miniſters how to obtain him? Men wonder at this becauſe they know not, and aſſent not to the Power and Greatneſs of the Work of Faith.

Now this Difficulty of the Work of Faith might in the general, by many ways, be made good. As,

1. From ſetting forth to you the Excellency, and Preciouſneſs, and Glory of this Grace, which are two Epithets: *Peter* gives it, *1 Pet. 1. 7.* and *Difficilia pulchra, the moſt excellent things are difficult to compaſs.*

2. From the wonderful Effects of it, and Privileges we obtain by it. It is that Grace which God alone hath put in truſt to give Livery, and Seiſin, and Poſſeſſion of Chriſt and Heaven, and all things elſe. It is that Elixir, the leaſt Dram whereof turns the Heart of Stone into a Heart of Fleſh, brings Chriſt down from Heaven into the Heart, makes uſe of all the Grace, Power, Vertue, that is in him; which only can command it, and doth do it; which can do all that God's Attributes can do, having all God's Attributes, Wiſdom, Power, Mercy, *&c.* to uſe, and manage, and ſet awork for its own and the Churches Good. Faith of Miracles did caſt out Devils, removed Mountains, brought down Fire from Heaven, healed Diſeaſes; but juſtifying Faith doth more. It is the greateſt Wonder-worker in the World; it reſiſts Satan, quencheth all his Darts, bears the ſtreſs of all Temptations, overcomes the World, and therefore it ſelf muſt needs be difficult.

3. I might demonſtrate this to you by comparing Faith with all other Works to be wrought as neceſſary to Salvation. We will only ſet it by that which of all other, is the eaſieſt, and that is to humble Men, and pull down their Plumes and proud Thoughts. When Men think themſelves to be rich, and to have need of nothing, then to ſee themſelves poor, and blind, and miſerable, and naked, how hard is it? What Towers doth Self-Righteouſneſs erect? What high Thoughts are elevated by Self-flattery? and how ſtrongly doth carnal Reaſon fortify all theſe? How many Weapons of Warfare hath God prepared, and doth he uſe to batter down theſe? And how many Shifts, and Shelters, and Burroughs, hath the Heart to fly unto? Until all theſe be ſtopp'd the Heart is not taken, and to ſtop all theſe is out of the Power, Wiſdom and Foreſight of any Man, and it muſt be the Spirit muſt do it. Now if this be ſo difficult, then to bring Men to believe muſt be much more; for beſides, all this forementioned is but to prepare for believing. And if all this muſt be done to prepare the Way for Chriſt, what Difficulty is it to bring Chriſt into the Heart? And indeed if then it were eaſy, and Chriſt would come alone, yet inaſmuch as the Work that makes way for it is ſo difficult, in that reſpect, if in no other, Faith might be ſaid to be difficult alſo. Yet beſides, all this is but deſtroying and pulling down; and we ſee in the Works of Art which Men are able to do, it is eaſier to deſtroy than to build up, to wound than to heal, to cut and break off from the old Stock than to ingraft into the new, to ſlay than to make alive and bring a new Soul in; and yet ſuch is the Work of Faith in compariſon of the other. And moreover, thus to humble Men, there is much Aſſiſtance in a Man's own Heart to further it. There is a Conſcience in him not capable only, but ready to convince him if he would but hear it ſpeak. There is Matter enough might be pick'd and alledged out of his Heart and Life to condemn him, and perſwade him that his Eſtate is miſerable and damnable, if but produced; and therefore at the day of Death it is ſo eaſy to perſwade Men to ſuch Thoughts, and at the day of Judgment they will be eaſily convinc'd. And this State of Sin and Wrath is the common Condition of all Men, and was ſurely every Man's once; ſo as it is a wonder it ſhould be ſo hard to convince Men of it, for to pull down this Houſe ſhould ſeem to be a Matter of no great Difficulty, for it is ruinous, and apt to fall of it ſelf; nay, would fall but for falſe Supports put under it to hold it up. But to bring Men to believe, there is no Principle in Men that hath any Power to give Aſſiſtance to it, but it muſt be wrought anew, there is nothing to be raiſed out of what is in a Man's ſelf that can give any ground for it, for it is founded upon nothing in Man's ſelf: And it is the Condition but of a few to obtain Chriſt and this precious Faith; for all Men have not Faith, nor never had, nor never ſhall, becauſe it is the Faith of God's Elect.

4. To empty out of a Man's Heart his falſe Faith, and to convince him he is Unbeliever, how hard is it? *The Spirit muſt convince the World of Unbelief, John 16. 9.* The Law, as it required not Faith, ſo it diſcovers not Unbelief: as it is Sin againſt the Goſpel, ſo the Goſpel diſcovers it; and it is a ſtill Sin that lurks and makes no Noiſe, for it ſhews not it ſelf in poſitive Acts, as Envy, Uncleanneſs,

but in a privative way, and ſo goes ſtilly on, ſteals the Heart away from God and Chriſt, and by a bare doing nothing doth all, and gives way to the reign and ſtirring of all Luſts, which therefore are perceived, but not it. If therefore to convince the Heart of Unbelief be ſo difficult, which yet is in the Heart already, then to bring in Faith, to make Faith anew in the Heart, muſt be much more difficult; and if to cauſe the Heart to ſee Faith when it is wrought coſt ſo many Years Search in many poor Souls, what is it to work it?

But to let ſuch as theſe and many other Demonſtrations go, we will reduce the main Grounds that may demonſtrate this Difficulty of effecting Faith in the Heart to theſe two Heads:

1. Let us conſider what is done by God for a Man in Heaven without him, when Faith is wrought.

2. What Unability, yea and Obſtacles, there are to the Work of Faith within a Man.

1ſt. If the Difficulty lay only in regard of what was to be wrought in us, it were nough, (as the ſecond Head will abundantly diſcover) but beſides this, at the beſtowing Faith, and at the Celebration of this great Union by Faith between Chriſt nd us, there muſt be a ſpecial Conſent and Concurrence, and Joint-meeting of all hree Perſons in the Trinity when this Match is made. As God called a Council hen he made Man, (*Let us make Man*, ſays he, *Gen.* 1.) ſo there is as ſolemn a Council called of all the three Perſons when this new Man is made, and eſpecially t the Work of Faith, for then Chriſt is beſtowed. Conjunctions of Sun and Moon re not every day, eſpecially not in one Climate, eſpecially not great Conjunctions f the Planets. Now it is at a great Conjunction of the whole Trinity, and when heir ſpecial Conſent is that Chriſt ſhall be beſtowed upon ſuch a Soul, it is then on- y, and at ſuch a time that Faith is wrought, and in ſuch a Soul only. Tho Chriſt e offered at other times by us Miniſters with Warrant from God, yet at that time hen Faith is wrought he muſt be actually given to thee, and not for thee only. e was given for thee from the beginning of the World, and upon the Croſs, but ow he is actually given to thee, and thou to him. The Father as a Father ſtands y, and ſays in Heaven, Son, I give this Soul to thee, to wed and betroth to thy lf for ever, take him and own him as thy own from everlaſting; and therefore ys Chriſt, *John* 6. 37. ***All that the Father giveth me ſhall come to me.*** A Deed of iſt, and a Delivery, is paſt by God the Father of the Soul into Chriſt's Hands, d of Chriſt to the Soul by him alſo; Take (ſays God) this Chriſt my Son for ine, with all that he and I am worth. There is a giving of Chriſt before the Soul ceives him, and a giving *de præſenti*, in the preſent time, as diſtinguiſhing it from at which was from everlaſting. And Jeſus Chriſt, as a loving Huſband, be- ows himſelf, and embraceth the poor Soul as his, which he had formerly redeemed his Blood, but hitherto had lived without him. He apprehends or embraceth e Soul firſt e're we apprehend him, *Phil.* 3. 12. As he loved us firſt e're we love m, ſo he muſt apprehend us firſt e're we can apprehend him; and therefore our pprehenſion of him by Faith is to apprehend that for which we are apprehended; e give up our ſelves to Chriſt, becauſe he gives himſelf firſt to us. And then fur- ermore, Chriſt puts forth his Arm from Heaven, *viz.* the Holy Ghoſt, as the iner together of both, and who is called the ***Arm of God*** in working Faith, *Iſa.* . 1. He is ſent into the Heart, *Gal.* 4. 6. and he creates Hands in us to compre- nd Chriſt again, who apprehends us, and to embrace him in the Promiſe who h now embraced us, *Heb.* 11. 13. and gladly to embrace him, and not to let him ; and having him now hand in hand, we have Manuduction, we are led by the nd by Chriſt to the Father through the Spirit, *Epheſ.* 2. 18. who therefore joined r Hands together. Now to get all the three Perſons thus joined at once effectu- y and actually to beſtow Chriſt and the Spirit of Faith upon a Man, is not within y Man's Command. God indeed ſtands ready to do it at all times when the Word preached and Chriſt offered; but actually thus to do it, this is rare. It is not ompliſh'd to the Elect at all times, not till the Fulneſs of Time of Calling comes, to any other but them. Faith is a receiving Chriſt, and until the Time comes t the Father actually beſtows Chriſt on thee, thou canſt not receive him; yea, he muſt put his Hand into thy Hands too; *John* 3. 27. ***A Man can receive no- g unleſs it be given him from Heaven*** : and that thou doſt receive him, and haſt a Heart

Part 3. Heart to do it, that muſt be given thee. And however Men may think the leaſt Obſtacle of Faith to lie in this, becauſe God is ready to do all this to every Ma when the Goſpel is preached, yet when Chriſt gives the Reaſon why ſome believed not and others did, he reſolves it into this, *John* 6. 36, 37. *I ſaid to you, that you have ſeen me, and believe not:* Why? *All that the Father giveth me ſhall come to me:* and *ver.* 64. giving the Reaſon why *Judas* believed not, *therefore it was* (ſaith he) *I ſpake to you of this giving of the Father*, both of you to me, and me to you, and of Faith to you to come unto me. And this is the Reaſon why the Elect have not Faith at all times wrought. There is a Fulneſs of Time for drawing and knitting a Soul to Chriſt, as there was for Chriſt to take Fleſh: And canſt thou appoin the Time of this their Meeting? Canſt thou ſend forth, and haſt thou Power of calling this great general Council together when thou wilt? Canſt thou move God to give his Son at this time to thee, or Chriſt now to take Poſſeſſion of thee? No, all is a Gift, and actually then beſtowed (tho given afore) when Faith is wrought. This Match muſt be concluded in Heaven e're in thy Heart, and the Father muſt ſay Amen to it, the Son Amen to it, and the Holy Ghoſt Amen to it, e're thy Heart can ſay Amen to it; and therefore think not that it is an eaſy Matter to believe.

2dly. If you conſider what Unability, yea what Obſtacles are in the Heart it ſelf ſavingly to believe, you will grant it is difficult.

1. There is nothing in the Heart to help towards it.
2. There is all in the Heart, and without the Heart, againſt it.

(1.) There is nothing in the Heart that induceth it to believe. There is no Principle to promote it and help it forwards.

1ſt. To clear this, conſider, that it is true (as all grant) that we have a *poſſe remotum, a remote Capability*; we have Faculties wherein this Faith may be engrafted, ſo that God ſhall not need to add a new Faculty into the Soul: but this Will and Underſtanding of ours which was apprehenſive of, and conformable to the Law, is the ſame which is to apprehend Chriſt, and to be made conformable to the Obedience of Faith; and the ſame natural Faculties are the Subjects of both. There need not a new Finger to be added to the Hand to apprehend Chriſt withal; and there are no more Faculties in the Soul when it is regenerated, than when it was in Unbelief, only they are endued with new Powers and Abilities.

2dly. But yet ſome affirm, and thoſe ſuch as are godly and judicious, great Divines, that tho new Faculties are not added, yet the Underſtanding and Will of *Adam*, in the State even of pure Nature, wanted that Habit or Principle whereby Believers are enabled to believe in Chriſt. To believe and put Truſt in God as a faithful Creator, he had Power to do, but not in Chriſt as a Mediator. So that as the way of Salvation by Chriſt is new, and contrary to that whereby *Adam* was to attain to Life, ſo there muſt be a new Principle to attain it, a new Spring which might turn the Stream of all the Faculties from looking to be ſaved by doing, to which they naturally tend, and which might direct a Man to glorify God by believing. It is a new Inſtinct to carry the Soul of it ſelf to Chriſt, as before it was carried out to Works. As the Law of Faith, and the Law of Works are different, *Rom.* 3. 27. and this Law of Faith is a new Law, ſo it was not written in *Adam's* Heart. This Aſſertion I confeſs, if it could be clearly proved, would argue Faith to be exceeding difficult indeed, as being not only out of the Reach and Power of corrupt Nature, but of pure Nature alſo. But this I liſt not now to diſpute.

3dly. However, whether it was in *Adam's* Power to believe, or not, yet ſure I am, that the Objects propounded to be believed are of a higher Difficulty, infinitely higher than any which that State was capable of. *Adam* in Innocency could not have been ſet ſo hard and ſublime a Task and Exerciſe as to believe in Chriſt is; and all his other Leſſons given him to learn were eaſy in compariſon of this. So that ſuppoſe we have no other Principles than what we had afore in *Adam*, yet this Faith is a difficulter piece of Service than he was ſet about: for example; for *Adam* to believe that God made him and the World, (which was a point of Faith to him as well as to us, tho the World was not ſix Days ſtanding, for the making of it was not a thing to him ſeen, and therefore it is reckoned as an Act of Faith, *Heb.* 11. 3.) this was eaſy in compariſon of our believing God himſelf to be made Man, and to come down into the World clothed with our Frailties. This would have put all the Faith

in

him to a ſtand, and made him ſtretch his Eye-ſtrings, for the Angels themſelves ut out their Necks to behold it. So to believe that the Soul that ſins ſhall die, and at on that day he did eat of the forbidden Fruit he muſt die the Death, was eaſy r him, for if by doing he lived, he might well believe that by tranſgreſſing he ould die; and yet his Faith was eaſily overturn'd in this, he believed it not long, nd therefore fell. But to believe that God would give, or hath given his Son to eath, and that God would *make him Sin who knew no Sin*, this would have ſtaggered and amazed his Faith. So for him to believe that whilſt he pleaſed God in all ings he ſhould continue in his Favour, and live by doing ſo, and be juſtified by it, as eaſy; for his own Senſe of God's Love brought into his Heart, and maintained y Obedience, might perſwade him to it, and he had a Sacrament of the Tree of ife to confirm him in it, and God's remunerative Juſtice might aſſure it to him: ut to believe that God will and doth juſtify an ungodly Perſon, and account him as ighteous as the Angels, would well nigh have poſed, if not non-pluſt his Faith. nd further, to believe that when that ungodly Perſon to be juſtified hath not one ram of Power to pleaſe God with, yet he ought to live in another, and to have a rinciple of Life and Grace out of himſelf, and to have his Life and Abilities hid in nother, fetch'd from another who lives in him, and all to be fetch'd by believing, is would have been a Paradox in *Adam*'s Divinity, and would well-nigh have verthrown it, for it croſſed and contradicted the Faith which he had in that his ſtate, which was maintained by a ſtock of Grace in himſelf committed to his wn Hands to diſpoſe of: As the Pſalmiſt ſaid, *I thought to underſtand this, and it as too high for me*; ſo may I ſay, when he ſhould have attempted to believe this, e would have found Load enough to charge his Faith with, if it had not been too igh for him. When our Saviour Chriſt (*John* 3.) conferred with *Nicodemus* bout the eaſy and moſt familiar things which concerned Salvation, the Truth of hich even earthly Light might convince him of, as that *what is born of the Fleſh is leſh*; and therefore corrupt Man's Nature is ſo: Nature and Senſe might have inſtructed him in all this, and in a farther Truth alſo, *viz.* that therefore if ever this Nature enters Heaven, it muſt be changed and born again; and that Image which t firſt was loſt muſt be reſtored. He that heard of the State of Innocency, would ave eaſily aſſented unto this, that the ſame Image muſt be renewed e're God accepts us, and yet this ſets *Nicodemus* his Mind in an uproar, *John* 3. 12. and yet heſe things Chriſt tells him were but earthly in compariſon, *and if ye believe not heſe*, (ſaith he) *how ſhall ye believe if I tell you of heavenly things*? Now what were hoſe heavenly things but the Truths of the Goſpel which are neceſſary to be believed, which Chriſt brought down from Heaven, becauſe they had never grown in *Adam*'s Garden, who was a Man of the Earth, earthly? And he inſtanceth in ſome f them in the following Verſes; he inſtanceth in the humane and divine Nature f Chriſt, and their Union, and the Doctrine of Faith, and in being cured by believing on him, as they in the Wilderneſs were by the brazen Serpent; he inſtanceth n that amazing thing alſo, that God ſhould ſo love the World as to give his only begotten Son, that whoever believeth on him ſhould not periſh. Now to believe heſe and the like things, muſt be by a Power derived from Heaven.

4thly. But ſure I am, that whether *Adam* had ſuch a Power, yea or no, then, yet ow in corrupt Nature it is utterly loſt and gone: For beſides the general Reaſon hat the whole Image of God is loſt, there was a ſpecial Reaſon why he ſhould oſe this of Faith above any other Part, for he fell by Unbelief, and therefore all he Ruines fell upon that Arm, and broke it all to pieces. The ſpecial Guilt of hat Sin ſhattered that part of God's Image all to ſhivers. *We are ſhut up under Unbelief*, Rom. 11. 32. and Faith is the way out of that miſerable Condition we are n, when the Door is lock'd and barr'd by Unbelief, and we cannot open it, nor hoot nor break open the Lock. To believe but the Law of *Moſes*, how hard is it? nd tho Men have a Conſcience in which the Law is written by Nature, yet Chriſt tells the Phariſees, *John* 5. 47. that they did not truly believe *Moſes*. How hardly are Men brought to believe the Threatnings, eſpecially with Application, when yet they are thundred out againſt all, and there is a Guilt tells us that we deſerve Death who do ſuch things, *Rom.* 1. 32. much more hardly are Men brought to believe the Promiſes which belong but to a few; *If ye believe not* Moſes'*s Writings*, (ſays Chriſt) *how ſhall ye believe my Words?* John 5. 47. He argues *à minori ad* *ad majus, from the leſs to the greater.* Did I ſay to believe the Law? I may ſay, that to do the whole Law exactly is as eaſy as to believe ſavingly in Chriſt. This is a received Maxim among all Divines, and deſpairing *Spira* ſet his Seal to it out of woful Experience, when he ſpoke theſe Words, *You command me to believe, I ſay I cannot; your Command is as impoſſible to me as to keep the moral Law.*

5thly. All the Principles left in Man will help nothing towards the attaining of it.

1. All the Parts of Wit and Wiſdom in the World will not help us to believe, 1 *Cor.* 2. 5. Faith ſtands not in the Wiſdom of Men, but in the Power of God; the Wiſdom of other Men cannot beget it, nor the Wiſdom of a Man's own Heart cannot attain it, or give the leaſt Inclination to it, but the alone Power of God, for of that likewiſe he ſpeaks, and therefore ſays he, *ver.* 6, 7, 8. *The Wiſdom of the Princes of this World, that were the wiſeſt, came to nought, and could not reach it: Eye hath not ſeen, nor Ear heard, neither have entred into the Heart of Man the things which God hath prepared for them that love him.*

2. Natural Conſcience cannot arrive to Faith, it will ſet you a doing indeed, but not a believing; it will diſcover other Sins to you, but not this; for the Spirit muſt convince of Unbelief. The Law of Works is written in Conſcience, but not the Law of Faith; and therefore Men that make Conſcience of private Prayer, and of keeping the Sabbath, and of avoiding Uncleanneſs and Adultery, and dare not omit or commit any of theſe, yet make no Conſcience of believing, nor are ſtruck with a Senſe of Unbelief. Nay, therefore Believers themſelves that take thought about other things are often careleſs of believing, look not at this as the main Duty, the great Command, the higheſt Obedience.

3. All the Duties thou canſt perform cannot beget one jot of Faith; *Rom.* 9. 16. *It is not in him that wills nor runs, but in God that ſheweth Mercy.* Tho *Paul* was as exact in keeping the Law as ever Man was, yet (1 *Tim.* 1. 17.) he was an Unbeliever. If a Man ſhould go and make Money (as I may ſo ſay) of all he is or hath, and put all into one Stock; if he ſhould call in all his Strength which is put out, and is in the Hands of Learning, Riches, Honours, *&c.* and convert and turn every Thought for every Moment's time he is to live, upon nothing but Believing, and trade with all that he can make, for nothing but for Faith, he could not compaſs one Dram. Let him take his flinty Heart in one hand, and all the Promiſes in the Word of God in another, and ſtrike his Heart and them together to Eternity, he would not ſtrike out ſo much as one Spark of Saving Faith.

4. All external Means cannot work Faith. Chriſt preach'd and preach'd as powerfully as ever Man did, he ſpake as never no Man ſpake, (John 6. 63. *The Words I ſpeak to you are Spirit and Life*) yet the Jews remained Unbelievers; and *Judas* that heard all his Sermons, and miſſed not one, yet remain'd an Unbeliever: for it follows, *ver.* 64, 65. *There are ſome of you believe not, for Jeſus knew who ſhould betray him; and therefore I ſaid to you, that no Man can come to me except it be given him of my Father.* And tho he preach'd plainly as well as powerfully, (*John* 10. 24, 25.) yet ſtill they doubt, as they themſelves ſay there: nay, ſays Chriſt, *My Works bear witneſs of me*, ver. 25. *But yet ye believe not:* there is ſomething elſe in it; *it is becauſe ye are not of my Sheep*, ver. 26. and *ver.* 37. *If I do not the Works of my Father, believe me not*; (yea, *John* 15. 24. *He did Works which none other did) and if ye believe not me, yet believe the Works.* But tho ſuch Works as were never done before were added to ſuch Words as were never ſpoken by any but him, yet theſe admirable Works and Words did not effect Faith in their Hearts; *John* 12. 37. *Tho he had done ſo many Miracles, yet they believed not on him.*

5. As there is nothing to help to work Faith within or without a Man, ſo all in him is againſt it. As,

(1.) All thy Sins, both the Power of thy Sins, and the Guilt of thy Sins, oppoſe thy believing.

1ſt. The Power of thy Sins is oppoſite to Faith; for till the Heart be divorced from every Luſt, thou canſt not give Chriſt and Faith Entertainment. It will forbid the Banes of Matrimony between Chriſt and thee. Thou canſt no more take Chriſt for thy Salvation and Portion, and ſet him up in thy Heart, than thou canſt at once look up to Heaven, and down upon the Earth: *How can ye believe* (ſays Chriſt) *whilſt ye receive Honour one from another?* John 5. 44.

2dly. The Guilt of thy Sins cauſes thee to depart from God, and bids Chriſt to de- art from thee: *Depart from me* (ſays *Peter*) *for I am a ſinful Man*, Luke 5. 8. Guilt of Wrong and Enmity is always ſuſpicious, and makes a Man look upon God s an Enemy, and therefore he dares not truſt him. Men will rarely truſt a reconiled Enemy, nor will Men be brought to venture themſelves upon a God reconcing himſelf through Chriſt. *Judas* runs to the Phariſees when he had betrayed Chriſt, but he durſt not come at Chriſt, his Guilt would not ſuffer him. Sins will ell thee, and defiled Conſcience will tell thee, that thou muſt look for no Mercy, nd that there is no Hope, *Jer.* 2. 25. and when we would look for Salvation, yet t is far off; for becauſe our Sins teſtify againſt us, and we know them, therefore he Guilt of them ariſeth and puts off ſuch Thoughts of Mercy, and diſcourageth he Heart. As preſumptuous Men think they ſhall be ſaved becauſe their Sins are o ſmall, ſo poor humbled Souls when they ſee their Sins once, ſurmize that they hall never have Mercy, becauſe they are ſo great: What? I a Blaſphemer, a Conemner of Mercy, ſhall I obtain Mercy? The Soul cannot believe this. Tho Sin when ſlighted furthers Preſumption, yet when diſcovered it hinders Faith.

(2.) All the Righteouſneſs that is in a Man for time paſt, and Endeavours for time o come, alſo hinder the Work of Faith.

1. Righteouſneſs for time paſt is a Hindrance to it, for Men cannot have any Righteouſneſs in and of themſelves but Self will be conceited of it, and a Conceit of their own Merit hinders them from ſeeing their need of, and looking out for Chriſt's. The Phariſees that thought themſelves righteous, were ſo far from Faith or coming to Chriſt, that Chriſt ſays he came not to call ſuch. *The Jews going about to eſtabliſh their own Rigteouſneſs, ſubmitted not to the Righteouſneſs of God by Faith*, *Rom.* 9. 31, 32. and *Rom.* 10. 3. As the Law was not given for a righteous Man, that is truly ſuch, ſo nor the Goſpel is not given for him that hath any conceited Righteouſneſs of his own. Faith is that *whereby we believe in him that juſtifies the Ungodly*. As *Laodicea* that thought her ſelf rich, was thereby kept off from coming to Chriſt by Faith, to buy Gold of him; ſo the more Goods have been increaſed, and the richer a Man hath thought himſelf, the lother he is to break and become a Bankrupt, and to ſuffer ſo much Loſs, and to ſtand at the Courteſy of Free Grace, and put off his Robes and come as a Beggar, and lie naked at Chriſt's Door. And,

2. Endeavours for the time to come alſo hinder and ſpoil Faith. A Man when he ſees his former Sinfulneſs and Want of Faith, and hath ſuffered the wrack of all his former Eſtate, is apt to begin of his own Coſt to build a new Ship to ſet to Sea in, and lades it upon a new Stock with new Wares of Duties he never did afore, and lanceth it into Profeſſion, and thinks by his own rowing, and tugging, and haling, in the end to arrive at Chriſt, who goes as faſt from him as he makes after him, whilſt he thus goes out in his own Strength: But if he would tie his Cockboat to the Ship of God's Free Grace, and commit himſelf to Sea with it, and ſuffer the Stream of it, and the Gales of the Spirit to carry him on in the Uſe of Means, he might attain to Faith, and to the Righteouſneſs of God. *Rom.* 9. 32. the Jews ſought it but as a by-Faith, but as it were by the Works of the Law; and I may in this caſe allude to it, a Man muſt ſeek Chriſt and Faith, but it muſt be in a way of Faith, elſe tho the Duties be Evangelical which they endeavour to perform, yet they are as it were *the Works of the Law*, as the Apoſtle's Phraſe is, and will be accounted as legal. A Man may ſeek the Righteouſneſs of Faith, and yet not by Faith, or in a way of Faith and Senſe of a Man's own Unability, and ſo ſeek after the Faith it ſelf, *as if it were a Work of the Law*; and then (as *Paul* ſays) as a Man condemns himſelf in what he allows, ſo he undoes himſelf in what he endeavours, and goes to Hell by ſtriving to go to Heaven. The People of *Iſrael*, if they would have gone into *Canaan* by the way of Faith in God alone, who offered to caſt out their Enemies before them, they might have done it, but that way they rejected through Unbelief, and then ſet to it by their own Strength; but they were beaten back by their Enemies, and God commanded them to go back again even to the brink of the Red Sea: ſo doth God deal with Souls that have gone far into the Wilderneſs, and are nigh believing and laying hold, yet ſubject not their Souls to God's way of working Faith, but attempt it by their own Strength, and this caſts them behind-hand, and they are to begin the Work a-new, and ſo they are brought thereby as far off as at firſt, and have need to be humbled of thoſe their new Endeavours,

and then they are fit to enter. God hath ſaid, that *no Man ſhall prevail with his*
Part 3. *Strength*, 1 Sam. 2. 6. And thus to endeavour after Faith with our own Streng
is like the ſcrabling and ſtriving of one that cannot ſwim, which ſinks him
ſooner and the more, and is oppoſite to the way of Faith; for Faith fetcheth
Strength from another, ſince *that* is eſſential to that Grace, and is one Rule in
Law of Faith, as the Apoſtle calls it, and therefore Strivings for Faith out of
own Strength are moſt oppoſite to the Law of Faith. A Man's own Strength
vents and ſupplants Supply by Faith, which is paſſive, and a receiving borrow
Grace. And therefore Chriſt tells us plainly, that *many ſhall ſtrive to enter, and*
not be able, like a Man that would open the Floodgate of a Sluce; one who attem
to break open the Door of Unbelief, which is ſhut againſt all the World, is like to
Man who would open the Flood-gate of a Sluce, the more he pulls to open it,
more he keeps it ſhut, whilſt he doth it out of his own Strength, whereas if
would go on the other ſide of the Stream, and commit himſelf to it, the Strea
would do it alone, and carry him thorow it.

3. All Parts of natural Wiſdom and Reaſon are againſt Faith alſo.

1ſt. For beſides that ſome reſt in Knowledg, (*Rom.* 2. 17, 18, 19, 20.) Know
ledg and Gifts alſo puff up, 1 *Cor.* 8. 4. but he whoſe Heart is lift up, believes no
Hab. 2. 4. They are oppoſed; nothing oppoſeth Faith more than Pride, nothi
makes proud more than Knowledg; and therefore to confound the Pride of
World he choſe out this Grace of Faith, which by making a Man become a Foo
ſaves him, (1 *Cor.* 1. 19, 20, 21.) and confounds all Mens admired Wiſdom
ſaving them that believe.

2dly. And again, carnal Reaſon keeps Men from Faith, becauſe that is the Fo
of a Man as a Man, and will be liſtned to. The Philoſophers defined a Man to
Animal rationale, a rational Animal; now Faith hath a reach beyond all this,
therefore when a Man ties himſelf to Reaſon, and conſults with it, he is kept fro
believing; and when he would believe he muſt not conſider what Reaſon ſays to
contrary: So *Abraham* (*Rom.* 4. 19.) being not weak in Faith, conſidered not
own Body; that whereas Reaſon and Conſideration, out of Wiſdom and Rea
would have raiſed many an Objection up, he conſults not with it. And therefo
God hath choſe this Grace of Faith as that which Fools are as capable of as w
Men, yea and more, for they are apt to be credulous, and out of a Senſe of the
want of Wiſdom to reſolve their Judgment into another's. Yea and therefore G
hath choſen the poor and fooliſh things of the World, becauſe Faith in them is mo
eaſily wrought; *Have any of the Rulers believed in him?* (John 7. 48, 49.) *but*
People that know not the Law are accurſed.

3dly. The more Reaſon a Man hath, the ſtronger Objections he will raiſe
againſt Believing: therefore in Temptations the more Knowledg a Man hath,
ſtronger he pleads againſt himſelf, and his Wit ſerves to make his Indictment
more full, and to diſpute againſt his own Salvation the more ſhrewdly; as Sp
did, to the Amazement of the Standers by, invent ſuch Objections as another wou
not have dreamt of. And thus it hinders afore and in the working of Faith: Afore,
what is it keeps Men from being humbled? Their carnal Reaſonings, their Strong-
holds. Now all that Reaſon which before a Man was humbled, ſhewed its Strength
in maintaining the Goodneſs of his Eſtate when he is humbled, turns Head, and
pleads againſt a Man's Eſtate, and againſt his having any Intereſt in Mercy; and in-
deed whilſt a Man will go in a way of Reaſoning, and conſider his dead Soul, he
will never believe. A Man muſt believe above and againſt all Reaſon; as *Abraham*
conſidered not his dead Body, ſo nor muſt he conſider his dead Soul. And hence it
is that we have more ado with carnal Reaſon after Men are humbled than before.
Self-flattery, when that was general, uſed and commanded all the Reaſon in a
Man to fight for a good Opinion of his Eſtate; and when Self-flattery is ſlain, and
that good Opinion of a Man's ſelf with it, then Unbelief turns all the ſame Force
and Weapons another way, and all the Reaſon in a Man is imployed to fight to keep
a Man in it.

4thly. *Self* in a Man is againſt it alſo, and the greateſt Enemy to it, and there-
fore in Faith there is the greateſt Self-denial that is in any other Grace. To deny a
Man's Reaſon, and ſubject all his Thoughts to the Authority and Wiſdom of ano-
ther, and to give God leave to take away all Reaſon and Wiſdom from me, and to

reſolve

ſolve my Thoughts into his Words, and to think as he thinks, whatever my own houghts are; all this is hard. And ſo to be content to be nothing of my ſelf for er, and to do nothing of my ſelf, to throw my ſelf away, to loſe, to forget my lf, to be loſt to my ſelf, dead to my ſelf, (as *Paul* was, *Gal.* 2. 20. and 2 *Cor.* 12. who thought he did more than all, yet ſays he was nothing, in thoſe Words, *t I, but Chriſt*, &c.) and to take Chriſt into my Heart not only to rule all, but to all, to have the Glory of all, both the Grace and the Glory I have; to have no eaſon, no Will, no Power, no Life of my own in my ſelf, but Chriſt to be all, is is to believe, and this is a farther Self-denial than was in pure Nature in *Adam*. his Self is brought to by loſing and forfeiting it ſelf, and this only in point of ith. *Adam* though he had Grace from God, yet he had it in himſelf, and of him-lf could work, and could ſay, This have I done, and this is my Righteouſneſs my own weaving, and this is my Happineſs of my own keeping; and it was al-wed him to ſay ſo: but now cut off *that ſame I*, away with that Self, make it a ypher to Eternity; tho it be ſomething as a Creature, and have a Name in the talogue of Beings, and is advanced to the higheſt Eſtate of Happineſs, yet let it nothing in doing, nothing in Righteouſneſs, nothing in glorifying or making it f happy, and let Chriſt be all. *Adam* was as much in his Aims and Deſigns to ny himſelf (as we now) in point of Sanctification, he was herein to aim at God much as we, and to reſpect himſelf as little; but in point of believing we fall wer, for that empties us, annihilates Self, fetcheth Righteouſneſs, Power, Life, from another, as well as it works to another. And this is therefore difficult, cauſe it is a higher ſtrain of glorifying God than *Adam* knew, or than the Heart either in pure or corrupt Nature acquainted with. Self reſts in it ſelf, and ould not go out of it ſelf, this is natural to it, and it was uſed to do ſo when it was the beſt, and therefore this way of believing is a way which Self would never e, but it will fall a doing and performing Duties, and keeping the Law, and ourning for Sin; and if you have any Work for it to do in it ſelf within doors, will ſit to it, but to go abroad and beg all of Chriſt, to live upon Alms, to ſtand the Courteſy of Chriſt and Grace, and to do this for Eternity, Self was never ought up to it. It would live of it ſelf, of its own Lands and Revenues, though ler and meaner, rather than be in Dependance, tho to enjoy a Kingdom. And o going to Chriſt be a ſhort Cut, yet it had rather go about, make a new way of orks, than go to Chriſt, and by Chriſt, who is the Way and the Life; *Ye will not e to me* (ſays Chriſt, *John* 5. 40.) *that ye might have Life*; no, they will un-rtake to fulfil the Law rather. The Phariſees and the Jews did ſo, they would ther appeal to it that was their Condemner, to *Moſes* who accuſed them, (as riſt ſays, *ver.* 45.) than come to Chriſt who offered to ſave them: They would her go to the Law that was the Miniſtry of Condemnation. The Galatians, t they might be eaſed a little in point of believing, would be in Bondage to the remonial Law, which they nor their Fathers were able to bear: And Papiſts ll rather give over Kingdoms, and put themſelves into Monaſteries, lie in Hair, e upon the Alms of others, whip and rend their Bodies, keep ſtrictly to their Ca-nical Hours, than go to Chriſt, than caſt off Works, and betake themſelves to ith. And the ſame you may ſee in poor humbled Souls, they run to every Duty, never dream of Faith that that muſt eaſe them: Thus Chriſt's Sheep will hang on every Briar er'e they come to him.

4. If there were nothing in us againſt it, yet the Devil oppoſeth it more than any ng. He oppoſed not the moral Vertues of the Heathen, nor doth he oppoſe a uded Chriſtian in Performance of Duties; but when he comes to lay hands on riſt, when he will go that way, then he muſters up all the Forces he can, *The of this World blinds the Eyes of them that believe not, leſt the Light of the glori- Goſpel ſhould ſhine to them*, 2 Cor. 4. 4. This is the Point he would keep them nd in, *viz.* the Knowledg of Chriſt by Faith; and hither tend all his Deluſions Oppoſitions, that our Faith might fail.

CHAP.

CHAP. II.

That all the Faculties and Powers in Man do not afford him Abilities to believe. That all humane Wiſdom is ſo far from promoting Faith, that it ſets it ſelf againſt it.

EPHES. II. 8.

By Grace ye are ſaved through Faith; and that not of your ſelves, it is the Gift of God.

I Shall proceed on ſtill in opening of that Faith which ſaveth us, of that Faith which juſtifieth us, and ceaſeth not till it hath put us into the Hands of Christ, I ſhall now proceed farther to ſhew you the Greatneſs of it in reſpect of the working of it in our Hearts, and the Diſproportion that is between our Hearts in which it is wrought, and this Grace it ſelf. I will ſhew how hardly it is attained unto that 'tis fetch'd out of the Rocks (as I may ſo ſpeak) by an Almighty Power. And to that end I have choſen this Text, and eſpecially this Particle here, *and that not of your ſelves, it is the Gift of God*; which I intend not ſo much to diſcourſe of by way of Expoſition, for that I have done before, as to lay open the thing to you in a common-place way, only in general take the Scope of the Apoſtle before in this Chapter. His Scope is to magnify the Free Grace of God, as the ſole Author of our Salvation; which he magnifies in two reſpects:

In his Expoſition on Epheſ. 2. *in* Vol. 1. *of his Works.*

1. By ſhewing the Miſery that a Man lay in when God firſt ſet his Heart upon him, *dead in Treſpaſſes and Sins*, deſerving a thouſand Deaths, *Children of Wrath*, &c. *ver.* 1, 2, 3.

2. By laying open the way of God's bringing us unto Salvation; and he tells us this, that ſeeing Free Grace was the Contriver of our Salvation, and its end was to magnify it ſelf, therefore it having the making of its own Laws, it would be ſure to order our Salvation ſo, that though of neceſſity ſomething was to be wrought in us, or we could not be ſaved, yet it would pitch upon ſuch things as ſhould have as little an Ingredient into our Salvation as poſſibly the thing it ſelf would bear; *For by Grace ye are ſaved* (ſaith he) *through Faith, and that not of your ſelves, it is the Gift of God; not of Works*, &c.

There are but two things required of us, Faith and Works. The Apoſtle puts a Difference betwixt theſe two clearly: and he tells us, that Faith is taken up into Commiſſion as it were, when Works are not, *By Grace ye are ſaved through Faith, not of Works*; no by no means. Tho Works are as much required as Faith, yet God doth by no means own them, doth not ſo much as look upon them in the matter of Salvation: For indeed Faith is that Grace that doth ſo glorify God, and his Free Grace, that he is not jealous as it were to put it into Commiſſion even with himſelf and with Jeſus Chriſt. But now when God had therefore required of us as little as could be in the matter of Salvation, when he had required only that we ſhould know this Grace of his, and lay hold upon it, (without doing of which his Grace would be loſt) and that in laying hold upon it, Faith ſhould give all the Glory unto Free Grace, here Man might ſtep in, and ſay, I have Faith in my ſelf, or contribute ſomething to the getting of Faith, and to the attaining thereof. No, ſaith the Apoſtle, we will cut you ſhort there (that ſtill Free Grace may be magnified). It's true ye are ſaved through Faith, but that Faith is not of your ſelves, is the Gift of God. This now is enough for the opening of the Words, and ſhewing you the Apoſtle's Scope. The thing then that at this time I intend to diſcourſe of is this, to manifeſt unto you that ſaving Faith is not of your ſelves. That is my Theam, put what Title you will upon it: To ſhew you, I ſay, that there is nothing in your ſelves that contributeth to the working of Faith in you; and in doing of this I have this aim, namely, that when you ſee that All in your ſelves, or all that you can do, can no way help you to the Attainment of Faith, you may come to underſtand both the ſeveral falſe Ways that Men do take in the matter of Believing, and alſo may the more clearly ſee (in the Negative) what the right way of Believing is, and what the Nature of juſtifying Faith is: and likewiſe, that by ſeeing your Inability to attain it, you may come to prize it the more, and that you may be emptied of your ſelves, not only in reſpect of the Grace you believe on, (for you believe only on Free Grace) but in reſpect of this alſo, that you muſt come to Free Grace it ſelf even to work this Faith, to believe upon it. For what can lay a Man more low in himſelf than this, that when he ſees himſelf loſt, and that God hath provided a Remedy, and requires nothing but Faith, honeſt Faith, faithful Faith (as I uſe to call it) that yet the Man of himſelf is unable to attain to this Faith? And further, I have alſo this end in it, that you that have your Hearts taken off by God, and have been taught and led in the right way of believing, and enabled to do it, may be thankful to God, and go on in a way of Dependance upon him for the perfecting of the Work of Faith in you: for every Story, every Garniſh in this Building, as well as the Foundation, is not of your ſelves. And likewiſe further, that thoſe that think that Faith is ſo eaſy to be had, may indeed be convinced that they have no Faith: *Faith* (ſaith he) *it is not of your ſelves, it is the Gift of God.* I ſhall not go about to ſhew you in the general the Greatneſs of the Work of Converſion, and that that is not of a Man's ſelf; and how that to change he Heart, and to create new Faculties, to turn a Man from Darkneſs to Light, nd from Satan to God, and the like, is a great Work, and requires an Almighty Power. No, I ſhall keep ſtrictly to the point of Believing, and in that not ſpeak o much of the Habit of Faith, as of bringing the Soul to the Acts of Faith, clearly nd plainly to cloſe with Jeſus Chriſt, and to truſt upon Free Grace, and in nothing n a Man's ſelf. I ſhall particularly demonſtrate theſe two things:

1ſt. That all that is in Man, or all that is from Man, can no way help him unto his Faith. Yea,

2dly. That all that is in Man, and all that is from Man, is againſt it. And herefore certainly Faith is not of our ſelves, it is the Gift of God.

(1.) I ſhall only premiſe this in the general, which I will but briefly touch upon, hat if we take pure Nature, that is, Nature in Innocency, in *Adam* afore he fell, was far above it to believe thoſe things which we do now believe. I will not and to diſpute that Point, whether *Adam* yea or no had that Principle of Faith we ave: Only this is what I ſay, that if *Adam* had the ſame Principle of Faith that e have, yet to believe thoſe things, which when we believe to Salvation we do be- eve, was infinitely if not above the Proportion of his Faith, yea above what it as put to believe. If the Wheels be the ſame, yet there is a new Spring put in, hich doth turn all the Wheels, and the Stream and Courſe of them, another way. nd that is, Whereas *Adam* ſought Salvation from God by doing, and by Obedience f the Faith he had, (which indeed ſets all the Wheels in him a going) here comes new Spring into the Heart, which turns all the Wheels quite another way, and ts the Heart a-work to ſeek Salvation out of it ſelf in another. There is a new nſtinct, a new Genius therefore, carrying the Heart unto another, unto Chriſt, be ſaved, differing from what the Genius, and Spring, and Inſtinct of *Adam*'s aith carried him unto. The Truth is, the Law of Faith (as the Expreſſion is in *om.* 3. 23.) which is written in our Hearts, is differing from that Law of Works at was in his Heart, and was written there. So that I ſay, Suppoſe that he had Principle of Faith, ſuch as we have, yet he was never put to believe that which e are, yea certainly it was far above the Proportion of it ſo to do. I ſhall but ve you an Inſtance or two.

1. He believed that God made him, and that God made the World, (I will not ſpute whether his Faith might be reſolved into ſanctified Reaſon or no) it was an ſy thing for him to believe alſo this, that God when he made him had a Conſulta- on, expreſs'd in *Gen.* 1. 26. *Let us make Man,* and *let us make a World.* But was he t upon it to believe that *that God* who made the World would himſelf be made an? If he had the ſame Principle of Faith we have, yet I believe it was ſo dim as could hardly have ſeen ſo far without new Spectacles, but it would have ſtretch'd s Eye-ſtrings, have put his Eyes to it to have diſcerned this, even as it puts the ngels Necks to it, (as *Peter* ſpeaks, 1 *Pet.* 1. 12.) to ſtoop down to behold this.

2. *Adam* believed that the Soul that ſinned ſhould die, and that on that day he d eat of the forbidden Fruit he ſhould begin to die. There was Reaſon for him believe this, becauſe he found that by doing the Will of God he lived, therefore

he might very well on the contrary believe, that if he tranſgreſſed the Will of God he muſt die; and yet you ſee how eaſy his Faith in this thing was overthrown. The Devil came with a Suggeſtion of a Doubt, *Gen.* 3. 2. *Yea, hath God ſaid that you ſhall die the Death that day you eat?* and how eaſily did the Tempter hereby prevail againſt his Faith? But what if God had ſaid to *Adam*, that God himſelf ſhall die, and that God himſelf ſhould be made Sin that knew no Sin, and be made a Curſe? If ſuch a thing as this ſhould have been propounded to his Faith, and if the Devil had come with ſuch a Suggeſtion, *Yea, hath God ſaid?* he would have put his Faith to it.

3. For *Adam* to believe that whilſt he pleaſed God in all things, he ſhould continue in his Favour, and ſhould be juſtified in ſo doing, it was eaſy, why? Becauſe he had a Principle of Conſcience in him, which was ſtill to give him Peace by doing, and to give a Teſtimony of the Favour of God towards him. He had a Principle adequate to this in his own Boſom, and it was natural unto him, for he had the Notion of the remunerative Juſtice of God, whereof he had the Image alſo in his own Boſom that might aſſure him of it. But to come to believe that God will juſtify the Ungodly, and to apprehend my ſelf to be ungodly, and then to believe that God will juſtify me; and to believe that God will and doth account an ungodly Perſon as righteous in his ſight as all the Angels in Heaven are, in point of Juſtification, this would have poſed, have non-pluſt *Adam*'s Faith. And further, when that ungodly Perſon, tho juſtified perfectly, ſhould continue ſtill imperfectly holy, and not have a Dram of Power and Ability in himſelf to pleaſe God, but he muſt turn himſelf out of doors, go and live in another, muſt fetch a Principle of Life and Grace from Chriſt, (as Chriſt tells us we muſt do, *John* 15. 5. *Without me ye can do nothing*: and as the Apoſtle's Faith was, *Gal.* 2. 20. *I now live, I live by the Faith of the Son of God*; *and it is not I, but Chriſt that liveth in me)* all theſe would have been Parables, Soleciſms in *Adam*'s Opinion. Faith therefore, by which we are ſaved, may well be ſaid not to be of our ſelves, for it is indeed above this pure Nature, this pure Self.

(2.) But beſides, a ſecond Conſideration in the general about it, may be this. If *Adam* had Power to believe all theſe things, (which I will not diſpute nor utterly deny) yet now it is above ſelf, for he utterly loſt it, and we all have loſt it, and ſo loſt it, that of all things elſe which we are able to do, we are weakned in the Point of Believing. Beſides the general Reaſon which is common to the Loſs of all Grace elſe, (*viz.* If that Faith had been a Part of the Image of God, the whole being loſt, it had alſo been loſt with the reſt) I ſay, beſides that general Reaſon, there is this ſpecial one to evince this, that in loſing that Faith he had we are utterly diſenabled of our ſelves to believe. For, do but conſider, where was it that the Temptation entred in? Certainly it was in a way of Unbelief. We will not diſpute whether that Faith he had might be reſolved into ſpiritual Reaſon or no: Yet a Faith it might be called, and ſo anſwerably his firſt Sin may be called Unbelief. *Yea, hath God ſaid?* ſaith the Devil to *Eve*; and at that ſhe ſtagger'd, became dizzy, reel'd and fell, and fell upon that Arm, and broke it all to pieces. If a Man be kill'd with a Shot in his Eye, we know that Shot piercing the Eye, and carrying that away with it, kills the whole Man; and the Man being kill'd, it muſt be an Almighty Power that muſt go to the raiſing of that Man preſently again; but now it were a farther thing to raiſe that Eye beyond and beſides raiſing the whole Man, becauſe the whole Body remains, but this Eye muſt be made a-new, ſo it is here. In *Rom.* 11. 32. we are ſaid (and it is an emphatical Expreſſion) both Jew and Gentile, *to be ſhut all up together in Unbelief*, (ſo you have it in your Margins) *that God might have Mercy upon all.* Do but mark what he compares Unbelief unto, (that I may fit it to that thing we have in hand, namely, that in the Matter of Believing we are of all the reſt moſt diſenabled) he compares it to a Priſon or Bonds. Suppoſe now that a Man had Life in him, yet if he be ſhut up, if he be manacled in Fetters, (as likewiſe the word ſignifies) he is utterly diſenabled: And it imports firſt, that God in a ſpecial manner hath ſhut up all in Unbelief. Other Sins (if I may ſo ſpeak) are they for which God impriſons Men; but to the end they may be ſurely impriſoned, he makes Unbelief the Jailor, and we are all as it were ſhut up in a Dungeon, with a Door of Unbelief faſt lock'd upon us. Therefore now the Apoſtle makes the Greatneſs of the Mercy of God to lie in giving Faith, as appears y the Context, *God* (ſaith he) *hath ſhut them up altogether in Unbelief*, over and bove their other Sins, that when they were all thus cock-ſure the Priſoners of eath, *he might have Mercy upon them.* In *Gal.* 3. 22. you have the like Phraſe; *he Scripture* (ſaith he there) *hath concluded all under Sin*, (the word is a Com-ound, συνέκλεισεν, of the ſame Root κλαίω) hath ſhut up all under Sin. There are, s I may ſo ſpeak, outward Priſons of all a Man's Sins elſe in which he is ſhut; but n *Rom.* 11. he makes Unbelief to be as it were the inner Priſon. So that God ow ſhews a farther Mercy in giving of Faith: And notwithſtanding all a Man's ins, the Promiſes which are by Faith in Jeſus Chriſt given to them that believe, as it follows there in *Gal.* 3. 22.) may come and knock at the Priſon-door, and ell this poor Man, We have broke up all your other Priſon-doors, and have paſt hrough all thoſe Priſons, and if now you will but believe, do but come out of this Dungeon you are in, and you ſhall be delivered. Alas! ſaith the poor Soul, tho ll the other Priſon-doors be ſet open, and there be a free Acceſs unto Grace not-ithſtanding all my Sinfulneſs, yet I cannot believe. No more indeed he cannot, or he is ſhut up under Unbelief. Therefore now what ſaith the Text in *Gal.* 3. 22? *The Promiſe is given to them that believe*; and as the Promiſe is *given to them that be-lieve*, ſo *Epheſ.* 2. 8. tells us, that *Faith is the Gift of God*: for a Man being ſhut up under Unbelief, lock'd up in that inner Priſon, the Promiſes may come and nock a thouſand Years at the Priſon-doors, and all to no purpoſe, unleſs God (as he Expreſſion is, *Acts* 14. 27.) open a Door of Faith unto him. So that we are n a ſpecial manner in this corrupt Eſtate ſhut up under Unbelief, over and above ll the Loſs we ſuſtained by *Adam*. But theſe are yet but general Demonſtrations. I ſhall now come to the Particulars, and by the Grace of Chriſt manifeſt this to you.

1. That there is nothing in a Man (in the Condition we lie in by Nature) that an help forward, or is any way conducing to the working of ſaving Faith in the Heart; and that unleſs God come by an Almighty Power to work it, he can never believe. And,

2. That all that is in a Man, and all that comes from him, Duties or Endeavours, or what elſe you will, are all againſt it. To make manifeſt the firſt of theſe I ſhall go over all that is in you, take you all in pieces, your Underſtanding, your Will, your Affections, your Conſcience, and ſhew you in all theſe Particulars that Faith is not of your ſelves, it is the Gift of God.

1ſt. I will begin with the Underſtanding. All the Parts of Wit and of Wiſdom that all the wiſe Men of the World have had ſince the Creation, or ſhall have to the end of the World, if they had met in any one Man's Heart or Head, could not help him in the leaſt to believe on Chriſt in a ſaving manner. The thing is demonſtrable abundantly. What ſays the Apoſtle, 1 *Cor.* 2. 5. *That your Faith ſhould not ſtand in the Wiſdom of Men, but in the Power of God.* It cuts the Throat of Man's Free Will directly. Therefore he tells us in *ver.* 6, 7, 8. that the Wiſdom of the Princes of this World came to nothing, as to the matter of Believing. Nay, in 1 *Cor.* 1. 18, 19. he tells us, (and he proſecuteth the ſame all along almoſt to the end of the third Chapter) that God had a Deſign by ſetting up Faith in the Hearts of his People, to ſave them, thereby to confound the Wiſdom of all the wiſe Men in the World; *The Preaching of the Croſs* (ſaith he) *is to them that periſh Fooliſhneſs, but unto us which are ſaved it is the Power of God: for it is written, I will deſtroy the Wiſdom of the Wiſe, and bring to nothing the Underſtanding of the Prudent.* And ver. 21. *After that the World by Wiſdom knew not God, it pleaſed God by the Fooliſhneſs of Preaching to ſave them that believe.* This poor thing Faith, to ſave Men by, he ſets up as a Principle in the Hearts of his People who are ſaved, to confound that proud Principle of Wiſdom, Parts, Wit and Underſtanding, that the wiſe Men of the World boaſt themſelves ſo much of. And as God in Man's Redemption had an Eye to confound the Devil, (as appears by the Curſe in *Geneſis*) ſo he chooſeth out that which is the moſt excellent thing in Man, as that which in the way of ſaving Man he would moſt confound. I'll do it, ſaith he, by the fooliſheſt Object, Chriſt crucified; by the fooliſheſt Inſtrument, Preaching; and by the fooliſheſt Means within a Man, mere Faith; and by this I will accompliſh that Good and Salvation which all the wiſe Men in the World by their Wiſdom ſhall never attain. He doth not ſay, he will confound the wiſe Men, for he ſaved many wiſe Men, (not

Part 3. (not many wiſe Men indeed, (ſo *ver.* 26.) in compariſon of the other, but ſome wiſe Men) therefore he ſays not that he will confound the wiſe Men of the World, but *the Wiſdom*, in the Abſtract; for they muſt lay their Wiſdom aſide when they come to believe, and become Fools. The Apoſtle there uſeth two or three Words very obſervable. In the *19th* Verſe he ſaith, that God reprobateth, maketh no uſe of the Wiſdom of the World in point of Salvation. And *ver.* 20. he ſaith that God hath made it Fooliſh, he hath put a Scorn, an Affront upon it: And he ſhews that wiſe Men are the greateſt Fools in the World, whilſt poor Souls ſcrabble up to Heaven by Believing.

And then again, if you will know the Reaſon why God doth it, and the Reaſon likewiſe why Wiſdom in a Man cannot attain to it: The Reaſon why God doth it is, that he may confound that which is in Man his chiefeſt Excellency, as Wiſdom is, and that it may be in his Power (mark it) to ſave whom he will, and that it might be in his Power only to raiſe Men up to what degrees of Grace and Faith, and ſo of Glory to come, he pleaſeth. And this he doth whilſt he makes no uſe at all of Wiſdom in this Point, but makes uſe of Faith. Why? Becauſe he can make the fooliſheſt People that are, believe as much as the wiſeſt Men in the World. Nay, he can raiſe up a Principle of Faith unto an higher degree in a ſimple Man, if he pleaſeth, than the wiſeſt and learnedſt Man in the World can attain to by all notional Learning. He therefore pitcht upon this Grace of Faith to confound the Wiſdom that is in Man, ſo that all his Parts and Wiſdom cannot help him one whit. This might be inſiſted upon largely, but it needs not.

And not only doth the natural Wiſdom in Man fall ſhort in it, but it is in it ſelf a Hindrance to it.

1. For Reaſon, which is alſo joined with Wiſdom, is utterly againſt the Way of Faith. *I thought* (ſaith he in *Pſal.* 73. 16.) *to comprehend this*; he thought to do it by his own Wiſdom, and that Thought ſpoiled him. So ſaith Wiſdom, (for it is a puft up Principle) I think by my own Brains and Wit to attain this which a fooliſh Soul cannot do. Pride of all things elſe is moſt oppoſite unto Faith; *The Juſt ſhall live by Faith*, (ſaith he in *Hab.* 2. 4.) and he oppoſeth living by Faith to him whoſe Heart is lifted up in him; and Wiſdom and Knowledg puffeth up, as the Apoſtle ſaith in 1 *Cor.* 8. 7. It is therefore in it ſelf the greateſt Enemy unto Faith. When the wiſeſt Man in the World comes to ſee his natural Condition, and comes to believe, it lays that Man as low as the pooreſt and ſimpleſt Creature in the World: I would not care (ſays he) if I were a Fool, if of a King I were a Beggar, ſo I had but one Dram of Faith to intereſt me in Jeſus Chriſt. So that now he that is a rich Man, when he comes to believe, he rejoiceth (as *James* ſaith) that he is brought low, *&c.*

2. And then again, Reaſon, which is the Form that conſtituteth Man as he is Man, and is the higheſt thing in Man till Faith comes, is utterly againſt it. For when Faith comes, it depoſeth Reaſon, which before ruled as King, it ſubdueth it, even as Reaſon it ſelf ſubdueth Senſe. Reaſon therefore riſeth up againſt it; for when Reaſon comes to be put from its Kingly Power and Regency, which it hath retained in a Man all his days, when a Stranger ſhall come, and tell Reaſon of ſtrange things in another World, which it never heard of, never took in before, and upon the news of this though it ſees not one jot of Reaſon in it, yet it muſt lay it ſelf down at the foot of this Stranger Faith, and receive the Law at his Mouth: Reaſon that hath been the ſupream Principle, and the King and Dominator in the Heart of Man, will never do this, but it will ſtir and raiſe up all the force it can againſt it to reſiſt it. When Faith ſhall come and ſay, I will have all theſe Counſellors of yours, all your carnal Reaſonings put away from you; Reaſon flies upon the height ſtill, ſtill conſults with Fleſh and Blood, and will never yield of it ſelf. In *Rom.* 4. when *Abraham* came to believe, Reaſon would have been putting in many Objections; do but conſider your Body, being now dead, (ſaith Reaſon) and conſider the Deadneſs of *Sarah*'s Womb: but what ſaith the Text? *Abraham being not weak in Faith, he conſidered not his own Body being now dead, when he was about an hundred Years old, neither yet the Deadneſs of* Sarah'*s Womb; he ſtaggered not at the Promiſe of God through Unbelief, but was ſtrong in Faith, giving Glory to God,* Rom. 4. 19, 20. He gave himſelf up unto Faith.

3. And, thirdly, the more and ſtronger Reaſon a Man hath in him when he
omes to believe, he will find the harder Pull of it, and have the ſtronger Objections.
n Men that are in diſtreſs of Conſcience, the larger their Knowledg is, the deeper
their Diſtreſs; becauſe the more Knowledg a Man hath, the more Arguments he
nds out againſt himſelf; and all the Reaſon a Man hath will but ſerve to make his
dictment the fuller againſt himſelf, and enable him the better to diſpute, and the
ore ſhrewdly to argue againſt himſelf. As *Spira,* being a Man of a ſtrong Rea-
n, you know how he reaſoned againſt himſelf to the Amazement of all Men.

4. Carnal Reaſon (if you would know how it is a Hindrance) hinders both be-
re Faith and after. Before Faith it is an Hindrance, for you will never believe till
ou ſee your natural Condition: Now what is it that hinders Men from ſeeing
at? All Men are ready to acknowledg themſelves Sinners, but they will not
knowledg themſelves to be loſt and undone. Why carnal Reaſon uſeth all the
rength it hath to build up high Towers, and plauſible Shifts and Pretences to make
Man think he is in a good Condition. All the Reaſon a Man hath is mainly exer-
ſed in maintaining the Diſpute of this againſt his Conſcience, or the Grumbling in
s Heart about the Goodneſs of his Eſtate. Again, on the other ſide, when once a
an comes to be humbled, and then ſhould come to believe, all this Reaſon turns
ad again, and uſeth as much Strength of Objection againſt himſelf, why he ſhould
t have Mercy, and tells him he muſt have this and this Qualification before he
mes to Jeſus Chriſt. I ſay it uſeth as much Strength in this Caſe too, and turns
e Weapons it uſed afore quite another way. And let me tell you this, never any
an comes to believe if he will go the Way of Reaſon, while he ſtands conſidering
s dead Soul; as *Abraham*, if he had conſidered his own dead Body, had never be-
ved. The Self-flattery that is in every Man, while he is in his natural Eſtate, is
e General of all the Forces of Reaſon in him, it leads on an Army of Reaſons to
ht for this, that he is in a good Eſtate; and though his Conſcience, and the Word
God tell him the contrary, yet he will maintain this ſtifly; for he muſt loſe
ch an Opinion of himſelf if ever Self-flattery ſhould yield to the contrary. Now
en God hath kill'd this General Self-flattery, and then Faith comes to lead up all
e Forces in a Man too; then doth Unbelief, then doth Deſpair come and turn all
e ſame Forces another way: So that there is as much to do, and more, yea infi-
tely more, to raiſe Men up, to bottom their Hearts in a way of Faith, and rightly
reſt upon Chriſt and Free Grace, and to have Peace with God being juſtified by
ith, than to ſhew them their natural Condition. You ſee now that Wiſdom and
aſon in Man conduceth nothing to Believing, but that it is all againſt it.

CHAP. III.

hat all the Workings of a Natural Conſcience will not help a Man to believe; but that on the contrary, they withſtand Faith.

YOU have another Principle in you, (and there is a great deal of Hope from that,
for it is a good Principle) and that is your Conſcience; which is indeed the
Principle in a Man, for it doth inſtigate a Man to good, and hath a moral
odneſs in it. But let me tell you this, that take natural Conſcience (for we
ak now of what is in Nature) though never ſo much enlightned, and let it re-
in ſtill in that State which by Nature a Man was in at firſt, and it conduceth no-
g to Believing; nay it is the greateſt Enemy to it that the Heart of Man hath:
erefore ſtill *Faith is not of your ſelves, it is the Gift of God.*

. I confeſs it is a good Principle in a Man; it tells him of his Sinfulneſs, but alas
ill never help him a whit in Believing. Come to Conſcience, and conſult with
it ſets you a doing indeed, but it will not direct you one whit in the Way of
th, but rather ſetteth you out of the Way clean contrary. It is capable of what
Law ſaith, for it ſelf is but the Law written in the Heart naturally; and it hath
Ear to hear what the Law ſaith to a Man under the Law, but it is deaf to what
Goſpel ſaith, and underſtandeth not a Word of it. If you ſpeak to natural

Part 3.

Conſcience concerning a Saviour, and urge it to believe on him, its Anſwer will be like to that of the Jews, (and it was this Principle of Conſcience which made them ſo ſpeak) *John* 9. 29. *As for* Moſes *we know that God ſpake unto him, but this Fellow we know not whence he is*: Juſt ſo ſaith Conſcience; *Moſes* I know; and if you talk to me of the Law, and what I ought to do, I can hear it; but as for the Goſpel, the truth is I know not the thing; it is a Stranger to me.

2. Nay, which is more, Conſcience enlightned will help to diſcover all ſort of Sins, and tell a Man roundly of them; but Conſcience alone will never diſcover Unbelief to you, in the bottom of it, and will never tell you of that; but it muſt be a ſpiritual Light in the Mind and Judgment that doth it. In *John* 16. 8. Chriſt ſaith that it is the Spirit (and he ſpeaks of the Holy Ghoſt's coming as a Comforter) that muſt convince of the great Sin of Unbelief. There are two Sins which are out of the Juriſdiction of Conſcience to ſet them home upon the Heart ordinarily: One is the Guilt of *Adam*'s firſt Sin, (a Man's Conſcience may help him through ſpiritual Diſcerning to ſee the Corruption of Nature, but not the Guilt of *Adam*'s Sin ordinarily:) And the other is, want of Faith in Chriſt; for a Man to ſee that to be the great Sin, and to have it ſet home upon the Heart, it is the Spirit of the Goſpel that muſt do this. What comes within the compaſs of the Law written in the Heart, that Conſcience will tell a Man of; but this is the Law of Faith. Come to Men troubled in Conſcience, that make Conſcience of all ſort of things; the truth is they make no Conſcience of the Matter of Believing, as if there were no ſuch Command; nay they think they do well to argue againſt themſelves, and that they do well to refuſe the Promiſes, and they pleaſe themſelves in ſo doing. Men will wrangle and cavil againſt the Command of Faith, and againſt themſelves; whereas yet all other Sins ſtare them in the face. Now to have the Heart diſcern Unbelief as the great Sin, and to have it ſet home upon the Soul, and to look upon Faith as the great Work of God, and that this I muſt attain to, or elſe I am undone; Conſcience will never help a Man to this; it is the Holy Ghoſt in your Hearts, and the Goſpel that muſt do it.

3. Let me tell you alſo, that Conſcience not ſubordinated unto Faith (as in natural Men it is not) is the greateſt Hindrance to Believing that can be.

1. It is the greateſt Hindrance of it, firſt, in reſpect of the Guilt of Sin: For what is the great Hindrance in Believing? The Greatneſs of your Sins, your Hearts clearly miſgiving you in that. Now it is Conſcience that is the Subject of them; and it is the Conſcience raiſeth and conjures them up, (as I may ſo expreſs it again thee;) for all the Sins that lie in that dark Cell thy Heart, are made by Conſcience to appear and ſtare in thy Face, therefore it is called an evil Conſcience; for though to repreſent a Man's Sins is good, yet it is called an evil Conſcience, becauſe the State of a Man is evil, and it is his Conſcience is the Repreſentation of the Man's State, and tells him ſo, it being the Subject, the Drain, the Sink of all a Man's Sins where they lie till ſuch time as God ſtir that Sink. Now what is it that keeps Men from believing? The Greatneſs of their Sins; when their Conſcience is awakened it continually preſents to them their Sins; and all the Diſcouragements they have as from their Sinfulneſs, are from a Conſcience unſprinkled with the Blood of Chriſt unſubdued unto Faith. Conſcience hath not learned its Leſſon from Faith, it hath not gone and dipt it ſelf in the Blood of Chriſt by Faith; for if it had, it would be quiet, and not always ſuggeſting to a Man what his Sins are, ſo as to diſcourage and hinder him from believing. This the Scripture tells us, *Heb.* 10. 22. *Let us draw near with a true Heart in full aſſurance of Faith, having our Hearts ſprinkled from an evil Conſcience.* What is it that ſprinkles the Conſcience? It is the Holy Ghoſt in the Soul, that by Faith takes the Blood of Chriſt and ſprinkles it upon the Conſcience; ſo you have it in *Heb.* 9. 14. *How much more ſhall the Blood of Chriſt, who through the eternal Spirit offered himſelf without Spot to God, purge your Conſcience from dead Works, to ſerve the living God?* There is nothing then that can ſatisfy the Conſcience in reſpect of the Guilt of Sin, but the Blood and Death, and Reſurrection of Jeſus Chriſt. When a poor Soul looks upon it ſelf as thus ſinful, and upon Chriſt ſo holy, he ſaith as *Peter* did unto Chriſt, *Depart from me, for I am a ſinful Man, O Lord,* Luk. 5. 8. And therefore your Conſciences, by ſtirring up the Guilt of Sin, do hinder you from believing; and whilſt that Conſcience ſhall be ſuffered to ſpeak louder than Faith, it will cry Faith down, till that Faith comes and brings in the Blo

Blood of Chriſt; and then that cries louder, as the Apoſtle's Compariſon is in *Heb.* 2. 24. Otherwiſe, I ſay, unleſs the Conſcience be ſprinkled by the Blood of Chriſt hrough the Spirit of Faith, the Guilt of Sin in the Conſcience will cry down Faith n a Man's Heart, and the Voice of Sin there will be louder than the Voice of the Blood of Chriſt. In *Iſa.* 59. 11, 12. they ſay, *Salvation is far off from us;* they hought there was no hope: Why? Their Sins did fly in their Faces, and diſcourag'd their Hearts; for (ſay they) *our Tranſgreſſions are multiplied before thee, and ur Sins teſtify againſt us, for our Tranſgreſſions are with us, and as for our Iniquities we now them.* Slight Thoughts of Sin further Preſumption, but Sin diſcovered, as is in it ſelf, hinders Faith: that I who am a Blaſphemer, Injurious, &c. that I hould have Mercy, is this poſſible, ſaith the Soul? I need not inſiſt upon this, for ou all feel it.

4. Conſcience hinders Faith if it be not ſubordinated to it; for Conſcience is a ecret Enemy, and the cloſeſt Enemy that can be of any other thing that is in Man nto the way of believing, and hinders the Work of Faith more cloſely and ſecretly han any thing elſe, till Jeſus Chriſt and his Spirit hath ſubdued and ſubordinated it o be a Servant unto Faith. To expreſs my Meaning, and to convince you of this, ou will all yield that know any thing of God, that there is nothing ſo oppoſite to he Goſpel as the Law is, unleſs it be ſubordinated to the Goſpel: It muſt have in a anner all the Formality of it deſtroyed, though the Materiality remain. If any Man ſeek for Salvation in a legal Way, he muſt needs acknowledg he croſſes the Way f the Goſpel, and the Law of Faith, as *Paul* expreſſes it in *Rom.* 3. and 9. 32, 35. and he whole Epiſtle to the *Galatians* is evident for it. Now if that the Law be thus in it elf, as it is a Covenant of Works, oppoſite unto the Goſpel, then likewiſe is natural Conſcience, (though never ſo much enlightned, if it remain ſtill a natural Conſcience, as it doth till Faith hath got the Victory of it) alſo an Enemy unto Faith, nd muſt needs be ſo. And the Reaſon of it is this, becauſe that natural Conſcience, nd the Light it takes in by the Spirit, or however otherwiſe, is the Vice-gerent r the Law; for it is that Principle in a Man which God hath ſet up for to make a Man apprehenſive of all that the Law ſhall ſay. It doth keep (as I may ſo expreſs) the Law's Court in a Man's Heart. Now on the other ſide, this great Principle f Faith, and the Holy Ghoſt acting of it, and acting the Soul in a way of Faith, is hat which keeps the Goſpel's Court; that is, all its Proceedings concerning a Man's Condemnation, Juſtification, Salvation, Abſolution, they are all diſpatched by aith, and that in the Way of an Evangelical Covenant.

Now (my Brethren) this is a certain Truth likewiſe, that all Men in their natural Condition, they are under the Law. Let them be never ſo much enlightned with e Knowledg of the Goſpel, yet notwithſtanding for certain the Law is the predominate Principle in them. As on the contrary, he that is brought into the State of alvation, he is under Grace, (it is the Apoſtle's Diſtinction in *Rom.* 6. 14.) And ing under Grace, under the Free Grace of God in Chriſt, under the Goſpel, he is nder Faith as the ſupream Principle in his Heart. As the Strength of Sin is the aw, ſo the Strengh of Conſcience is the Law; but the Strength of Faith it is the oſpel, and the Grace of God in Chriſt. The Apoſtle in that *Rom.* 6. compares the aw and Grace to two Soveraigns, two Kings, which do ſway the Heart and Spirit their ſeveral ways: that is, if the Perſon of the Man be ſtill under the Law, then Law ſways the Heart in a legal Way; if he be under Grace, then doth the Free race of God in Chriſt ſway the Heart in a Goſpel Way; and the one doth this by aſon and the Means of Conſcience, and the other by Means of the Spirit of Faith. ow then, go take a Man, in whom hitherto the higheſt and ſupremeſt Principle him hath been the Conſcience remaining in its natural Defilement, though never uch enlightned, it will be true to its Maſter, true to the Law, and will never ject to this new Stranger Faith, that will bring the Free Grace of God in Chriſt a ſupream Soveraign over the other. It will ſtand for it to the Death, it will (I) be faithful to him whoſe Vice-gerent it is; it will ſtrive, and eſpecially in the at of Juſtification. If it have not the face to do it plainly and directly, it will do ſecretly, and it will turn the very Goſpel into a Legal Way. If it will comply with Knowledg of the Goſpel, and the Knowledg of Faith exceeding far, yet ſtill it ll ſeek to undermine it; it will carry on the Heart in a way of Works, yea it ll turn the Duties of the Goſpel themſelves into Works, and under-hand ſeek to be ſtified by Faith.

5. Con-

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5. Conſcience, if it did proceed aright, ſo as to help Faith, yet it ſhould do no more than what the Law is to do: And what is the Law's Office? To ſhew a Man his Sinfulneſs, and his Inability to help himſelf to do any thing; to diſcover corrup Nature to a Man, and ſend him with a new Petition to the Court of Free Grace, and (as I may ſo expreſs it, to follow the Alluſion taken *Gal.* 3. 24.) to whip th Soul thither, and to be a School-maſter hereby to Faith. This, I ſay, is that whi Conſcience ſhould do if it proceed aright: It ſhould lay open all a Man's Sinfulneſs to him, ſend him with a Petition to the Throne of Grace, (as in *Heb.* 4. you hav it;) where Grace ſits as King, and thereto own Grace as a Soveraign, and to take the Law from its Mouth, Conſcience it ſelf profeſſing that it finds the Heart ſo cor rupt, and ſuch an utter Inability in it, that it can never attain to God's Favour by it ſelf, or any Courſe which Conſcience can proſecute. Thus Conſcience ſhould accom pany Faith to Chriſt, and deal with Chriſt nakedly and immediately both for Juſti cation, and likewiſe for Sanctification and Glory, and what-ever he is to receive. Now Conſcience ſhould wait to receive a new Commiſſion from the Throne of Grace, and from Faith, for to ſubſerve Faith in this to direct the Soul meerly in what is to be done, but lets Faith take its Courſe for to ſupply Strength to the Soul to do all that it doth, for to live out of it ſelf in another, and ſtill to have recourſe for Acceptation and Juſtification alone in that Redeemer. And when the Soul hath been dealing with Chriſt, Conſcience will ſometimes come in to confirm as a Witneſs that a Man lives as a juſtified Perſon ſhould do when he hath thus acted Faith upon Chriſt, then Conſcience ſtill is ſubordinate unto Faith, and receiveth its Commiſſion and Power from it. But this you ſhall find by eternal Experience, and it ſhall be found at lat ter day in the Hearts of all Men that have not ſaving Faith, that let there be neve ſo much Enlightning, their Conſciences will ſtill work in a legal Way, and will the Tenour of their Proceedings take a clean contrary Courſe; and whilſt Conſcienc holds its Commiſſion from the Law, it will direct and ſway the Heart legally, and undermine Faith in the Power of it. It will ſtill ſet the Heart a-work to ſeek the Favour of God by Doing, though it be by doing things that the Goſpel it ſelf com mandeth. It will ſtill, I ſay, proceed according to that legal Tenour, though it wi diminiſh it much. And therefore you ſhall find this to be true, that whenas Con ſcience hath ſubdued the Heart in a way of Humiliation, to ſee a Man's own Sinful neſs, and hath brought the Heart under, (and then Conſcience is upon the Thro again, then it hath the Sway of the Heart) then it will liſten (natural Con ſcience will do ſo, though thus enlightned) to hear all that the Heart ought to do and look what Sinfulneſs it ſees in it ſelf, it will ſet it ſelf to practiſe the contrary, and put the Heart upon doing of it; and will whip the Heart as a Run-away Home to his Maſter, but how? To ſerve out his Years, and to make up the Time that is loſ and by ſuch Ways to get and obtain the Favour of God, yea to get Faith it ſelf and then upon conforming to what it hears the Word ſay, whether out of the La or out of the Goſpel, it will take upon it to pronounce a Peace, and a Juſtificatio and an Abſolution; (for the natural Office of Conſcience in the old Covenant, is to accuſe, and ſo to excuſe, and to give Peace when a Man doth well.) And thus in ſtead of being a Witneſs, it will become a Judg; it will take upon it to pronoun upon the Heart the Sentence of Abſolution. Yea, and if that a Man is enlightne thus far as to be convinced, that by the Works of the Law no Fleſh ſhall be juſti ed, what will Conſcience do? It will go and turn all the Duties of the Goſpe Faith and Repentance, and Mourning for Sin, and all things elſe, into Duties the Law; that is, the Heart ſhall have that reſting upon them which natural Co ſcience had upon the Duties of the Law. In *Rom.* 9. 32. there is an excellent E preſſion of the Apoſtle's, ſpeaking of the Jews that had the Ceremonial Law, (much Light of the Goſpel they had) he ſaith, *Thy ſought not Righteouſneſs by Fai but as it were by the Works of the Law.* Mark his Phraſe, *as it were by the Work the Law.* Some of them that were more enlightned, and ſaw their own Sinfuln knew that their own Righteouſneſs alone would not ſtand them in ſtead; and th ſought after Evangelical Graces, as Love unto God, and the like. You may read one of them, a Scribe, that came unto Chriſt, in *Mark* 12. 34. I know (ſaith he Chriſt) that though the reſt of the Jews and Phariſees truſt in all theſe Sacrifices meer Works of the Law, yet a Man muſt have an inward Work, he muſt love G with all the Heart, and with all the Underſtanding, and with all the Soul, and wi

l the Strength; and this (ſaith he) is more than all whole Burnt-offerings and Sa-rifices. And our Saviour Chriſt tells him upon this, that he was not far from the ingdom of God. But what doth he do now? Tho that which he pitched upon as that which is required by virtue of the Evangelical Covenant, yet his legal pirit turned this as it were into a Work of the Law; he ſought Salvation as it were y the Works of the Law; and ſo did the Jews, tho they were very much enlight-ed many of them. And in *Rom.* 10. 2. (ſaith the Apoſtle) *I bear them Record, that ey have a Zeal of God, but not according to Knowledg.* That Zeal there which he eaks of is a Zeal ariſing from Conſcience; a conſcientious Zeal, as we uſe to call , whereby they ſet themſelves to aim at the Glory of God, yet it was ſtill as it ere a Work of the Law. I do not ſay that any Man doth attain to true Love of od, or truly to aim at the Glory of God above a Man's ſelf; I do not ſay that any Ian attains to that who is not in the State of Salvation, I believe the contrary plain-. But this ſome of them pitch'd upon, and did think thereby to obtain Salvation, en as well as by outward Works of the Law. Therefore ſaith the Apoſtle, they e utterly miſtaken, their conſcientious Zeal utterly miſleads them, for it is not ac-rding to that Knowledg of Faith which the Apoſtle clearly meaneth, which acheth us to fling away all in our ſelves, and to ſubmit unto the Righteouſneſs of od, as it follows there, *ver.* 3.

6. And therefore now, when Conſcience hath once gone and got up into the hrone, that is, when it hath ſubdued the Heart to legal Humblings, the Soul is en in moſt Danger of being miſled in the way of Believing when it comes juſt to Point; why? Becauſe that Conſcience having got the Dominion (ſo as it never d before ſo fully till now) it will ſeek to hold it, and to ſway the Heart its own y; and if Goſpel-light comes in, Conſcience ſtill will turn it as it were into the ght, and Tenour, and Way of the Law, to ſeek Salvation ſtill by Works. But en Faith, and when the Holy Ghoſt comes, he ſets up (as I ſaid afore) Grace on the Throne, and natural Conſcience muſt then take its Commiſſion from ith to direct a Man in ſerving the Living God, as it is *Heb.* 9. 14. For the Truth his, and I ought to ſay it, that ſtill there is a Uſe, and a great Uſe of Conſci-ce; and therefore you find that Oedience is made to *ſpring from Love and a good nſcience, and Faith unfeigned,* (1 Tim. 1. 5.) and thoſe are the Principles that ul reckons up; and he ſaith of ſome, (*ver.* 19.) that they *had made Shipwrack of ith and a good Conſcience.* For ſtill Conſcience remains in a Man as a Guide when s ſanctified and purged by Faith, that he may ſerve the Living God; but then I it muſt be indoctrinated by Faith, and purified by Faith; for it is Faith it ſelf t fetcheth out this legal ſtrain that is natural to the Conſcience, and ſubdues, as the reſt of the whole Heart, unto Faith, ſo Conſcience alſo. Now in all natural n (the Truth is) Conſcience runs into a *Præmunire,* goes beyond its Commiſſi-, takes upon it to abſolve, to juſtify, to give Peace, and to do it in a predominate y to Faith; it does it from doing, and from what a Man ſees in himſelf, and not m the Law of Believing.

You may by this ſee the true and clear Reaſon why that in all natural Men by ture, tho never ſo much enlightned, their Spirits are acted in a legal way; the aſon is clear, becauſe that Conſeience is the higheſt Principle in Nature. nſcience is a Principle in a Man that believes, and it ought to be ſo when it is ified, and made more quick, and enlightned with a more ſpiritual Light to de him in the way of ſerving God; but it is not the ſupreme Principle; no, it ut an under-Principle unto Faith: for if the Matter of the Law be an under-g to the Goſpel, certainly Conſcience is ſo to Faith. Now therefore whilſt t Conſcience remains the ſupremeſt Principle of all things elſe, it muſt be a dly Enemy unto Faith, and ſtill ſway the Heart its own way, and it muſt needs o till the Holy Ghoſt hath ſubdued the whole Heart to a way of believing in the d Jeſus. By what I have now ſaid you may ſee then and underſtand, from the per Principle that is in all Mens Hearts, what is the Reaſon why they are thus led in a way of doing, and that they *ſeek Righteouſneſs not by Faith, but as it by the Works of the Law.* And ſo I paſs from this Principle of Conſcience, and n ſhewing how that that is an Enemy unto Faith, and I come to the Will.

CHAP. IV.

That all the Powers of a Man's Will cannot enable him to believe. That Faith therefore is an Effect of the Infinite Power of God alone.

I Now come to demonſtrate that the Power and Faculty of Will in a Man doth not help him to believe, but is againſt Faith.

1. Take the Will of a Man in his natural Condition, let that Will remain but ſtill natural, and let it be excited and ſtirred up never ſo much by Light, or by Conſcience, or any how otherwiſe, yet till that Almighty Power comes that puts a new Life into it, there is both firſt an Inability in it to help a Man in Believing; yea, there are Principles in it that are all contrary unto Faith and to Believing. Firſt, To make it out to you, that a Man's Will is thus diſenabled to believe, yea that nothing is more unable than the Will is, to give up the whole Man unto Free Grace, and to God's own way of Salvation by Jeſus Chriſt. Conſider how this Truth is ſadly confirmed to us by manifold Experiences, and by the Scripture alſo.

If we come to many Men that are upon their Death-beds, or in Diſtreſs and under the Fears of Hell and of the Wrath of God, having their Conſciences enlighned, and God having ſtruck Sparks of Hell-fire into them, which have taken hold of all the Gunpowder there, we ſhall find that the Will in ſuch Diſtreſs, when comes to the Point of Believing, ſinks into a Diſcouragement under Thoughts of a Impoſſibility. For aſk them then if they will be ſaved? Yea, they would give ten thouſand Worlds to be ſaved: Will you but then throw your ſelves upon Jeſus Chriſt and upon Free Grace, and let your Hearts be quieted in ſo doing? (for to have the Will brought to a Quietneſs, this is the proper Effect of Faith there, have this Storm allayed, and the Winds ſtill, by rolling a Man's ſelf, and committing this little Cock-boat to thoſe Waves of Free Grace to ſave him) it comes to this Point, you ſhall find that the Will ſticks at nothing more, and theſe poor Souls will then tell you, that of all things elſe they cannot do it, and they will profeſs they cannot, and you ſhall ſee they cannot do it. Now if there were any Ability in the Will of a Man to cloſe with the Lord Jeſus Chriſt intirely and wholly, certainly Man would then do it, whenas he himſelf profeſſeth he deſires Salvation more than Millions of Worlds. I remember in the Story of *Spira*, (who yet I believe was Believer, and is in Heaven) that he being left to the Nakedneſs of his own Spirit, and diveſted of the Holy Ghoſt to ſtrengthen his Heart in Believing, to join with his Will, (for ſo the Holy Ghoſt doth when a Man is enabled to believe and to re himſelf quietly upon God) when all Objections were anſwered, and all the Promiſes of the Goſpel laid before him, (as they were abundantly by many that came to him, and that pitied him with the greateſt Tenderneſs that can be) he ſtill complained of this, *I have a Wound in my Will, and I cannot do it, I cannot believe:* once one ſaid, being exhorted to lay hold upon Jeſus Chriſt, *Bid me* (ſaith he pointing up to Heaven) *lay hold upon yonder Star.*

Beſides the manifold Experience that we have of the Truth of this Point, I ſha give you a Scripture or two for it. In *John* 1. 13. the Evangeliſt ſpeaking at th latter end of the 12*th* Verſe of them that believe, he adds, *ver.* 13. *Which were bor not of Blood*; for ſay not, you have *Abraham* to your Father; *nor of the Will of t Fleſh.* Take the natural Will that every Man hath, and it will not help him to be lieve; no, he that believeth truly he is *born of God*, (ſo ſaith the Text in 1 *Joh* 5. 1.) *He that believeth on the Son of God*, (as *ver.* 10. hath it, for you muſt ta both together) and doth do this truly, *he is born of God*; and his being born of Go ſo as to believe, is not of the Will of the Fleſh. Compare theſe two Places toge ther, and they clear this Point fully. And in this *Epheſ.* 2. what is the eminen thing that the Apoſtle in the Series of his Diſcourſe doth hold forth as the Reaſ why Faith is not of a Man's ſelf? He had ſaid afore, *ver.* 1. and *ver.* 4. *that we we dead in Sins and Treſpaſſes*; and that *Faith is a new Life*, ver. 5. And where li the Death moſt? Truly you will find in *ver.* 3. that it is in the Will; *Fulfilli* ſaith he, *the Wills of the Fleſh*; ſo it is in the Original. As the chief Subject o Death is the Heart, ſo the chief Subject of this ſpiritual Death is the Will of Man

an: And (ſaith he) know this, That you being dead in Sins and Treſpaſſes, and
d in your Wills eſpecially, ye are ſaved by Grace through Faith, and that not of
r ſelves, it is the Gift of God. It is the Will, *i. e.* the Heart eſpecially, that is
Seat of Faith; with the Heart a Man believeth to Salvation, *Rom.* 10. 10. To
brace Mercy and Grace offered according to the Word, to cloſe with it upon
d's own Terms, to bring the Will off to this, this is a great Point indeed; for he
ſt be born of God that believes truly, becauſe it is not through the Will of the
ſh, for that is a dead Will, utterly unable to believe. And becauſe I have fallen
on that Place in *Rom.* 10. give me leave to ſpeak a little out of it. The Apoſtle
re doth ſhew you (that you may ſee what a hard thing it is for the Soul to be-
ve thus) what Plunges the Hearts of Men are put to when they are emptied of
mſelves, and of their own Righteouſneſs. He had ſhewn in the former Part of
Chapter, and in the latter end of the *9th* Chapter, that it was the great Error
Fault of the Jews, that they ſought Righteouſneſs *as it were by the Works of the*
, as I ſaid even now. Now whenas a Jew (in whoſe caſe the Apoſtle puts it,
he had diſcourſed of the Jews all along) ſhould come to be convinced that he
ld have no Righteouſneſs by doing, ſee but what Plunges that Man's Heart will
put to: *The Righteouſneſs which is of Faith* (ſaith he, *ver. 6.*) *ſpeaks on this wiſe*;
not in thine Heart, Who ſhall aſcend into Heaven, that is, to bring Chriſt down
n above? Or, who ſhall deſcend into the Deep, that is, to bring up Chriſt again from
Dead? Here you ſee the Law of Faith, when it comes to direct a Man, doth
in to empty out of him abundance of Sayings that the Heart is apt to run into.
not in thy Heart, ſaith he; the Holy Ghoſt goes to the bottom of the Heart,
fetcheth up thoſe deſpairing Thoughts that ariſe out of the Fainting, and Suc-
nbency, and Deſpondency of the Will; and he pitcheth upon thoſe Sayings that
Heart in that caſe is apt to form up againſt it ſelf when a Man is emptied of his
n Righteouſneſs. I will open this Place of the Apoſtle a little; *Say not in thine*
rt, &c. The Heart when once it hath loſt a bottom in it ſelf, and is caſt off from
t legal way, is apt amongſt other things to run into all ſort of Thoughts of Im-
ſibilities of ever attaining unto Life. He expreſſeth the caſe as in the inſtance of
ew, living under the Old Law, that had heard in the Abſtract that there ſhould
a Meſſiah, and that God muſt be ſatisfied by that Meſſiah. Now how would
t Jew reaſon with himſelf in this caſe? He would ſay, Who ſhall climb up into
aven to bring down a Meſſiah from thence, for he that muſt be my Meſſiah,
d muſt ſave me, muſt come down from thence? *Quis, quis,* (ſaith he) *who, who*
go up to Heaven and climb up thither? No Man hath a Ladder to do this; and
the Angels go thither, can all the Angels in Heaven perſwade the Meſſiah to
ne down from Heaven and die for me, and do thus and thus for me, that I may
ſaved? He ſpeaks I ſay in the caſe of a Jew that is put off from the Law, and
under Terrors of Conſcience, and hath heard of a Meſſiah, and that God for
part is willing to ſave Men if the Meſſiah will do thus and thus. Such Sayings
theſe, and ſuch Thoughts of Impoſſibilities, will riſe up in the Man's Heart;
o ſhall aſcend into Heaven to bring Chriſt down from above? Or when he is brought
n from Heaven here upon Earth in the Nature of a Man, who ſhall perſwade him to
dergo the Wrath of God for my Sins, and to ſatisfy for them, or they muſt never be
isfied for? Or if he be willing to do it, who ſhall ſupport him in undergoing this? Or
ſhall go down into the Deep, into the Abyſs, to bring up this Chriſt again from the
d? for he muſt riſe again, or elſe he can never ſatisfy for my Sins, and ſo I ſhall ne-
be ſaved: O who can do all this? A Jew now would have all theſe Thoughts,
have tired himſelf in theſe Impoſſibilities concerning his Salvation, if once he
he cannot have it by the Law which hitherto he hath gone by. And theſe Words
ich the Apoſtle here uſeth, he quoteth out of *Deut.* 30. 11. Now you muſt
w this, that tho *Moſes* had moſt of all preached the Law, and given it at *Mount*
ai, and had hid the Goſpel under the Types and Shadows of legal Ceremonies,
now when he was to die, he doth, through the Holy Ghoſt coming upon him,
ach the Goſpel, and deliver the Covenant thereof clearly and plainly to the
ws; for you may read in *Deut.* 29. 1. that he calls it, *the Words of the Covenant*
ch the Lord commanded Moſes *to make with the Children of* Iſrael *in the Land of*
oab, *beſide the Covenant which he made with them in* Horeb. It is another Cove-
nt; and therefore the Apoſtle pertinently quotes the Words of this laſt great Ser-

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mon of *Moſes*, to diſtinguiſh the Covenant of Works and the Covenant of Grace, Now then he propounds this Covenant unto them, and when the Soul comes to enter into that Covenant, being left naked by the Law, *Moſes* ſheweth the Averſeneſs that is in the Heart thereunto, and how apt the Spirits of Men are to turn aſide into all ſort of Thoughts of Impoſſibilities in the way of that Covenant. When the Law was given in *Horeb*, Exod. 19. 8. when that other Covenant was given O then they were very forward, as if they would have undertaken to have fulfilled the whole Law; *All that the Lord hath ſpoken* (ſay they) *that will we do*: But when *Moſes* comes to preach this other Covenant, beſides that which he had taught them before, he knew well enough (as the 11*th* Verſe of that *Deut.* 30. hath it) tha they would ſay in their Hearts, *O this is hid from us. But this Commandment* (ſaith he) *which I command thee this day, it is not hidden from thee, neither is it far off; It i not in Heaven, that thou ſhouldſt ſay, Who ſhall go up for us to Heaven, and bring it unto us that we may hear it and do it?* (You may ſee that they made a greater Difficulty of this Covenant than they did of fulfilling the Law delivered in *Horeb*) *Neither is it beyond the Sea, that thou ſhouldſt ſay, Who ſhall go over the Sea for us, and bring it unto us, that we may hear it and do it?* They were apt to ſay that this Covenant wa hidden from them: and the word there uſed for *hidden* is uſed by *Moſes* alſo for what is too hard, for what is impoſſible, as in *Gen.* 18. 11. the Angel tells *Sarai* when the Promiſe was made of *Iſaac*, *Is any thing too hard for the Lord?* Now if you look into *Luke* 1. 37. you ſhall find, that unto *Mary* the Mother of our Lord Chriſt, that unto her (being in the ſame Unbelief, in ſome degree of it) the Angel uſeth the ſame Expreſſion, only changeth the word *too hard* into *impoſſible*; *Is any thing impoſſible for the Lord?* That which is here, *hidden*, is all one with *hard*, and that i all one with *impoſſible*. So that this is his Meaning, (when he ſaith) *Say not th Commandment is hidden from thee*; that is, *ſay not that it is impoſſible for thee to attain it*. And by the way, let me give you this Note upon thoſe two Places laſt quoted *Iſaac* you know was the Type of Chriſt, eminently made ſo in *Rom.* 4. and alſo i *Heb.* 11. Now it is obſervable, that the Angel uſed the ſame word to *Sarai* th Mother of *Iſaac* when his Birth was promiſed, that the Angel uſeth to *Mary*, when as the Incarnation of Chriſt (typified out by *Iſaac*) was promiſed alſo. Now the Inſtances which *Moſes* gives *of climbing up to Heaven, and going over the Sea*, were t the Jews the Language of Impoſſibilities. They were ready to ſay, You may as we bid me go climb up to Heaven; and where ſhall we have Ladders to do that? Yo may as well bid us go over the World, and fathom the great Gulf, the great Se and fetch things from far, (which in thoſe days, becauſe they wanted the Loadſtone, and therefore could not lanch out into the vaſt Ocean, but were fain to cree along by the Coaſts, was thought a thing impoſſible) you may as well bid us d theſe things as bid us believe in this Word, and join with this Covenant you no give us. This their Hearts were apt to ſay. Now the Apoſtle alluding to th Place, and giving the Interpretation of it, ſpeaks in the Language of a Jew that to believe on Chriſt as to come, and as coming to die for him; which Jew, wh he ſhall hear that he is a Sinner, and that the Law cannot help him, nor all his Sacrifices and Oblations, but that there muſt be a Mediator that muſt ſatisfy God fo his Sins, and this Mediator muſt come from Heaven to do it, and he muſt go Hell too, and be fetched up again from thence, will preſently ſay within himſel Who ſhall go up to Heaven to perſwade the Meſſiah to come down and die for me Alas, it is impoſſible I ſhould be ſaved if this be the way of Salvation. And wh the Meſſiah is here, and is to undergo the Wrath of God, and to die upon the Croſ who ſhall ſupport him? This the Soul of a Jew would be apt to ſpeak, as ſinki under the deſperate Impoſſibilities of this way of Salvation. Now theſe Impoſbilities which the Heart of a Jew would forge, and did forge unto themſelves, t ſame under the Goſpel do the Spirits of Men, if the Holy Ghoſt leaves them but little unto themſelves. Tho they hear what God hath done, that he hath gone an ſent Jeſus Chriſt from Heaven for them, and hath fetch'd him again from the De (for what *Moſes* calleth the Sea, the Gulf, that the Apoſtle interprets Hell, at lea by way of Alluſion) and that God requires nothing in the World of them but to believe this, ſo ſaith *ver.* 9. of *Rom.* 10. *If thou ſhalt believe in thine Heart that G hath raiſed him from the dead, thou ſhalt be ſaved*: yet notwithſtanding tho a Chriſtian knows all this, and tho the Goſpel and the way of Believing is moſt clearly a

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nakedly preached; the Soul when it forecaſteth with it ſelf all his own Sinfulneſs and Unworthineſs, and Diſcouragements, will ſink under the ſame Thoughts of the Impoſſibility of his Salvation that the Jew had, he will ſtill be ſaying, Who ſhall climb up to Heaven to bring Chriſt down to this Heart of mine? or where ſhall I have a Ladder to reach up to cloſe with Jeſus Chriſt? or if I be ſinking down to Hell, who can go and get Chriſt to put forth his Arm to pull me out again? This I ſay is the manner of the Spirits of Men even under the Goſpel. The Scope of the Apoſtle there is to hold forth two Contradictions, namely, that of all things elſe it is the moſt eaſy to believe; and that of all things elſe it is the moſt impoſſible, ſo taking in all that the ſinful Heart of Man is apt to ſay of it ſelf. It is eaſy (a Man will ſay) for it is no more but this; there is Chriſt, and there is the Word, God hath done all for you; he hath ſent Chriſt down from Heaven to die for you, and all is ready, and God requires nothing of you (when the news is brought to your Hearts) but cloſing with it. So that take the Act in it ſelf, and it is the eaſieſt thing in the World that God requires, the ſmalleſt Matter that could be required of the Sons of Men. But yet when a Man is diveſted of his own Righteouſneſs, he will have Thoughts of a thouſand Impoſſibilities, as this deſpairing Jew had; and he will ſtill have ſuch Sayings in his Heart, Who ſhall bring this Chriſt down hither? and who ſhall move this Chriſt to pull me up from the Deep when I am ſinking thither? Is it poſſible that God ſhould ever do thus for me? Is there any Hope that he ſhould regard my Soul ſo from Everlaſting as to perſwade his Son to come and die for me that am thus and thus a Sinner? Is it poſſible that ever Salvation and I ſhould meet? That though God hath ſent Chriſt down from Heaven, and he is come up again from the Deep, is it likely that Chriſt ſhould do this for me? I may as well think to climb up to Heaven and take hold of Chriſt there, and go down into the Deep and come up with Chriſt there in my Heart, as to believe this. The Heart, I ſay, is apt to fall into theſe Thoughts of Impoſſiblities. I have been the longer upon this, becauſe it gives Light to that Scripture which is exceeding difficult to underſtand. I know there is another Meaning of the Words, namely, that when the Soul is emptied of it ſelf, and hears that there is a Chriſt, it thinks to get him by Endeavours, What though I have nothing in my ſelf, yet I hope to climb up to Heaven, *&c.* But the Text clearly holds forth likewiſe, thoſe deſpairing ſinful Thoughts which the Soul is apt to have when it comes to believe; therefore what ſaith the Apoſtle in the following Verſes of that Chapter, though God requires no more of Men but that they believe that God hath raiſed Chriſt from the dead, and that all thoſe Impoſſibilities which the Jew might plead are taken away, and that God looks for nothing more than that the Heart and the Word meet; yet how doth the Apoſtle complain, that although they have heard, yet *who hath believed our Report?* ver. 16. For a Man ſo to believe it as to give up his Soul unto it, who hath done it? Few do it; ſo that though Jeſus Chriſt be thus nakedly and plainly taught, and Men need not frame the Jews Impoſſibilities of moving Chriſt to come down from Heaven and die, and of ſupporting him under his Father's Wrath, and bringing him up again from the Grave; yet to perſwade them to reſt quietly in this Chriſt, and to have their Hearts and Wills quiet in ſo doing, how hard a Buſineſs is it? When the Soul is humbled for Sin, and ſtript of it ſelf, it is the greateſt Impoſſibility as to his own Power, to believe; *who hath believed our Report?* And why? Becauſe the Arm of the Lord is not revealed; it muſt be the Arm of the Lord, an Almighty Power that muſt do it.

I ſhall end this thing only with giving you the Reaſon of it, why it is thus hard, and why the Heart fancies all theſe Impoſſibilities in Faith, that though God hath done ſo much, yet to believe that God ſhould have done this ſo for me as that I may come and reſt upon it, and to have my Heart quieted in ſo doing, is of all things in the World the hardeſt, and the moſt impoſſible.

This is a Rule which I believe will be found true, that look what Power God puts forth in doing any thing, the ſame Power is required to draw the Heart in to believe that God is able, or that God hath done that thing; I mean to believe the thing in earneſt, ſo as to venture all my Soul for ever upon it. This is partly the Scope of that Place in *Eph.* 1. 18, 19. where the Apoſtle ſaith, that *the ſame Power that went to raiſe up Chriſt from the dead, goes to the working of Faith in them that believe.* The Jew now in his Deſpair (becauſe Chriſt was not as yet come) muſt needs conclude

Part 3. that it muſt be an Almighty Power and Engagement that muſt draw Chriſt from Heaven, and ſupport him under the Wrath of God, and bring him from Hell to be a Saviour unto him. But now after all this is done, there muſt yet go as great a Power to cauſe a Man to believe that Chriſt hath done all this for him, as there did to make Chriſt do this. The Place is expreſs in that *Eph.* 1. 19. where the Apoſtle plainly ſaith that the ſame Greatneſs of Power which wrought in Chriſt when he was raiſed from the dead, works in thoſe that believe, in cauſing the Soul to reſt quietly upon this Chriſt for Juſtification and Salvation. So that although God now requires nothing of us under the Goſpel but to believe the thing is done, (in the manner I have ſpoken) yet there muſt be as much Power go to work that Faith in the Soul, as to bring Chriſt from Heaven, and to raiſe him up again, which was the thing the Jew in his Deſpairings ſtuck at. This is a great Truth, (and I ſhall give you a farther Ground for it) that it is all one for God to do a thing, and to make a Man believe it, and that the ſame Power is required to the one as much as the other. In *Mark* 9. 22, 23. the Father of the poſſeſſed Child comes to our Lord and Saviour Jeſus Chriſt, and what ſaith the poor Man in the Doubtings of his Spirit, and Miſgivings of his Heart? *Lord* (ſaith he) *if thou canſt do any thing, have Compaſſion on us and help us:* There he queſtions Chriſt and his Power. What Anſwer doth Chriſt give him again, who had more Reaſon to queſtion him than he had to queſtion Chriſt? *Jeſus ſaid unto him, If thou canſt believe, all things are poſſible to him that believeth.* Here Chriſt and the Man do as it were ſtand looking one at another; *If thou canſt help me* (ſaith the Man), *if thou canſt believe* (ſaith Chriſt), all things are poſſible. I obſerve this from it, that Jeſus Chriſt makes it the greateſt Matter to believe; when the poor Man asked him if he could do that which required an Omnipotent Power, ſaith he, canſt thou believe? As the Man thought it hard for Chriſt to do this, ſo Chriſt knew it was hard for the Man to believe it, therefore ſaith he, canſt thou believe? And he gives the Reaſon of the Hardneſs of it, becauſe he that believes aright, that Man's Faith doth inveſt it ſelf as it were, and doth join iſſue with the Omnipotent Power of God; and he that believeth the one, *viz.* that an Infinite Power that can do thus and thus, his Faith is ſtretched to a kind of Infinitneſs; therefore ſaith Chriſt in the next Words, *All things are poſſible unto him that believeth.* Now for a Man when he is convinced of his Sinfulneſs, to believe that God is able to pardon him, or to believe any thing elſe in the Matter of Salvation, there muſt be as great a Power come from God to make a Man do this in earneſt, to work this in a Man's Heart that this is poſſible to be done, as there is Power in God to do it; God can as eaſily do it as he can do the thing it ſelf, and he can as eaſily do the thing it ſelf, as make the Man believe it. As there is a Hand of Omnipotency ſtretched out to do things of Omnipotency, ſo there muſt be an Eye created by the Omnipotent Power of God to elevate the Soul of a Man to ſee it, and the Will quietly to reſt upon it and to leave all elſe, and to betake it ſelf to this Power of God, to this Will of God, this Grace of God, and Mercy of God. I ſay, comparing theſe two Places together, Chriſt ſpeaks as if the Working of a Man to believe, were a Matter of as great Power as to do the thing. So far as any thing is impoſſible to any one's Thoughts, ſo far it is incredible; ſo far as it is poſſible, ſo far it is credible. And therefore if a Man believes that this thing is poſſible to be done which requires an Infinite Power to do it, he muſt believe in that Infinite Power; and it muſt be Infinite Power that muſt ſtretch the Soul to believe this, and to reſt quietly in it. Therefore to draw the Heart to believe is all one as to bring the Meſſiah down from Heaven, and up from the Grave again, though the thing it ſelf on our parts ſeem a poor Matter to it; yet take the Act it ſelf, the ſame Power goes to the one as to the other, and the Heart of a Man under the Goſpel will be as apt to object Impoſſibilities, and doth object, as the Jew himſelf did before the Meſſiah came.

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CHAP. V.

That all in Man's Will is oppoſite to Faith, and withſtands his Believing.

A S there is thus an Inability in the Will to the way of Believing, ſo there is an Averſeneſs; not only is there nothing in the Will which can help a Man, but here is a Reſiſtance in the Will to the Work of Faith and to Believing. I ſhall give ou one Scripture for it, which is *Joh.* 5. 40. ſaith Chriſt there, *You will not come to e that ye might have Life.* The Place is full to the point in hand. Our Saviour Chriſt ſpeaks complainingly, and wondring at it, as you ſhall ſee by his Diſcourſe. and my Father, (ſaith he) I profeſs to you require nothing of you but that you ould have a Will to come unto me, that your Wills be but brought off to cloſe ith me according to my Worth; that you would be but a willing People, as it is *Pſal.* 110. and as he ſaith in *Rev.* 22. 17. *He that is a willing Man* (ſo the word in the Original) *let him take of the Water of Life freely.* Thus ſpeaks he here, I quire nothing elſe but that you have a Will to come unto me; and as he ſaid at the th Verſe of *John* 5. to the Man that had an Infirmity thirty eight Years, Wilt ou be made whole? (that is, haſt thou a Will to be made whole by me, by leaving ll things elſe, and giving thy ſelf up unto me and my Power? I require nothing ſe of thee) ſo ſaith he to theſe Jews, I require no more of Men to be ſaved, but at they will come unto me; yet, ſaith he, (and he ſpeaks wondring at it) *you will t come to me that ye might have Life.* It is certain of the Phariſees, whom he ſpake , and ſo of all Men elſe, that their Wills pitch upon this, that they would be ſaved. is clear theſe Phariſees did ſo; you think (ſaith he) to have eternal Life in *Moſes* s Writings, I know there is one *Moſes* in whom ye truſt, *ver.* 45. But mark it, d ſee the infinite Stubborneſs and Averſeneſs of the Will of Man in his natural ondition by this Inſtance; you would fain have eternal Life, (ſaith he) and you ink to have it by the Scriptures and *Moſes's* Law, and ſo you chooſe rather to nture your Salvations upon doing all that *Moſes* hath ſaid, and you will rather go d truſt in *Moſes* as a Lawgiver, as one that hath preſented God as a Judg to you, ho hath curſed you if you continue not in every thing the Law requires to do, d ſo venture upon that Curſe, rather than you will be brought off to come to me r everlaſting Life. This is clearly his Scope. In reading the Scriptures (ſaith he) u will make ſuch Interpretations of them as ſhall fit your curſed Opinions, of at-ining Salvation in a legal Way, rather than you will go ſearch the Scriptures a lit- more to ſee how *Moſes* propheſied of me. *Search the Scriptures,* (ſaith he) *for y are they which teſtify of me*; but you will not come to me that ye might have fe, you will truſt in *Moſes* rather, yea in *Moſes* that accuſeth you, for in your Con-ences you cannot but find that *Moſes* doth accuſe you. I come as a Saviour, and quire nothing of you but a Will to come unto me, and you will not do it; you will venture your ſelves upon a killing Letter, upon a Miniſtry of Condemnation, d not upon the Law of Free Grace. Nay Chriſt aggravates the Sin of Man's ill by this, *ver.* 43. *If a Man come in his own Name, him you will receive.* Theſe rſed Jews (give me leave to call them ſo, for the Wrath of God came on them to e uttermoſt) did and would truſt upon I know not how many falſe Chriſts, that thoſe Days, and after Chriſt's Aſcenſion, told them they were Meſſiahs. They me in their own Names, meerly in their own Power, without any Miracles; but, h Chriſt, I am come in my Father's Name, and not in my own Name, and I come with all Power and Miracles, and yet you do not receive me, you will not lieve me, no not for my Work's ſake. What can be clearer than this, that in the ills of Men there is that inbred in them, that of all things they will take any urſe rather than clearly and nakedly, and entirely give up themſelves to Jeſus riſt to have eternal Life in his way?

The Reaſons of this Averſneſs in the Will of Man to the Way of Believing, are iefly theſe:

1. The Will of Man is ſet, if it will be ſaved, to be ſaved in its own way. It is tural to Men if they be not ſaved that way that they themſelves would, for the ill to grow ſturdy. If God will ſave them in their own way, then indeed they are

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are willing to be ſaved, but they will not be ſaved in God's way. Look what way the Heart of a Man naturally fancieth to it ſelf to be ſaved in, (as it doth the way of Doing and the like) that way the Will ſticks to; and you may move the Earth off of its Center as ſoon as move the Heart off of that way it is ſet upon. A Man is apt to be in a Chaſe if he cannot have a thing in his own way: As in that Inſtance of *Naaman* in 2 *Kings* 5.11,12. *I thought* (ſaith he in a Pet and in a Chaſe) *that he would ſurely have come out to me, and do ſo and ſo; doth he bid me go and waſh in* Jordan? *I could have waſhed at home in better Waters than all the Waters of* Iſrael. So that becauſ the Way for his Cure, which was deſigned by the Prophet, was ſo contrary to th Way that his Fancy and Mind pitched upon, hence therefore he would have none of it. So is it with the ſturdy Spirits of Men to this day. The way that pure Natur went was a way of doing; and the Will of Man ſticks to that way ſtill, and never will be brought over but by an Almighty Power; for you may as ſoon throw th Earth off the Hinges of it, as ſtir and remove the Will from its obſtinate Poſture. If you have any Work for me to do, ſaith the Will or Conſcience, I will be doing; but to believe, I am reſolved againſt it.

I will give you an Inſtance of it in the *Galatians*. It is evident the Apoſtle thought they had true Grace many of them; it is clear in *Gal.* 5. 8. *This Perſwaſion cometh* *of him that calleth you*; and I am confident, ſaith he, that God will bring you of again. But yet notwithſtanding ſee the Madneſs of it, (as he himſelf calls it, and truly it is a ſtrange thing, but that Nature will have its Courſe in the Hearts o Men, otherwiſe I ſay it is the ſtrangeſt thing in the World) that theſe Galatians ſo that they might eaſe themſelves a little of waiting through the Spirit for th Righteouſneſs of Faith, would chooſe to be in Bondage to the whole Ceremoni Law: Nay, which makes the Wonder yet more, the Gentiles (ſuch as theſe Gala tians were) never had the Ceremonial Law given them; and therefore though th Apoſtle did permit the Jews to continue in the Ceremonial Law after the Aſcenſio though they were Believers, yet *Paul* flies in the Face of the Gentiles if they offere it; for (ſaith he) you were never under it: yet (I ſay) theſe Galatians would ra ther put themſelves under a Yoke which they were free of, which God never at an time put upon them, than through the Spirit wait for the Hope of Righteouſneſs by Faith. So prevalent is this Strain of Spirit which is in the Conſciences and Wills o Men, and ſuch an Averſeneſs to the Matter of Believing; not an Averſeneſs to Salva tion, for all Men deſire that, but to the way of Salvation, which is by Faith in Je ſus Chriſt, that Men would rather do any thing than believe. The great Conte between God and the Hearts of Men, is practically, though Men know and diſcer that God will have them ſaved in his Way, yet they will be ſaved in their own Wa and upon their own Terms; and rather than they will believe in Chriſt (which i God's way of Salvation) they will put themſelves under the hardeſt Bondage th can be. You may ſee it verified in the Papiſts, (and truly there is a world of th Popery in the Hearts of all Men) they would rather go and give over their Kin doms, put themſelves into Monaſteries, lie in Hair, live upon the Alms of other tire out themſelves by ſaying the whole Book of Pſalms over once every Twent four Hours, and to that end riſe twice or thrice in the Night, break their Sleep whip and rend their Bodies, do all this rather than betake themſelves to Faith; fo indeed there is nothing they jear more and contemn, than the way of Juſtification b Faith. And many of Chriſt's Sheep themſelves hang in theſe Briars, and do no come home clearly and fully to this Way of God; they will ſit down in Humiliatio I know not how many Years before they will ſtir a foot to Jeſus Chriſt, and the Fre Grace of God; they will go and ſpend all their Time and Thoughts in proving th old Work (which hath it may be been true and found in it ſelf) rather than ſtir im mediately unto Jeſus Chriſt and Free Grace, to begin a new or a farther Work up them. Experience ſhews how true this is in the Souls of Men; and the Rea is this, becauſe Man ſticks in this, to be ſaved in his own Way, and will not be ſave in God's Way; even juſt as *Naaman* the Syrian acted in the Inſtance before me tioned.

2. The ſecond Reaſon, or rather the ſecond and chief Thing in the Will of Ma that makes it thus averſe, is that Self (as I may ſo call it) that is in every Ma That which we call Self, or ſticking to a Man's Self, and pleaſing of a Man's Se this ſame Self is ſtrongeſt in the Will above all other Powers in a Man. The W

s the Throne and Seat of Self, even as the Heart is the Seat of Spirits: And *Self*
vill always reſt in it Self, as the Earth doth upon its Center, and will never be
emoved till that Jeſus Chriſt flings it off of its own Hinges. Now as the Will is the
hief Seat of Self, ſo the chiefeſt of Self-denial lies in the Will in the way of Belie-
ing: as when a Man comes to believe, there is a great deal of Self-denial in the Un-
erſtanding; but the great Self-denial lies in the Will. There is a great deal of Self-
enial in the Underſtanding, *Prov.* 3. 15. *Truſt in the Lord with all thine Heart,*
d lean not unto thine own Underſtanding. There are no things more oppoſite than
aith, and leaning unto a Man's own Underſtanding; therefore I ſay there is a great
elf-denial there, to give up all my Thoughts for ever to the Wiſdom and Authority
f another, to give God leave to take out both my Eyes, and only to take me by the
Hand, and lead me and guide me whither he will, and to ſtrengthen me and teach me
he way whither I ſhould go, to bring every Thought into the Obedience of Chriſt,
his is great Self-denial. But the Will is more put to it. You ſhall find in *Rom.* 10.
hat *Paul* doth reſolve the Reaſon of Mens not believing into the Wills of Men, and
nto the Want of Self-denial there. He begins to tell them a ſtrange thing at the
tter end of the *9th* Chapter; *What ſhall me ſay?* ſaith he, *ver.* 30. *I'll tell you a*
range thing, which you will all wonder at, and know not what to ſay to; yet I muſt ſay
: and what is that? It is this, (ſaith he) *The Gentiles which followed not after*
ighteouſneſs, have attained to Righteouſneſs. This is a Contradiction, that thoſe
at did not follow nor purſue after Righteouſneſs at all, ſhould attain it; eſpecially
u will think ſo when you hear the reſt; *But* Iſrael *which followed after the Law of*
ighteouſneſs, hath not attained to the Law of Righteouſneſs, or, *the Righteouſneſs of*
e Law. There muſt be ſome great Reaſon of this. He tells you the Reaſon of it.
rſt, he ſaith that the Righteouſneſs which the Gentiles attained *was the Righteouſ-*
ſs which is of Faith: So *ver.* 30. *But* Iſrael (ſaith he) *hath not attained to the Law*
Righteouſneſs: Why? *Becauſe they ſought it not by Faith, but as it were by the Works*
the Law, ſo *ver.* 32. And God (ſaith he) hath made theſe two ſo contradictory
e to another, that he that doth ſeek Righteouſneſs as it were by Works, though
may mince the Matter much, yet he ſhall never attain to it; for the Holy Ghoſt
th pronounced it in *Gal.* 5. 4. *that Chriſt is of no effect to him that goes that way.*
that theſe two being incompatible, hence it was that the Jew could not attain to
e Righteouſneſs he ſought for. But what was it that hindered him? The Apo-
e ſatisfies us, *Rom.* 10. *ver.* 3. *They being ignorant of God's Righteouſneſs, and going*
ut to eſtabliſh their own Righteouſneſs, have not ſubmitted themſelves unto the Righ-
uſneſs of God. He aſcribes it firſt to an Ignorance in them; there now comes in
e Underſtanding, *they being ignorant* (ſaith he) *of God's Righteouſneſs.* But then
e other two Hindrances lie in the Will, and they do lie in the Will where Self
th its principal Seat and Throne. For he ſaith, *they ſought to eſtabliſh their own*
ighteouſneſs; mark that word, *their own Righteouſneſs.* When we are ſaid to be
ved, it is according to God's own Purpoſe and Grace, (as I remember the Expreſ-
on is in 2 *Theſſ.* 1. 12.) Here now doth Self come in, and will needs ſet up its own
ghteouſneſs. He brings it in, like to a Deſign that a Company of Men have in a
ate; As they would ſet ſuch a one up King, and all their Courſes bend that way;
as a Step-mother would ſet up her Son to be King againſt the true Heir; ſo they
ght to eſtabliſh their own Righteouſneſs; there lies the Reaſon, you ſee Self is
it, they ſought to eſtabliſh it becauſe it is their own. And they were zealous in
s; for they being ignorant of God's Righteouſneſs, were zealous of their own.
d this word *eſtabliſh* is exceeding emphatical; it is making a thing that is totte-
g to ſtand: like ſetting up a dead Man or a ſick Man; if you ſet him up again
again, he falls; but yet their Deſign was, that though all their Works of Righ-
uſneſs did fall before their own Conſciences, and their own Hearts miſgave
em, yet Self was ſo ſtrong in them as it would needs be ſtill making their own
ghteouſneſs to ſtand; they ſought to eſtabliſh it, as the Apoſtle ſaith. As Man
aid to ſeek out many Inventions, ſo all the Endeavour and Sway of their Heart
nt that way; which notes out the natural Deſign and Project, and Drift of their
arts, that they ſought to eſtabliſh their own Righteouſneſs.

2. But then a ſecond thing in the Will is, a Pride which would not be ſubject to
e Righteouſneſs of God: ſo the next words are, but *have not ſubmitted themſelves*
ith he) *to the Righteouſneſs of God.* They had ſome Glimmerings of it certainly
both

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both in the Miniſtry of the Prophets and holy Men amongſt them, who did teach in their Synagogues, but ſtill they would not ſubmit, and all that could be done could never bring them to it. It is the ſame word that is uſed in *Rom.* 8. 7. where, ſpeaking of the Corruption that is in us, of Fleſh, he ſaith it is Enmity againſt God, for it is not ſubject to the Law of God, neither indeed can be. There is a great deal of Enmity naturally in Men againſt the Law of God, againſt the Duties and Commands of it; but there is ten thouſand times more Enmity in the Wills of Men againſt the Way of the Goſpel. Here the Word likewiſe is a Paſſive Word; they would not be ſubjected, all that could be done would not bring them under. So that clearly and plainly you ſee, it is not only an Ignorance in the Underſtanding, and carnal Reaſonings there; it is not only a ſinking of the Will out of Apprehenſions of Impoſſibilities, and foſtering all ſuch Apprehenſions, (as it is *ver.* 6. of *Rom.* 10.) but it is alſo a going about to eſtabliſh their own Righteouſneſs, and a not ſubmitting, out of Pride of Heart, (a ſecret Pride of Spirit of Self in a Man) unto the Righteouſneſs of God; that is, that Righteouſneſs which God out of our ſelves in Chriſt hath provided for us.

Now let us conſider what of Self there is in the Will, and how far the Principle of Self is againſt Believing, and how far Self is denied in it, and that not in the Conſequence of Believing, but in the Acts and Concomitants of it.

And before I ſhall ſay what I have to ſay thereof in the Particulars, let me ſay this to you firſt; That of all Corruptions in your Hearts, the Working of Self in the Will of a Man, is the moſt ſtill, the moſt ſecret. It is not drawn forth into Propoſitions; a Man doth not ſay diſtinctly within himſelf, I will have none of God's Righteouſneſs, but mine own; no, the Workings of Self-love in a Man do ſeldom come forth into ſuch diſtinct Thoughts; but it is inlayed, and it works naturally, ſlily, ſlowly, and ſtrongly: yet when a Man ſhall reſolve his Actions into Principles, he ſhall find that *that* is at bottom. So that I ſay it may be you will not find what I ſhall now ſay of this Self, to ariſe in diſtinct Thoughts within you; but yet the Principle of Self being in the Will, ſways it that way, that it will not ſubmit to the Righteouſneſs of God: It is inlayed (I ſay) in it, and connatural. The Thoughts of Unbelief are ſeldom drawn forth into Propoſitions. Who almoſt in his Heart doth diſtinctly and deliberately think there is no God? Yet the Thought that there is no God ſways all the Life of a wicked Man; *The Fool hath ſaid in his Heart there is no God*; and that is the Reaſon of all his Sinfulneſs. Who is there that ſaith within himſelf, I will thus and thus love my ſelf, I am reſolved and purpoſed ſo to do? It needeth not, it is inlayed in a Man's Heart, and there needs no new Purpoſe or Reſolution ſo to do.

Now let us conſider what Self-denial God requires in the Will when a Man comes to believe. I will not urge that which ſome have urged, as, That in Believing the Soul muſt ſo come to God as to aim more at glorifying God in it, than the ſaving of himſelf, and have ſuch a diſtinct Thought within himſelf. That this ſhould be the Aim of a Man's Faith when firſt he comes to God and to Chriſt, or that this ſhould be the Self-denial that God requires, diſtinctly ſo to do, is too hard to put the Truth of Faith upon. You ſhall obſerve the Scripture ſpeaks unto Men coming out of their natural Eſtates, and when they come to believe, and inviteth them upon Principles of Self-love, What ſhall I do to be ſaved, ſaith the poor Heart? *Believe, and thou ſhalt be ſaved*, ſaith the Scripture. Only the Law of Faith is to do ſo and ſo for him that died for thee. The Truth is, to ſay that the Glory of God ſhould be the Aim of a Man's Heart in his firſt Believing, or elſe his Heart is not right, is to make the Love of God to be before Faith in a Man. Neither will I urge the Point of Self-denial, which is higher than the former, that a Man muſt be content to be diſpoſed by God as he pleaſeth, be willing to be ſaved, or to go to Hell, to be diſpoſed of any way, ſo God may be glorified. I wonder that any ſhould make this at leaſt part of Preparation to Faith, which is the higheſt Act that can be ſuppoſed to flow from Believing at any time, and than which nothing is greater. That any ſhould make that to go before Faith, which God ſeldom or never puts Men to when he hath given them Aſſurance, and hath given them Communion with himſelf, for then they are out of the Suppoſition of it. I ſay this is hard to me; and certainly it is not this Self-denial that is thus the Concomitant of Faith. And I ſhall ſay of it through the Grace that is given me, only this, That as in the Sin againſt the

Ho

ly Ghoſt (for ſo I uſe to call it) there is ſuch an Enmity in the Heart of a wick- Man that ſins that great Sin, as to deſire above all things to be revenged upon d (for that is the Property of that Sin): As that, I ſay, is the higheſt Degree of , ſo this is the higheſt Diſpoſition of Grace. Now Millions of wicked Men ve never that Spirit of Enmity againſt God drawn out as they that ſin *that Sin* ve: So on the contrary, there is many a Soul that has abundance of Grace and lineſs, and goes to Heaven with it, that never had *this Diſpoſition* of Self-denial wn forth out of it. It is indeed a Duty, but upon occaſion, when the Heart is to it, either in deſperate Temptations, or elſe ſometimes in a way of Suppoſi- n hypothetically, when the Soul enjoys moſt Communion with God. It is when d begins with his Soveraignty to contend with the Will of a Man, and reſolves break it. I will not ſay but there is that in Grace which will do it, for there is Attribute in God but the Image of God in us hath ſomewhat to anſwer and com- withal; therefore if God will ſhew his Soveraignty in the Salvations of Men, if Sovereignty will put the Heart to it, where the Image of God is there is a Prin- le to comply with that Sovereignty. But this I ſay, God doth not do it, or but dom, and but to a few: and therefore this is not that Self-denial (which I am w to ſpeak to) which is a Hindrance in the way of Believing. God doth not in- on the Denial of mere Self, but of ſinful Self. Now to put a Man upon a be- contented to go to Hell that God may be glorified is the Denial of mere Self, d God doth not always put this upon Men. I confeſs it is a Forfeit, which be- ſe we are Sinners God may take of us and make us vail to; but God doth not or- arily put Men to it. Chriſt indeed in the Goſpel puts Men upon the Denial of ful Self, *(How can you believe* (ſaith he, *John* 5. 44.) *if you love your ſelves?)* not upon the other. And tho *Paul* did it, and *Moſes* did it, yet it was not in rſuit of their own Salvations, and as a Condition of being ſaved, but in Zeal to d for the Salvation of others. The truth is, God leads Men on in the way of lieving rather by glorifying his Free Grace in ſaving Men, not only in ſaving m at laſt, but in letting them ſee that his Glory and their Good are joined toge- r, and that this ſhould ſtrengthen their Faith, that in their Salvation God will be nitely glorified: And God loves us ſo well, as he would have us in ſeeking Salva- n from him, and in ſeeking his Glory, therein to love our ſelves alſo. But now come to thoſe Self-denials which are in the Will, and which are oppoſite to the y of Believing in a more ordinary way: There are two Objects of Faith, the is Chriſt and the Righteouſneſs God placed in him, and of God's Appoint- nt; and there is the Free Grace of God towards us which is in the Heart of God mſelf, and which is delivered to us in all thoſe indefinite Promiſes which are in the ripture. Now the Will of a Man is to deal with both theſe, and is put upon a lf-denial in both theſe.

1. Indeed tho God did not take that Forfeiture, (namely, to make the Condition Salvation this, that a Man ſhould be content for the Glory of God to go to Hell, ing he deſerved it) I ſay, tho he doth not urge that Forfeiture, yet he will have u ſaved in and through another Perſon than your ſelves, or you ſhall never be ved; and he will have your Wills come off to it, and this is a juſt and a neceſſary rfeiture for God to urge upon the Wills of Men: *The Life that I now live* (ſaith ul) *it is by Faith in the Son of God*, Gal. 2. 20. And I ſay, that this Forfeiture th God taken of Men by reaſon of the Fall: Saith God now, It's true I did truſt ur own Wills once with Power and Ability to ſave your ſelves, and you had all your own Hands, but you have forfeited your ſelves to Deſtruction, and you ve forfeited your own Power for ever, forfeited the having of it in you as you had before; therefore now I will betruſt it in the Hands of another, whom you ſhall e in, whom you ſhall have Recourſe unto for every Penny you receive, and you ll have Recourſe continually unto him as Beggars, even unto my Son the Lord ſus Chriſt. This Forfeiture I ſay God takes of us as we are Sinners, and it is ell he did ſo, and indeed Salvation muſt come that way, or we could never elſe be ved. Now then if I muſt go thus out of my ſelf, and continually live upon ano- er, then Self in me muſt for ever be laid aſide, as it neceſſarily follows: and God refore hath made the way of Salvation the moſt contradictory unto Self, and to e way of Self, that can be; he hath ſet up not our own, but his Righteouſneſs, d that Righteouſneſs too in another. Now this Self-denial is the hardeſt Self-

denial in the World. To make this ſorth to you: Is it not a great matter, think you, for the Soul to be content to be nothing in it ſelf, and Chriſt to be all for ever, to throw away and to forget it ſelf, to be loſt to it ſelf, and dead to it ſelf, as Paul ſaid he was, *Gal.* 2. 19, 20. And *I have nothing* (ſaith he, 2 *Cor.* 12. 1.) *tho I have done more than all the Apoſtles?* Is it not a great Self-denial not only to take Chriſt into the Heart to rule all a Man's Paſſions and Deſires, but that he muſt not only rule all, but do all there; and that he muſt have the Glory of all that is done? And ſo to have the Glory, as that all boaſting, no not a Thought of it muſt riſe or lift up it ſelf? I ſay not that Faith doth actually keep down all ſuch Thoughts in a Man, but this is the way of Believing which the Spirit of a Man muſt ſubject to. Faith excludeth Boaſting, boaſting even in Works, and in Works of Righteouſneſs; that's clear in *Epheſ.* 2. 9. For a Man to ſay, I have nothing but the Grace of God in me, this I ſay is the greateſt Self-denial the Creature can be put to, and it is certain that the natural Sway and Bent of the Heart is moſt oppoſite to this of any thing. Now this Self hath gotten by forfeiting it ſelf through Sin, that it muſt be loſt thus for ever; but it is well loſt, for it is loſt in him that ſaves it with a greater Salvation. And this Forfeiture doth God take of Self in every thing; ſo that Self as it were loſeth the Right of the Creation, that is, that Law which paſt between the Creature and the Creator about it, which was this, that according to the Law of Creation it had his Righteouſneſs in his own keeping; it could ſay, This have I done, this is my own Righteouſneſs, of my own getting, tho you gave me the ſtock to ſet up withal; this is the Happineſs of my own keeping: And it was allowed him to ſay ſo. You have it clearly, *Rom.* 4. 2, 3, 4, 5. in the Apoſtle's diſtinguiſhing the two Covenants; *He that is ſaved by Works, he hath whereof to glory,* (ſaith he) *as* Adam *had, and the Reward came of Debt, of a natural Due:* But now Self muſt fall lower. A Man muſt not only have all this Boaſting of Self for ever excluded, but he muſt reckon himſelf for ever ungodly, as it follows there in that *Rom.* 4. 5. I muſt believe on him that *juſtifies the Ungodly.* Now that a Man ſhould be in himſelf ungodly, cuts off that ſame *I*, that ſame *Self*, makes it a Cypher to Eternity; that tho a Man is a Creature ſtill, yet the Truth is, he is raſed out of the Catalogue of Creatures: *Of him ye are in Chriſt Jeſus,* 1 Cor. 1. 30. It is a mighty Expreſſion of the Apoſtle's. You were ſomething once, but now you are what you are in Chriſt Jeſus. To have Self, I ſay, thus to be a Cypher in being, nothing in doing, nothing in Righteouſneſs, nothing in making a Man's ſelf happy, yea to be an ungodly Self in a Man's own Account, worſe than nothing, (as that Place in the *Romans* ſhews) and Chriſt to be all here, is a Self-denial that the Heart is brought to and brought off to, and gladly brought off to when it comes to believe. *Adam* was to aim at God, and to make God his End in all things, as we do, and to reſpect himſelf as little, but in the point of Believing we fall lower, for that emptieth and annihilateth us. How ſhould this be done, think you? How ſhall a Man be brought to this? You may as ſoon fling the Earth off its Centre, and hang the huge Hills in the Air. If you ſhould ſee the Earth remove and hang in the Air by virtue of a Load-ſtone, what a Miracle would this be to us! as hard a thing is it to throw Self off of it ſelf. For the truth is, the other having been the way of Nature, even in pure Nature, Self will never, eſpecially now when corrupted, go out of it ſelf. If you have any Work for it to do within doors, it will do it; yea, and work it ſelf to death, even for Salvation, as many have done; but to go abroad, to live upon Alms, to ſtand to the Courteſy of another, this is what Self was never brought up to; and therefore like one that had a great Eſtate in his own Hands, will think much to come down and live upon mere Courteſy and upon Alms, he will rather be content to ſcrabble up any thing (tho it be much leſs than what he might have upon Courteſy and upon the Alms of others) to get a living, nay if he can get but Husks, he would rather do it than enjoy the faireſt Life in coming under another: ſo it is here. This is therefore I ſay the higheſt Self-denial, and yet this is the Self-denial of Faith, and that in the Will of a Man, in relation unto Jeſus Chriſt, whom God hath appointed us to live by.

2. Faith is likewiſe to deal with the Free Grace of God. What is the eminent Principle of God's Free Grace? It is his Will; *I will be merciful* (ſays God, *Exod.* 33. 19. *Rom.* 9. 15.) *to whom I will be merciful:* and *he hath made known to us the Myſtery of his Will*; ſo the Goſpel is called, and the Promiſe of Salvation, *Epheſ.* 1. 9.

. 9. Our Wills now muſt come and deal with this Will of God, and to be ſure *hat* is croſs to Self. Now to mention the Self-denials in that reſpect, I do not ſay heſe things are always drawn into diſtinct Thoughts, but the Heart doth this by a ew inlaid Principle which God puts into the Spirit of a Man.

1ſt. The firſt thing herein is this, that though God doth not urge this, that a Man ſhall ſo take Chriſt, that is, that a Man ſhall be contented to be damned ſo as od be glorified if he ſave him: No, the poor Soul doth ſeek for, and God treats with it for Salvation, therefore why ſhould that be urged as a Condition, or a Quaification, or Preparation before a Man comes to believe? yet if you believe, and elieve in earneſt, you ſubmit to God to be diſpoſed of in this World, not accordng to your Wills, but according to his own Will. The Law of believing carries his with it. *When thou waſt young thou wenteſt whither thou wouldeſt*, (ſaith Chriſt o *Peter*, John 21. 18.) that is, when he was firſt converted; *but when thou ſhalt be ld, another ſhall carry thee whither thou wouldſt not.* It was Chriſt in his Will that arried him whither his fleſhly Will would not. Now this alſo is a Forfeiture we ave brought upon our ſelves by ſinning. The truth is, we brought it upon Jeſus Chriſt himſelf, for he thus reſign'd his whole ſelf to God, *Not my Will, but thy Will e done:* yea, it was to the undergoing of his Father's Wrath, tho he knew it was ot for Eternity. But to be in this World as Chriſt was, to be content to be poor nd to be deſpiſed, let a Man be never ſo great, to have all his high Thoughts rought down when the Glory of God in believing is manifeſted unto him; and for im that is of high degree to rejoice that *he is made low*, Jam. 1. 10. For a Man ſo to alue the Favour of God and Free Grace which he ſeeks, as to be contented to be iſpoſed of thus, or elſe he is not worthy of it, as Chriſt ſaith, *Mat.* 10. 37, 38. (O let me be as an *hired Servant*, ſaith the Prodigal, *Luke* 15. 19. ſo I may be in thy Houſe) For a Man to ſay, tho I am a Dog, yet let me have ſome Crums, ſome Mery, let me have Salvation: (ſaith *Paul*, *If by any means God would ſave me*:) Here s a Self-denial now that Faith bringeth, and here is a great deal of Load upon the Will, even in this if there were no more. But then again,

2dly. We are brought to this Self-denial likewiſe, being Sinners, to make a Venure of our Souls (if I may ſo expreſs it) upon him that is free to ſave us or to detroy us, to throw away our ſelves in a Dependency upon ſuch a God as ſhews Mery freely, and to venture intirely upon this Free Grace and rich Love of his. Faith s the greateſt Venture that ever was made in the World, it is more than to commit a little Cockboat without Oars to the Mercy of Waves and Winds, to be caried to ſuch a Shoar. This God hath fairly obtained by our Sins. He carries it reely, as we muſt all know, he commands us to believe, to venture our ſelves thus pon him. All Believers when they come firſt in, make this Venture more or leſs; *We believe that we may be juſtified*, Gal. 2. 16. They did not know that they ſhould e juſtified certainly, the Apoſtles themſelves did not. Now to venture a Man's elf upon a *who can tell*, as I may ſo expreſs it, and as the Scripture expreſſeth it in oel 2. 14. *Who can tell if he will return and repent, and leave a Bleſſing behind him?* And for the Will in this caſe to deal with one, that if he be of one mind, *who can urn him?* as it is in *Job* 23. This is a great Self-denial: for mark it, when Self n a Man is awakened, and awakened with Apprehenſions of ſo great a Matter as alvation and Damnation is to a Man's Soul, when the Soul is awakened to purpoſe, nd a Man comes to God with whom he deals upon Terms of Free Grace, all in Self uſt needs be infinitely ſolicitous accordingly. Look how high a Man's Value of alvation is, look of what moment he apprehends Damnation to be of, ſo far is Self p in Arms, all up in Arms about it; and what ſaith Self? O let me be aſſured preently: As in all points of moment you know what infinite Fears a Man will have f he have not Aſſurance, becauſe of the Greatneſs of the thing, for the Greatneſs f the thing hinders quiet truſting. And when Self is thus awakened, eſpecially orrupt Self, (for we have nothing elſe in our ſelves by Nature) what a buſtle muſt his needs make in the Soul of a Man to make this great Venture? how ſolicitous is e? and how hard to be quieted by a pure Truſt in God? In this caſe, for the Soul o be called ſo from it ſelf, and from its own ſtanding, to be perſwaded to leave its wn Footing, and all the carnal Support and the Confidence it once had, in the way hat is natural to it, by which it gets Peace, to be perſwaded I ſay to go and throw t ſelf off of this ſtanding; Self is in this caſe the moſt wary Principle that can

Part 3.

be. Therefore now to go and venture upon this God, and upon the Freedom of his Grace, upon the Promiſes of God, upon the Commands of God, to ſtand at God's Arbitriment thus, and to refer a Man's Will to his Will, and to caſt a Man's ſelf into thoſe everlaſting Arms, (as they are called in *Deut.* 33.) to leave a Man's own ſtanding; it is as if a Man ſhould leave his own ſtanding, and caſt himſelf into the Arms of a mighty Giant that ſtands upon another Pinacle, one whom he hath alſo wronged and abuſed often, and he himſelf hath no Hands to lay hold upon him neither, but he muſt depend upon his catching of him: Here is the greateſt Venture, the greateſt Truſt, the greateſt Self-denial that can be. Thus the Heart throws it ſelf out of all Poſſibilities, and ſubmits to the Free Grace of God in Chriſt, and this is done in believing. And then,

3dly. In the way of Believing Self is yet often-times more put to it: for God makes a Man wait, and makes him wait long; ſo that tho God doth not put a Man to that Submiſſion that he ſhould be content for his Perſon to be damned ſo God may be glorified, yet he puts him to this Submiſſion oftentimes, that he ſhall wait his time for revealing of his Grace and Love to him: And therein God ſhews the Freeneſs of his Grace exceedingly, that altho it is certain that whoever doth venture himſelf thus, that doth thus throw himſelf upon the Lord Jeſus Chriſt and God's Free Grace, ſhall certainly obtain in the Iſſue; yet for the Manifeſtation of this I will be free, ſaith God, I will take my own time. Now in this caſe, for the Soul ſtill to ſubmit to this Free Grace of God, to wait upon the Manifeſtation of it, and this when God hides his Face, (as in *Iſa.* 8. 17. *I will wait upon the Lord that hideth his Face from the Houſe of* Jacob, *and I will look for him*): For the Soul I ſay to do this, and to do this with any Quietneſs, in a Matter of ſo great moment, is the greateſt Self-denial that can be. *The Eyes of Men are apt to fail with looking for the Salvation of God,* (as *David* expreſſeth it in *Pſal.* 119. 123.) but to be brought to wait, and for a Man to be glad that he may do ſo, for it is for his Soul, there is the Pride in the Will that oppoſeth this, and oppoſeth nothing more. There is a Pride, there is an Impatiency in the Will, when the Soul doth find it ſelf loſt, and taken off from it ſelf, and hang in the Air as it were, and hang by a Thread; Self in this caſe apprehending the Danger, muſt needs be impatient. If God will come and aſſure it preſently, it would be quiet; but to be brought to wait, and ſtill not to be aſſured, I ſay this is the hardeſt thing in the World to do. In this caſe the Quarrel is not in Mens Underſtandings, no, there is a Foundation laid enough to draw the Underſtanding in; a Man ſees the Riches of Grace that is in God, he ſees the Promiſe to be indefinite, he hath the univerſal Command upon that Promiſe to draw him in, *i. e.* that it is God's Will that he ſhould do ſo, and ſo he hath a Warrant to come to God. But I ſay in this caſe the Quarrel lies in the Wills of Men, that they can wait no longer: and what doth the Will do? It ſends to the Underſtanding and ſaith, O look out, Is there any Tidings yet? Do you ſee any better ground yet of Hope? O I am loſt and undone, I can wait no longer! The Wills of Men are apt in this caſe to ſay ſo, in a world of ſinking Diſcouragement. And this I ſay is the Pride that is in the Will: *His Soul which is lifted up,* (ſaith he in *Hab.* 2. 4.) which is haughty, that is, which hath that reigning in him, is not *upright,* but *the Juſt ſhall live by his Faith.* For a Man to ſee other poor Souls to have Comfort, and that he ſhould not have it, to ſee how God hath dandled others as it were even from their firſt turning to him, and ſhined upon them, and yet ſtill hides his Face from him, this cauſeth Self to ſwell, and the bigger a Man's Will is, the more it ſwells in ſuch a caſe as this. You have two Principles in your Wills, the one oppoſite to the other, that is, Self-flattery and Impatiency. If a Man will go and believe in a carnal way, Self-flattery will help him to believe, that is, a Man loves to have a good Opinion of himſelf; and while he hath but ſlight Thoughts of his Sinfulneſs, if God ſhould ſay, I will have but one Man ſaved, he would be apt to ſay as *Haman* when the King asked him, *What ſhall be done to the Man whom the King delights to honour? Haman* thought in his Heart, To whom would the King delight to do Honour more than to my ſelf? So will a Man be apt to ſay, I am the Man whom God intends to ſave. But when that this Self-flattery is kill'd, then deſpairing impatient Pride riſeth up, eſpecially when a Man is not aſſured for the preſent; and therefore then to be quiet and ſtill, and quietly to wait upon God, this I ſay is the greateſt Self-denial that can be, and this Self-denial is and lies in the Wills of Men.

4thly. If God comes in with his Wrath upon a Man's Soul, as ſometimes he doth when the Soul goes on thus in a way of waiting on him: If God hide his Face from him, and not only ſo, but comes in with Terror and Wrath upon him, (tho ſtill God in all ſuch caſes doth not put the Heart to this, to be contented to be damned ſo God may be glorified; yet this he puts the Heart upon, and requires of Self, in ſuch caſes, that a Man ſhould take part with God, and this is a juſt thing laid upon a Sinner that waits upon God for Salvation, namely, that he ſhould acknowledg himſelf worthy to be deſtroyed, that he is in the Hand of God as the Clay is in the Hand of the Potter) the Soul is to have no repining and grudging Thoughts allowed for that preſent Wrath that is upon him, but to judg himſelf full of his own Fruits, and to ſay as they in *Micah* 7. 9. *I will bear the Indignation of the Lord becauſe I have ſinned:* and the like Expreſſion you have in *Iſa.* 39. 9. Such a kind of Submiſſion it is that God requires of a Man in a way of Believing. And take this from the Word of God, there is nothing will quell Murmurings in ſuch caſes; Heart-riſings againſt God, which do ariſe from the Pride of the Will, and Self in the Will, which is the proper Seat of them, (for the Will is the chief Seat of Self) nothing I ſay allays and quiets them but only Faith. And the Quarrel lies not in want of Underſtanding ſo much as in not having a Will to ſubmit, and it is nothing but Faith, waiting quietly upon the Lord, and ſubmitting a Man's ſelf to God that will quiet the Heart in ſuch caſes. Now I ſay not that every Man hath this when he firſt cometh to believe, but God draws it forth in the Courſe of a Man, and in his way of Believing as he hath Strength, and there is occaſion for it. And unto this the Will muſt needs be oppoſite and averſe, and therefore ſtill Faith is not of your ſelves, for this Self that is in the Will is in it ſelf moſt oppoſite unto Faith; *By Grace ye are ſaved, thorow Faith, and that not of your ſelves, it is the Gift of God.* I ſhall not need to make Uſes, for the things themſelves are practical and experimental; and if the Spirit of God go home with them into your Hearts and Spirits, he will make Uſes of them for me.

[illegible] God comes in with his Wrath upon a Man's Soul, as sometimes he doth [illegible] goes on thus in a way of wrestling on him: If God hide his Face from [illegible] only so, but comes in with Terror and Wrath upon him, (tho still [illegible] such cases doth not [illegible] the Heart to this, to be contented to be damned, so [God] may be glorified, yet this he puts the Heart upon, and requires of Faith, in such [illegible] Man should take part with God, and this is a just thing laid upon a [illegible] that waits upon God for Salvation, namely, that he should acknowledge him- [self] [illegible] be destroyed, that he is in the Hand of God as the Clay is in the [Hand of the] Potter) the Soul is to have no repining and grudging thoughts allowed [illegible] against the Wrath that is upon him, but to [illegible] as they in *Micah* 7. 9. *I will bear the Indignation of the Lord because I have* [illegible]: and the like Expression you have in *Isa.* 39. 8. Such a kind of Submission it [illegible] requires of a Man in a way of Believing. And take this from the Word [illegible] there is nothing will quell Murmurings in such cases, Heart-risings against [illegible] which do arise from the Pride of the Will, and Self in the Will, which is the [illegible] of them, (for the Will is the chief Seat of Self) nothing I say allays [illegible] them but only Faith. And the Quarrel lies not in want of Understanding [illegible] not having a Will to submit; and it is nothing but Faith, waiting up- [on the] Lord, and submitting a Man's Will to God, that will quiet the Heart in [illegible]. Now I say not that every Man hath this, when he first comes to be- [illegible] but God draws it forth in the Course of a Man, and in his way of Believing as [illegible] strength, and there is occasion for it. And from this of the Will [illegible] [illegible] Believers, and therefore this Faith is not of your selves, for this Self [illegible] the Will is in a [illegible] most opposite unto Faith: *By Grace are ye saved, through* [*Faith*], *and that not of your selves, it is the Gift of God.* I shall [illegible] to make [illegible] things the matters are practical and experimental, and if the Spirit of [illegible] come with them into your Hearts and Spirits, he will make Use of them

OF THE OBJECT and ACTS OF Juſtifying Faith.

PART III.

Of the Properties of Faith.

BOOK III.

ho Faith be a difficult Work, yet we ought to uſe our Endeavours to believe. What thoſe Endeavours are. Cautions about uſing them.

CHAP. I.

Tho Faith be a difficult Work, yet we are to uſe Endeavours to believe. What thoſe Endeavours are.

THAT we are to endeavour to believe, is generally granted; the only Queſtion will be, what kind of Endeavours we mean? We will take the moſt of them out of the 4*th* Chapter of *James*, where he directs Sinners what to do. As,

1. To cleanſe their Hands and Hearts, taking heed of Hindrances and Impedi-
nts, which may hinder God's working of it, or provoke him to leave off the
ork: To refrain all ill Company, which quencheth all good Motions; as all Sins
o of what kind ſoever, which grieve the Spirit. Thus the Apoſtle, *Heb.* 12. 1.
ds us *lay aſide every Weight that preſſeth down, and the Sin that ſo eaſily beſets us,*
oſe Sins our Natures are moſt prone unto; and *Heb.* 3. 12. when he had bidden
em in the 12*th* Verſe *take heed leſt there were in them a Heart of Unbelief*, he ſub-
ns in the 13*th* Verſe, *leſt any of you be hardned through the Deceitfulneſs of Sin:*
as Unbelief keeps off from God, ſo nouriſhing any Sin keeps in Unbelief. So
b. 12. 16, 17. when he exhorts Men *to take heed they fail not of the Grace of God*,
adds, *leſt any Luſt of Uncleanneſs, as in* Eſau, *cauſeth you to ſell your Birth-right*
Part in Heaven. The Patient though he cannot give himſelf Phyſick, and make
work, yet he can abſtain from Drink e're he takes it; he can bring an empty Sto-
ch. A Woman cannot of her ſelf conceive nor quicken the Fruit of her Body,
yet ſhe can take heed of what may deſtroy it, and hinder Quickning and Con-
tion. She may beware of Journies, Dancings, violent Motions which may
ſe it to miſcarry; and ſo much the more careful are they that are to bring forth
rince, an Heir of a Kingdom; now ſuch an one is the New Creature which is a
ming in the Heart. And though Abſtinence from Sin, and Fearfulneſs to offend,
no way further the Work, yet becauſe the contrary may hinder it, we are to
eavour it: And to this hath that Text a reference, *Phil.* 2. 13. when he ſpeaks
orking out Salvation with Fear; he means not a doubting Fear, (as the Papiſts
uld have it) but a Fearfulneſs of diſpleaſing and offending God, upon whom the

Work depends, as the Apoſtle ſpeaks 1 *Cor.* 2. 3. *I was with you* (ſays *Paul*) *in much fear*, &c. Now this in Conſideration of their Dependance upon God, Men are able to do; for in reſpect of Men whom they depend upon, they can and do forbear their deareſt Pleaſures, and why not much more for God and the Work of Grace?

2. Men may endeavour to be humbled for their Sins, and take ſuch Conſiderations into their Hearts as may ſerve to humble them; which though it is not Faith, nor works Faith, yet it leads to it: Jam. 4. 3. *Be afflicted, and mourn and weep*, (ſays he giving Counſel to Sinners what to do) *let your Laughter be turned into Mourning*. Men can give over their carnal Mirth, and go alone and conſider their Sins, and ſet themſelves to mourn for them, and humble themſelves in the Sight of God; *and God* (ſays he) *ſhall lift you up*, raiſe up your Hearts to believe. Though Men cannot caſt in the Seed, yet they can go about to plow the Ground that fits for it, and break the Clods, *Hoſ*. 10. 12. And becauſe this is preparatory to Faith, therefore endeavouring after this is endeavouring for Faith, becauſe it is an endeavouring for that which fits for Faith, and is neceſſarily pre-required. Only this, it is not all the Humiliation in the World can give them Power to believe, as many think, O if I were thus humbled I could believe! but on the contrary, when they are humbled it is a new Work to create Faith, as though the Seed in the Womb be prepared for the Soul, and made fit to receive it, yet it is the Almighty Power of God muſt ſend and put a Soul in: But becauſe God never gives Faith to unbroken Hearts, therefore Men are to endeavour after this Work.

3. There are Duties and Ordinances God hath appointed, in which to bring our Hearts before him; which I think *James* means when he ſays, *Draw nigh to God, and he will draw nigh to you*, Jam. 4. 8. He means, coming to theſe Duties wherein God's Preſence is ſeen; as *Corah*, *Dathan* and *Abiram*, being Prieſts, and converſant in Ordinances, are ſaid to draw nigh to God, *Num*. 16. 9, 10. And this alſo Men may do; they may come unto God, and preſent their Souls before him by Prayer, by Hearing the Word, by good Conference, by Reading, *&c.* and look up to him, and ſay, *Lord, now do thou work*, Luk. 11. 14. He promiſeth the Spirit himſelf, who is the Beginner of all Grace, to them that ask him. When therefore a Man comes to theſe Means, wherein God diſpenſeth Faith, and lies at the Pool ſtill, he may be ſaid to endeavour after Faith.

4. There are ſpecial Opportunities wherein God draws nigh in his Ordinances. When God ſtirs a Man's Spirit, and ſtrengthneth it to ask and endeavour, then a Man ſhould beſtir himſelf, and hoiſt up Sail while the Wind blows, as when the Pool was ſtirred the Diſeaſed ſtept in. There are times when God's Bellows blows the Coals, as the Prophet ſpeaks, and then if we be not purged, we are not purged; and *working out our Salvation with trembling*, I think hath reference to it, *Phil.* 2. 12. He means Trembling to foreſlow any Opportunity. But now this is the Error of Men, that when God doth draw nigh to encourage their Hearts ſtill to ſeek and wait on him for Faith, they reſt in theſe as the Work of Faith.

5. But laſtly, I conceive that theſe are not all the Endeavours are to be uſed after Faith; but further, Souls humbled are to attempt the Exerciſe of the very Act of Believing; that is, they are to take Promiſes into their Thoughts, and to bring their Hearts to them, to look up to Chriſt, and conſider his Fulneſs, and attempt to lay hold upon him: to exerciſe Thoughts of taking him, and treating the Marriage with him, and conſider what is in him, may move them to take him; and what is in the Promiſe, may be a Ground for their Faith, and to encourage them: And ſo far as God ſtrengthens a Man's Heart, ſo far go and try, and try again, and ſee when and what Thoughts of Faith will take thee. We have an expreſs place for this, Heb. 4. 11. *Let us labour to enter into that Reſt, leſt any Man fall after the ſame Example of Unbelief.* In the former part of the Chapter he ſhews that Men entred not in becauſe of Unbelief, ſo as Faith is the Means of Entrance; now therefore he exhorts Men to labour to believe; not to knock and ask only, but to put forth Thoughts of Faith, to ſet their feet in, to endeavour this daily: And therefore, *ver.* 16. he bids Men come to the Throne of Grace, that they may obtain Mercy; thoſe that had not yet obtained it, muſt come that they may obtain it. But you will ſay, we cannot come: Why come, ſays he, to obtain Help it ſelf, in the next words. So *Heb.* 12. 2. he exhorts them to look to Jeſus the Beginner and Finiſher of Faith, to look to

o him as the Beginner as well as the Finiſher. And my Reaſons why Men are to ndeavour and attempt the immediate Acts of Believing, are:

1. Becauſe God commands Men to believe and to come to Chriſt, 1 *Joh.* 3. 23. nd therefore Chriſt, when any came to him, would ſtill urge Faith on them, *anſt thou believe?* ſays he, *Mark* 9. 23. And ſo the Apoſtle *Paul*, when the Jaylor me trembling, *Believe* (ſays he *Acts* 16. 31.) *on the Lord Jeſus, and thou ſhalt be ved.* Now if we are to endeavour to practiſe other Commandments to ſhew our uty, (as I ſaid before) then to believe alſo; and my Unability to do it right, hinders not, nor frees me not from attempting to do it, and reaching as far as I an.

2. If Miniſters are to preſent Promiſes and Motives unto Men, then thoſe Conſiderations and Motives, and Promiſes, which the Miniſters of the Word are to preſent to Hearers and humbled Souls, to beget Faith in them, humbled Souls may and ught with Application to conſider alone and digeſt, and exerciſe Thoughts of Faith bout. *The Word was preached* (ſays the Apoſtle, *Heb.* 4. 12.) *to the Iſraelites, Promiſes preached, but they profited them not, becauſe they mingled them not with Faith;* erefore, (ſays he) *let us take heed leſt a Promiſe being left us, any of us ſhould ſeem to me ſhort of it for want of applying thoſe Promiſes.* And tho it be true that but me ſhall enter in, yet the Promiſe is indefinitely made to all, *ver.* 6. and upon that round, *ver.* 11. he exhorts all to labour after Faith, to look up to Jeſus as the Author of Faith.

3. Men are to inure their Hearts to the ſame Thoughts of Faith Believers have, far as Recumbency or Caſting a Man's ſelf upon Chriſt, and bringing their Hearts Promiſes goes, becauſe God works on us as upon Creatures reaſonable; and the me Conſiderations and Thoughts, and Objects of Faith which Believers have in eir Minds, a Man that is yet to believe may think over and over. They differ ly in the Manner, in the *Formale*, not the *Materiale*; and as Fruits, they have the me Form and Shape, they differ but in Reliſh and Taſte: And God doth often graft true Thoughts of Faith upon the Notions we had being Unbelievers, and angeth them into true Thoughts of Faith whilſt we are a thinking them; as the oaves were encreaſed in the breaking them, and as the Water was changed into ine in the pouring of it out. So that Men believe often truly e're they are aware it, by exerciſing their Hearts to Thoughts of Faith; and whilſt they attempt , God helps them, as to pray, ſo to believe. And therefore it is their Error that ould have Souls humbled to lie ſtill, and ſee if God will begin to draw their earts to believe, and not to attempt till then. It is indeed a Man's Strength ſit ſtill, but there is a two-fold ſitting ſtill; the one is a doing nothing at all, t ſetting a Foot forward, not a Thought towards Believing, and that is naught; t the other is a quelling all Conceits of Abilities in my ſelf to believe, and not to ffer a Thought to ſtir upon that ground, yet ſo as to think Thoughts of Faith ith a quiet Dependance upon God. Sitting ſtill is not oppoſed to uſing Means, t to truſting in Means. Again; Sitting ſtill is oppoſed to Turbulency of houghts, that a Man's Thoughts ſhould be quiet and ſedate for the Event, d yet uſe the Means. Only I add this Caution; Firſt, that tho a Man attempts to believe, yet he ſhould not expect Power from himſelf to believe; t in attempting and thinking Thoughts of Faith, expect Power from God, d do it in Subordination to God's Power: A Man is to bring his Heart to e Promiſe, and then expect Power from the Promiſe to cloſe with it. Secondly, That a Man's Soul do not reſt in his own Endeavours, but ſtill wait r a farther Work.

CHAP. II.

That the Reſting in our holy Duties and Endeavours, is an Hindrance unto Faith; but a right Performance of them, is very well conſiſtent with it, and needful.

WHEN we ſhew that in the Working of Faith, and in Mens coming on to believe, Duties and good Performances, and new Endeavours, become to many the greateſt Hindrances to Believing on Chriſt alone, and do interpoſe themſelves, and come betwixt Chriſt and the Soul; Men taking up a Reſt, and putting Confidence in them e're they come to Chriſt: When therefore we cry out againſt this Reſting in Duties, and ſhew the Vanity and Emptineſs of all you can do to ſave you, or obtain Chriſt and God's Favour, and bid Men, as *Luther*, take heed not of their Sins only, but of their good Works alſo; then Men are apt to ſay and think, that we do cry down all good Performances, and ſpeak down-right againſt good Duties, and do drive Men wholly off from the Performance of them. And not only carnal Men are apt to think ſo, but this is the Caſe of poor broken Souls, that when this their Error, and the Emptineſs of all their Performances to this end is diſcovered to them, their Hearts flag, and they ſit down diſcouraged, and their Hands grow feeble in the Performance of them. And we find *Luther* complaining of nothing more than this Miſtake and Cavil, which accompanied his Doctrine; the chiefeſt of whoſe Thoughts and Breath was ſpent in this very Point to beat Men off from carnal Confidence in Works, (as the deepeſt and moſt bottom Corruption in Man's Nature) and to bottom their Faith immediately upon Chriſt, wherein he makes the Power and the Truth of Faith to conſiſt; which whilſt he endeavoured, this Calumny was ſtill raiſed, that he ſpake againſt good Works and holy Duties: And ſtill this Shadow follows this Truth; and to this Purpoſe he ſtill profeſſeth, that as it was the hardeſt thing in the private Exerciſe of Mens Spirits not to conſult with Duties, to lay Works aſide, and to caſt a Man's Soul out of Duties, and to lay all upon Chriſt; ſo it is the difficulteſt Matter in all the Circle of Theology, to give both their Limits: for whilſt Duties are only taught, Faith is loſt; and whilſt Faith is urged, carnal People dream (ſays he) that good Works are ſpoken againſt. And thus whilſt *Paul* taught Juſtification by Faith without the Works of the Law, (*Rom.* 3. 28.) this Objection was ſtarted up, that he made void the Law; which Cavil is therefore there met withal by him, *ver.* 31. *Do we make void the Law? No, we eſtabliſh it.* So whilſt Chriſt taught that Publicans and Sinners went into Heaven before Scribes and Phariſees, they caſt this Aſperſion, falſly deduced from that his Doctrine, that therefore he was a Friend to Publicans and Sinners. Luther in Gal. 5.

1. To clear this therefore, firſt, it might be alledged, and that truly, that our Scope, when we ſpeak thus againſt their good Works, is chiefly to diſcover that Works performed in a State of Unbelief by carnal Men, are wholly ſinful and abominable: and though if we take them in the Abſtract, they are to be preſſed upon them as their Duties, tho they ſpoil them in the Performance of them; yet that in the Concrete as performed by them, we cannot but declaim againſt them, and diſcover their Sinfulneſs to them. Now for wicked Men to argue from the Concrete to the Abſtract; and to infer, that becauſe we ſpeak againſt wicked Mens beſt Performances, and diſcover them to be ſinful, that therefore we ſpeak againſt the Duties themſelves commanded, or that they are not their Duties; this is an Argument fetch'd out of the Devil's Topicks. We profeſs that wicked Mens beſt Works occaſionally prove their greateſt Sins; as *Luther* ſays of the evil World, *Tunc eſt peſſimus cum eſt optimus, They are then worſt when they ſeem beſt*; and the more holy in Appearance they are, and the more good Works they do, *Eò purius Diabolo ſerviunt, they ſerve the Devil more purely.* But it follows not that therefore we ſpeak againſt the Duties themſelves.

2. But ſecondly, I ſhall propoſe more pertinent and proper Conſiderations to the thing in hand: Firſt, by way of Explication, I will premiſe two or three general Conſiderations; and then, Secondly, draw up formal and direct Anſwers to this Cavil and Miſtake.

1. The firſt thing that I premiſe by way of Explication is, that when we ſpeak gainſt truſting and reſting in Duties, as oppoſing the Work of Faith, we mean not nly reſting in them with an Opinion of Merit and ſatisfying God in the moſt groſs nd Popiſh Senſe: For that Opinion may be renounced when yet the Heart practi-ſeth a more refined fine-ſpun Popery ſecretly; and that is, that tho' Men expect hat it is Chriſt alone muſt pardon them, and think that their Performances are not ble to ſatisfy God for their Sins, but Chriſt's Satisfaction is it which muſt ſtand hem in ſtead, yet they look upon their own Performances as thoſe which may com-paſs Chriſt and an Intereſt in him, and they look at them as Motives that may pre-ail with God to give them Chriſt. Which ſecret Opinion is not much leſs dero-atory from God's Grace and Chriſt than the other; for Chriſt is more than Juſtifi-ation, becauſe he brings Juſtification, and all with him: If he hath given us his on, *how ſhall he not with him give us all things?* Rom. 8. 32. All are leſs than hriſt; and therefore to think, though not to merit, yet to obtain Chriſt for our wn Performances, and ſo to reſt in them, is as bad as the former. It is indeed a ew Shift beyond what groſs Popery dreamt of: yet as it is in Laws, tho' never ſo irect and expreſs Cautions be made to prevent all Evaſions, yet cunning Heads ill invent new to defraud and go beyond the Statute; ſo tho our Divines have xpreſſed themſelves never ſo fully againſt Works, yet Men renouncing Merits, heir Hearts have yet farther Inventions of reſting in Works and Duties, as Motives o move God they think to give them Chriſt; which yet are as oppoſite to Faith as he other, and therefore are excluded by the Apoſtle, *Rom.* 10. 6. *The Righteouſ-eſs of Faith* (ſaith he) *ſpeaks on this wiſe, Say not in thy Heart,* &c. For let us reach Chriſt never ſo fully, and let Mens Opinions be never ſo much convinced, et their Hearts are apt in their ſecret Conſultations about their own Salvation, to ink of a Courſe of doing; *Who ſhall aſcend up to Heaven to fetch Chriſt thence?* ho the way be by Chriſt, yet they think by doing to get him and procure him. o, ſays the Apoſtle, it is by a ſheer-way of Faith, cloſing with him as freely given, d put into your Mouths and Hearts.

2. The ſecond thing I premiſe is, that as God in giving Chriſt, and in juſtifying by Chriſt, looks at no Performances either as meriting or as moving him to do ther; ſo Faith, that apprehends and lays hold on Chriſt as given, and upon Juſti-cation in him, whether by an Act of caſting a Man's ſelf on Chriſt for Juſtificati-, or otherwiſe, looks not at Duties, or all that ever a Man hath done either as meri-g or moving Cauſes, that do further him any way in either, or prevail with God beſtow either. So that look as there is an exact Oppoſition between Grace and orks in God, (*Rom.* 11. 6. that if it be of meer Grace, then all Duties are exclu-d; and if of Works, then Grace is excluded, ſo as theſe two cannot mingle;) ſo ere is as exact an Oppoſition between Faith and Duties in point of apprehending hriſt and Juſtification by him; for Faith is a Grace choſen on purpoſe to ſute with od's Free Grace, to cauſe our Thoughts to anſwer to his in this great buſineſs; to ke Chriſt as given, upon the ſame Conſiderations that God beſtows him, and ſo s Righteouſneſs too. Therefore to be juſtified by Grace and by Faith, is all one; d therefore it is of Faith, that it might be by Grace. And when we are ſaid to be ſtified by Faith without Works, what is the Meaning of it, and why is it attri-ted to Faith, but becauſe Faith is the ſole Inſtrument of apprehending God's ing me Chriſt, and juſtifying of me? as alſo becauſe in that its Apprehenſion God in Juſtifying, looks not to Works, nor any thing in me, as the moving Cauſe, any way conducing to it; ſo Faith apprehends it, having no eye to Works why it prehends it, and ſo is ſaid to juſtify without Works; that is, to apprehend it ha-g no eye to Works as moving Cauſes. Yea, as God looks not to Faith it ſelf, as Work, but only as an Inſtrument apprehending; ſo Faith looks not on it ſelf as a ork any way having any Influence into obtaining Chriſt, and his Righteouſneſs, t only as a Hand receiving it: And therefore God choſe this Grace of Faith, know-g that tho when the Believer believes he performs a Work, yet he would not look that Act as a Work, but look to Chriſt and his Free Grace; as *Luther* expreſſeth mſelf, *When I believe, I uſe to imagine as if there were no ſuch Quality in me as* ith, &c. *So as* (ſays he in another place) *I do not know whether there be any Righ-uſneſs elſe, or Unrighteouſneſs in the World.* Hence then it comes to paſs, that ith, when it goes about its proper buſineſs of laying hold upon Chriſt and Juſti-

Part 3. fication through him, is careful to ſhut out and exclude Works; it beats all Duties and Graces off with Poles as it were from putting their Hands to this Ark, which it alone is appointed to touch and poſſeſs; and it is exceeding jealous of Duties leſt they ſhould ſtep in and ſpoil her Virginity, (as *Luther* calls it) which ſhe reſerves for Chriſt, which is tainted and polluted, if Works mingle their help with Faith in this buſineſs: For, as I ſaid before, if it were any way of Works, Grace ſhould be no Grace; ſo if the Soul thought it any way of Duties, it were no Faith. And therefore *Paul* though he had never ſo many Performances to boaſt of, and elſewhere to Men he doth boaſt of them, yet in point of Juſtification he thinks not of them; *Though I know nothing by my ſelf, yet hereby I am not juſtified, but it is the Lord that freely* of himſelf doth without relation to any thing in me. And therefore (1 Pet. 1. 13.) we are exhorted to truſt perfectly, to truſt and lean fully and wholly on Grace; not ſo as to ſtand maimly upon it, and lean to Works, but wholly and upright upon it.

3. The third thing I premiſe is this, That Man's Nature is exceedingly prone to reſt and truſt in his own Performances, and not to look out wholly to God's Free Grace and to Chriſt; *Malum hoc eſt communiſſimum*, (as *Luther* calls it) *the moſt common Evil; and deepliest rooted.* Some of our Divines, as *Chemnitius*, &c. have gone about to ſhew that from *Cain* and *Abel* to this very day, this hath been the great and ſtanding Controverſy in the World, and Difference between the World and Believers, whether we are accepted before God by Works or by Faith? *Cain* thought by Sacrifice to do it, and neglected Faith; but *Abel*, tho he brought Sacrifice alſo, yet *Heb.* 11. he offered it by Faith, not reſting in it, and ſo by Faith offered a more excellent Sacrifice than *Cain*, by which he obtained witneſs he was righteous, which the other did not, thinking alone by Sacrifice to do it: the Apoſtle puts the Difference on purpoſe, *Heb.* 11. 4. Thus in *Aſaph*'s time, God by *Aſaph* corrects it as the common Error of that Age, and ſhews it was not by Works, not by Sacrifice, that they are accepted, *Pſal.* 50. 7, 8. Thus it was in *Iſaiah*'s time alſo, *Have we not faſted, and thou ſeeſt not?* Iſa. 58. 2. And thus in Chriſt's time too, *What ſhall we do to work the Works of God?* John 6. 37. They thought to obtain Righteouſneſs by doing, and therefore Chriſt, as correcting their Error, points them to Believing. Thus the Phariſees truſted in themſelves, ſays the Text, *that they were righteous*, Luke 18. 9. that is, the Righteouſneſs they truſted unto, it was *the* only in themſelves, and out of themſelves. In a word, *Paul* ſays of them all, Rom. 9. 32, 33. that they ſought not Righteouſneſs by Faith, but as it were by the Works of the Law. The Promiſe of Salvation they hoped for as well as Believers, but (as ſome expound that Place in *Acts* 26. 7. of the unregenerate Jews) they hoped to come to the Promiſe by Works; which Promiſe, tho *Paul* alſo look'd for by Faith, yet they thought by ſerving God Day and Night only to attain it; that was their way to attain: but *Paul*, tho he aimed at the ſame Promiſe, yet ſought it by Faith. And this was the general Error of all the twelve Tribes, as he ſays there. And this was the reigning Error in Popiſh Times, that they ſtill truſted in their Works; and tho they knew Chriſt as a Redeemer, yet they left him, and Faith in him, and ſought Juſtification by the Works of the Law. Now that a Corruption ſhould be ſo general in all Ages from time to time, and ſo univerſal and ſo irreclaimable, that all Chriſt and his Apoſtles did could not work Men off from it; this argues that it is moſt natural, and that Nature ſticks here. As why have Pelagian Controverſies been ſtill in the Church ſtarted, tho ſtill more refinedly, but becauſe there are *Pelagianæ Fibræ*, Pelagian Fibres in every Man's Heart, (as he ſaid) Roots, and a Spring of it within. Now the other Error about Works hath been more antient than this, and more laſting, becauſe more natural. Yea, ſo natural is it, that even Believers that have Faith begun are apt to reſt in, and truſt too much in Duties. The Apoſtles could not get rid of all the Grudgings of it, *Mat.* 19. 27. We have forſaken all, what ſhall we have therefore? and tho he tells them what they ſhould have, yet elſewhere he beats down that. Therefore *Luke* 17. 7, 8, 9. Chriſt there endeavours to beat down all ſwelling Conceits of their Performances in them, tells them that when they had done all they could, they muſt confeſs themſelves unprofitable Servants: And upon what occaſion comes it in? Look the 5*th* and 6*th* Verſes, and you will find that it is upon occaſion of a Conference about Faith, they deſiring the Increaſe of it, and Chriſt commending it, and telling them, that a Grain of it

was more worth than all their Works, and then he comes in with this Aſſertion, as removing the main Hindrance of it. And therefore the Galatians, a whole Church that had received Chriſt, yet how ſoon (ſays the Apoſtle) were they removed to another Goſpel from the Grace of Chriſt, *Gal.* 1. 6. That other Goſpel was looking partly to Works and partly to Chriſt, and joining Chriſt with the Law. And this we all find by Experience to be true, more or leſs; and the reaſon is, becauſe Reaſon hath the Law for its Object, and to be juſtified by the Works of the Law, and accepted for them; and ſo when Men hear of Grace and Chriſt, they think that yet they ſhould go that way too. This moſt agrees with Reaſon and the Dictates of a natural Conſcience, for it was that way which in Innocency was the way, and ſo ſome Sparks of Light that Men ſhould be ſaved by Works are in every Man's Heart, as well as of the Duties of the Law, the legal way of Salvation; and tho a Man be brought to acknowledg that Chriſt pardons, yet he will have as much of his own way as he can: So that natural Reaſon hath ſome Knowledg of Juſtification by the Law; but of Juſtification merely by Grace now Man is fallen, this Reaſon is ignorant of, and there is no ſuch Spark of Light ſown in Man's Heart by Nature: therefore the Apoſtle (*Rom.* 10. 3.) gives this as the Reaſon they were ignorant of God's Righteouſneſs, that is, of God's way of Juſtifying. And therefore it muſt be revealed, (*Rom.* 1. 17.) and when it is revealed, it is entertained only by Faith; and that not to Faith at firſt, but from one degree of Faith to another, for Faith only is apprehenſive of it; ſo as if God would make a Man more and more to caſt himſelf upon Chriſt's Righteouſneſs, and add a farther Inſight into it, he muſt add to a Man's Faith: and look how much carnal Reaſon there is, and want of Faith, ſo much relying upon Duties there will be even in the beſt. And tho Mens Opinions may be ſet right, yet this being an innate Spark and Principle in the Heart which is rooted out of it only by Faith, therefore the Heart under-hand will have Recourſe and Reſt in Performances, more or leſs; for we in the working of our Hearts are not guided by our Notions, but by the rooted Principles of Nature: therefore tho Mens Judgments are convinced that there is a God, and that fully and clearly, yet Atheiſm is rooted, and a ſettled Principle in the Heart, and therefore ſways in the Workings of a Man's Spirit: and accordingly as the Fool ſays in his Heart, *there is no God*; ſo naturally a Man ſays in his Heart, Duties muſt help me to Chriſt. And therefore the Righteouſneſs of Faith is brought in as checking and contradicting ſuch Sayings that are apt to ariſe in a Man's Heart, which are not wrought out by Opinion, but by a Principle of Faith, and a Divine Light accompanying; *The Righteouſneſs of Faith ſays, Say not in thy Heart, Who ſhall aſcend into Heaven, to bring Chriſt down from above?* Rom. 10. 6. And therefore in another place, God carefully meets with thoſe Thoughts of their own Righteouſneſs, *Deut.* 9. 4. *Speak not in thine Heart, that for my Righteouſneſs the Lord hath brought me in to poſſeſs this Land,* &c. either as the moving Cauſe, or the meriting Cauſe: And *ver.* 6. he comes over it again with a more ſpecial Inſtruction in this Point, when he ſays, *Underſtand therefore that the Lord thy God giveth thee not this good Land for thy Righteouſneſs*; for of all elſe the Heart is moſt uncapable of this Leſſon, to diſcern the Way of Faith and Works. And as Ignorance and oppoſite Reaſon, ſo alſo Pride (which is the other Reaſon there, *Rom.* 10. 2. uſed by the Apoſtle) makes Men to truſt in their Duties; *They being ignorant of God's Righteouſneſs, and going about to eſtabliſh their own Righteouſneſs.* He brings both in as Reaſons why they ſubmitted not to God's Righteouſneſs of Faith, for they would ſet up their own. Nature deſires to do ſo; becauſe as Self-love hath ſet up it ſelf for a Man's God and End, ſo for a Man's Chriſt alſo; there is the ſame Reaſon of the one that is of the other, and Pride is ſeen in both; for we would have wherewithal to boaſt. Therefore (*Deut.* 8. 14, 17.) he bids them take heed of the lifting up of their Hearts, in ſaying, *My Might, and the Power of mine Hand hath got me this Wealth.* As it is thus in matters of Wealth, ſo Pride makes Men think that through their Prayer and their Faſting, they ſhould get Chriſt: And this Corruption was ſo rooted, that the main End of the forty Years Troubles in the Wilderneſs, was to work out this Conceit, and that by humbling them; *ver.* 16. which ſhews that Pride was the Original of this Corruption.

Theſe things premiſed, the Anſwers to that forementioned Cavil and Miſtake, are eaſily framed. As,

Part 3.

1. In drawing Men on to a right way of Believing, we ſpeak not at all againſt Duties; but only diſcover, and bid Men beware of this Corruption which ſo naturally accompanies the Performance of them in Mens Hearts; which becauſe it is ſo natural and ſo prevalent, and ſo dangerous, therefore it is as much to be ſpoken againſt. Now this Corruption is but accidental to the Duties; and therefore the Duties however ought to be performed, and are holy and good. We ſpeak not againſt the things, but the Ground of performing them, with an Eye to them, as any thing that might move God to give you Chriſt, which you are apt unto. And thus as when we ſpeak againſt Merits of Works in our Controverſy with the Papiſts, we ſpeak not againſt Works, but their performing them upon that Ground: Or, as when we ſpeak againſt things lawful, and ſay, that more are damned for things lawful than unlawful, and that they condemn themſelves in what they allow; and, that more are caſt away upon Sands than upon Rocks, *viz.* groſs Sins: We in this ſpeak not againſt the Lawfulneſs of the things, or forbid Men to uſe them; but againſt their Corruption that place ſo much their Happineſs and Reſt in them, that they are kept from God their chiefeſt Good. Now as things lawful ſtep in betwixt God and Men, ſo Duties ſtep in betwixt Chriſt and them, but both through their Corruption; and in this Senſe *Luther* ſaid, *Cavendum eſt a peccatis, imo a bonis operibus.* We are to beware of Sins, ay and of good Works too.

2. When we tell you that the performing of Duties in many does hinder Faith,the Meaning is not that of themſelves they do ſo, for one Command of God doth not hinder another; but it is ſo by reaſon of your Corruption that is apt to reſt in them, ſo they do hinder Men. As the Law ſtirred up Concupiſcence, and was the occaſion of Evil, ſo are Works the occaſion of Oppoſition to Faith; and therefore the Apoſtle ſays (*Rom.* 9. 29, 30.) many that are profane attain to the Righteouſneſs of Faith ſooner than others that follow the Righteouſneſs of the Law, not that the Righteouſneſs of the Law is in it ſelf contrary; no, this is not *Paul*'s Meaning, for (*ver.* 32.) he makes the Queſtion how it came ſo to paſs, *Wherefore? becauſe they ſought it not by Faith:* had they ſought Righteouſneſs in a right way, Duties would not have hindred them. For this you muſt conſider, that Grace and Works, Faith and Works, are oppoſed: But how? Only in point of Juſtification, and attaining of Chriſt; ſo that we ſhould not look to them, or uſe them with an eye to them a Cauſes to move God to beſtow Chriſt on us. Herein they only claſh; and it i Man's corrupt Opinion too that ſets them at odds. It is the Pride of Nature tha will bring Duties in to juſtle out Faith, elſe they would not hinder but further eac other: Not ſo much Works as Boaſting are *excluded by the Law of Faith*, Rom.3.27 Let the Heart lay boaſting aſide, and reſting in them and Faith, and they will d well otherwiſe, and both glorify God; or as *Luther* ſays, when Faith goes to believ and to deal with Chriſt, then ſhe ſhuts Works out, and will be with her Spouſ alone; naked Chriſt with naked Faith, and Works ſtand at the Door as Servants that when Faith will walk abroad, they may attend her.

3. We ſpeak not againſt Duties, but would reduce you to a right Method an Order in attaining to the right Performance of them; and that is, to get Faith fir as the Cauſe of all Obedience, and which makes all accepted, without which God i not well pleaſed with all you do, and not to look at Duties as the cauſe of Faith *Bona opera non pariunt fidem, ſed fides parit bona opera. Good Works do not bring fort Faith, but Faith brings forth good Works.* Titus 3. 9. *Theſe things affirm conſtant that thoſe which have believed may be careful to maintain good Works.* That is the righ Method, firſt to exhort Men to believe, then to fall a doing. A Phyſician bids h Patient firſt take Phyſick, and then drink Broth; he forbids him not to drink, but t take Phyſick firſt: ſo we exhort you to take Chriſt, and then fall a working.

4. Whereas you may ask, Are Duties no Helps afore Faith? I anſwer fourthl Holy Duties may be conſidered both as Duties commanded to be performed by Go and ſo we ſay all ought to perform them. And ſecondly, alſo as Means appointe by God to convey Chriſt, as Conduit-pipes convey Water; or to bring us to Chri as Boats convey us over the Water, and ſo they are Back-doors to let us in to Chriſt And ſo we exhort you to them. But the thing we ſpeak againſt is, that either Me reſt in the Performance of them as Duties only, and look not at them further Means; or if they do, yet regard them rather as Motives to move God to beſto Chriſt than ſimply as Means, in the uſe of which God beſtows Salvation. Now

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the Heart reſts in them, or looks at them in this manner, then we ſpeak againſt them.

5. When we go about to ſhew you the Vanity and Emptineſs of them, we do it not that ſimply they are vain in themſelves, but vain to that End you uſe them for, and that is to get Chriſt for them, or to be juſtified by them. For tho they ſerve not to that End, yet they may ſerve for another, the other Ends above-mentioned. If a Man that is troubled in Conſcience would go and take Phyſick, his taking Phyſick may be uſeful to him, and not in vain, for he may other ways have need of it; but yet to the end to cure the Wound of his Conſcience, we may ſay it is in vain, to make him look to a higher Means: And ſo when we ſay, the Labours of Chymiſts going by their Art to get Gold, is vain and ridiculous, we do not mean that it is ſimply ſo; for it is many ways uſeful, yet not to make Gold. So we ſay of Duties; they are uſeful, but not to juſtify you, not as you think by your Art to get and work Chriſt out of them; no.

6. When we ſpeak againſt reſting in Duties, what is our Scope? To bring Chriſt and you together, naked Chriſt and the naked Soul; that you may not embrace Clouds but Chriſt in all; that you may not reſt till you have Chriſt in your Eye beyond all Duties; that you may have the Work of Faith in your Eye above all Works. This is all our Scope, as it was Chriſt's; who directed them above Works to Believing, as that great Work of God: And as it was *Paul*'s Scope, who directed them to ſeek it by Faith; *Rom.* 9. 32. We ſpeak not againſt Duties as Servants to attend Faith, but we would marry you to Chriſt, and have him to be your Husband, and not Duties your Paramoers.

CHAP. III.

Cautions about uſing our Endeavours to believe. We muſt act in Subordination to God's Power, as working in us both the Will and the Deed. We muſt alſo renounce all Ability in our ſelves.

PHIL. 2. 12, 13.

Wherefore my Beloved, as ye have always obeyed, not as in my Preſence only, but now much more in my Abſence; work out your own Salvation with Fear and Trembling. For it is God that worketh in you, both to will and to do of his good Pleaſure.

HAving proved that we are to uſe Endeavours to believe, and that a right and due Performance of Duties is not imcompatible with Faith; my next Buſineſs is to add ſome Cautions to be obſerved in uſing our Endeavours, and in attempting to believe, and going forth to believe, and continuing ſo to do. There are Cautions which it becomes thoſe to have, who are in dependance upon God, and his Free Grace, and his Power, to work Faith in them at pleaſure, as the Text hath : *He works* (ſaith the Text) *the Will and the Deed according to his good Pleaſure.* Now altho the Apoſtle ſhews here how the Soul is to manage and behave it ſelf not only in the Point of believing, but in working out our Salvation in all the particular Duties of it; yet what the Apoſtle ſaith here is in a more ſpecial manner applicable to Believing, becauſe that is what we are ſaved by; *Believe on the Lord Jeſus, and thou ſhalt be ſaved.* It is the great Work of God.

In the Text you have,

1. A Duty, which is that I am exhorting you to, to work out your own Salvation, which is eminently by Believing; for it is Faith unto Salvation, *Believe, and thou ſhalt be ſaved*; and work it out (ſaith he) to Perfection, as the word ſignifies.

2. You have here the Manner in which this is to be done, (which is the thing I uſe the Text for) it is *with Fear and Trembling.*

3. Here is that which ſhould cauſe this Fear and Trembling in working out our own Salvation, and that is the Point in hand, *for it is God that worketh in you both to will and to do*; therefore ſaith he, *work it out with Fear and Trembling.* And this

now (the Words being rightly opened and interpreted) doth hold forth how th
Part 3. Soul in all its Endeavours, in a Subordination and Dependance upon the Power o
God to make the Faith I put forth true Faith, and to help me both in the Will an
the Deed: It ſhews how the Soul, I ſay, ought to demean it ſelf to God therein, as i
Dependance upon that Power.

I will firſt open the Words a little, and then proceed: The Papiſts ſay, that b Fear and Trembling here, is meant Doubting, (oppoſing it to all Certainty and A ſurance of Salvation) a Doubting whether that God will ſave you or no; whic (ſay they) keeps the Heart awful: For they go only a legal way, and a way t work upon Self-love only; and I confeſs if that were the Way of God's workin Grace and Faith upon a Man's Heart, if it were to work meerly upon Self-love an in a legal way, their Interpretation would be the beſt; for it is with a Fear an Trembling whether ever God will work it in me, yea or no; and therefore to hav that Awfulneſs continually upon a Man's Spirit, would be beſt to rouze Self-love and to provoke that, and work upon that. But this Senſe cannot ſtand, for the Te hath reſpect to that place in the Old Teſtament which theſe Words are taken out of and (as *Auſtin* obſerved long ago) theſe Words are taken out of *Pſal.* 2. 11. An the Septuagint there uſeth the very Words in the Greek, which are uſed he by the Apoſtle, and therefore ſurely the Holy Ghoſt had an Eye to it. Now ſai the Pſalmiſt there, *ver.* 11. *Serve the Lord with Fear,* (ſpeaking of Chriſt) *and r joice with Trembling, kiſs the Son,* &c. which is indeed eſpecially Believing on hi cloſing with him. Now if it were meant of that Popiſh Doubting, it had been t greateſt Contradiction in the World to ſay, Rejoice with Trembling; becauſe f me to rejoice in that Salvation which Chriſt bringeth to me, and to be doubtful of i is a Contradiction. Yea, the word here *rejoice* ſignifies the higheſt Rejoicing, rejoice ſo as to leap for Joy; as high a Rejoicing as rejoicing with Joy unſpeakab and glorious, for it is a Rejoicing with Glory. So then he commands at once t higheſt Aſſurance, the higheſt Rejoicing, and yet withal to tremble; he ſpea therefore of ſuch a Fear and Trembling not as hath Doubting, but ſuch as may ſta with the higheſt Joy that is; and therefore he doth not mean a Diffidence, a co tinual Heſitation and Dubitation, or a Conſternation of Mind, as they would car it; for then I ſay it had been the greateſt Contradiction in the World to bid the rejoice with Trembling, if by Trembling had been meant a Conſternation and Di fidence of Mind.

But beſides this, you ſhall find if you ſearch the New Teſtament, that this Phra of *trembling*, as it is uſed there, hath plainly another Meaning and Senſe than t which the Papiſts put upon it.

It is oppoſed firſt to High-mindedneſs or Confidence in ones ſelf; *Rom.* 11. 2 *Be not high-minded, but fear.* Fear therefore is oppoſed to Self-conceitedneſs, a to truſting in a Man's ſelf, and therefore it notes out a working out of our Salv tion with the higheſt Submiſſion and Dependance upon God, who is the Worker it. And that this ſhould be the Meaning of the word here in the Text, is cl from what follows; *For it is God* (ſaith he) *that worketh in you both the Will and Deed:* and therefore Fear and Trembling is oppoſed to Conceitedneſs, and Hi mindedneſs, and Confidence in a Man's ſelf; and it is an Exhortation to Submi on, as I might ſhew you out of *James* 4. 7. where he ſaith, *Submit your ſelves God,* ſpeaking how they ſhould behave themſelves for God to give them Grace, (in opening that Place would appear:) I ſay then, it is oppoſed in the New Teſtam to High-mindedneſs and Conceitedneſs, and is put for a Submiſſion to God, to low and empty in a Man's ſelf, in reſpect of any Strength in a Man's ſelf.

And then again it is put for a Fear of offending or diſpleaſing one; ſo the Ph of *Fear and Trembling* is uſed again and again in the New Teſtament. You recei *Titus* (ſaith he, 2 *Cor.* 7. 15.) *with Fear and Trembling:* With Fear and Trembl they received that holy Meſſenger of God, that was an holy Evangeliſt; what, w they in a Fear, in a Heſitation and Dubitation that *Titus* would do them Hu No, ſurely that Popiſh Interpretation of Fear and Trembling cannot be applied their receiving of *Titus*; but it hath this Meaning, they were afraid of doing a thing which might offend or diſpleaſe, or be diſtaſteful to a Man ſo eminently ho and he being an Evangeliſt, they received him with all Submiſſion to his Doctri and therefore the word *Obedience* is annexed to it, *remembring the Obedience of you*

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with Fear and trembling you received him. Even as if Chriſt himſelf were upon e Earth and a Man ſhould converſe with him, how would a Man fear in all his ays leſt he ſhould do any thing that ſhould not be ſutable to ſo holy and ſo hea- nly a Spirit as he hath in whom God dwelleth. So that indeed the Meaning of ſe words, *Work out your Salvation with Fear and Trembling*, is this, it is as if the poſtle had ſaid, Seeing you have a Work begun in you by God, (for ſo he tells em they had, and gives them as much Aſſurance of it as the Teſtimony of an poſtle could do, *ch.* 1. *v.* 6. *Being confident of this very thing* (ſaith he) *that God o hath begun a good Work in you, will perfect it until the day of Jeſus Chriſt:)* As therefore by his Power hath begun to work in you all at the firſt, ſo you muſt de- nd upon the ſame Power to continue to work in you the Will and the Deed, and t you are to co-work with him, in a continual Subordination to that Power which th begun to work in you; you are ſo to work out your Salvation as to fear to of- nd that God upon whom your Salvation dependeth, to tremble leſt you omit any pportunity wherein this God begins to work upon you; for you muſt be beholden him for Salvation, if ever you have it, and it is he that worketh in you the Will d the Deed: Work out therefore your Salvation with your own Endeavours, but ith the higheſt Fear and Trembling, that is, with the greateſt Humility and Sub- iſſion of Mind, and Dependency upon the Power of God, who muſt do all, with- t all Self-confidence, or Self-conceitedneſs, or truſting in your own Power, and ith the greateſt Fearfulneſs to diſpleaſe that God upon whoſe good Pleaſure the ill and the Deed in perfecting of it dependeth. In a word, this Exhortation of e Apoſtle is a Caution againſt Security, and the giving over of the Uſe of all eans and Ways further to work out our Salvation. It is a Caution againſt Pride d Self-conceitedneſs, and going on out of High-mindedneſs in our own Strength. teacheth us how to manage our Hearts in the Uſe of our own Endeavours, name- , ſo as to fear to offend that God upon whoſe Power we depend for ſo great a ork, and alſo to tremble to omit any Opportunity wherein this God doth work pon us. This is the general Scope of the Words. And ſo you have the Meaning the Phraſe. I ſhall now come to ſuch Particulars, as added to all the former I e delivered, will perfect and compleat this particular Subject which I have oken of concerning Faith, which you may remember was this, namely, to ſhew u how to manage and guide our Souls for the manner of our endeavouring after lieving, and in believing: How to manage our Souls, I ſay, and our Endeavours, ter ſuch a manner as that we may co-work with God in a way of Subordination to s Power.

1. Therefore (and I ſhall keep my ſelf exceeding much to the Senſe of theſe ords, *with Fear and Trembling*) we do work with God in a Subordination to his wer, when we go forth in a Renunciation of all our own Abilities, in a conti- ed Diſtruſt of all our own Abilities. And this is to work it out *with Fear and mbling*, becauſe God works in us the Will and the Deed; *Be not high-minded*, aith he) *but fear*; be not ſelf-conceited, do not ſtand to go forth upon your own gs. There is no Danger at all for Men to attempt believing, and to attempt it ain and again, whilſt ſtill they go forth in doing of it, with a perpetual Renun- tion of their own Strength, We uſe to tell you, (and we tell you Truth in it) t there is nothing hinders Faith more than a Man's own Endeavours to believe: t how? Endeavouring in his own Strength. And when we ſay that Self, and in Self, and from Self, is againſt Faith, the Meaning is this, that Confidence in Man's ſelf, and in his own Endeavours, is that which undoeth Men. The great iſchief lies in the riſing up of ſuch Thoughts as theſe, I will go pray, and I will lieve, and I will work out a Faith in Chriſt, which the Heart is exceeding apt to, and you that have Experience of the ſpiritual Conflicts and ſpiritual Attempts d Exerciſes of Spirit in the way of Believing, cannot but find it. The Heart, I , is apt ſtill to be ſaying, as he in *Pſal.* 73. 9. *I thought to know this*, and this is which we ſpeak againſt; as the Apoſtle *James* (*ch.* 4. 13, 15.) teacheth Men to eck themſelves; *Go to now* (ſaith he) *ye that ſay, To Day or to Morrow we will go o ſuch a City, and continue there a Year, and buy and ſell, and get Gain*, &c. *reas you ought to ſay, If the Lord will, we will do this or that;* but now (ſaith he) *u rejoice in your Boaſting*. What he ſaith of civil Actions, and of our Dependance on God therein, holdeth much more, infinitely more of ſpiritual Actions: Why?

Part 3.

Becauſe that an ordinary Providence accompanieth us in civil Actions; the ſame Providence that accompanieth Beaſts in all their Actions, doth accompany Men in an ordinary way, and ſo Men may better ſay of ſuch things, We will go to ſuch a City, and do this, and do that; yet you ſee the Apoſtle checks their Hearts in the midſt of ſuch Thoughts: much more then are we to ſuppreſs all ſuch Thoughts in things that are ſpiritual, in which we depend upon God only, and upon him alone, and upon a good Pleaſure of his in a more immediate manner. We ſhould take our Hearts at it, and do but watch your Hearts and you will take them at it again and again. It may be that ſuch Thoughts will not come into diſtinct Propoſitions in your Hearts and Spirits, but they will lie there taken for granted. We ſhould take our Hearts at it, I ſay; and when you find your Hearts will go out to attempt any ſpiritual thing, or to attempt Believing, and to ſay, I will do this, or I will do that, and ſo go forth upon that Ground, and in your own Strength, aſſiſted by ſuch a Conceit, you ſhould, when your Hearts are ſo doing, check your ſelves: Even as they ſaid in *Jer.* 2. 18. *What haſt thou to do in the way of* Egypt? ſo you ſhould ſay to your Hearts when you find them ſo doing, What haſt thou to do to go out in thy own Strength, in any Confidence in thy ſelf? Men may ſay, and it is ordinary for them to do ſo, That it is God that doth all, and we can do nothing, and yet in the mean time truſt in themſelves, and in their own Strength. The Phariſee himſelf (as the Text ſaith, *Luke* 18. 9.) truſted in himſelf, yet if you read on, you ſhall find him thanking God for all that he had, and that he was not like other Men, as if that God had done all, and he had done nothing; whereas the very Scope of that Parable is to ſpeak againſt thoſe that truſted in themſelves. Let this Point, continual acting Self-renunciation (that is, continually to act a renouncing of your ſelves in your going forth in all things that you do, eſpecially in the Point of Believing) be ſettled on your Hearts. You are as frequently to exerciſe theſe Acts negatively, as to exerciſe Acts affirmative or poſitive, that is, as frequently to renounce your own Strength in the doing of a thing, as to do it. I will not inſiſt upon ſuch Places where when the Saints have done thus and thus, ſtill they cry, *Not unto us Lord, not unto us*, as *Pſal.* 115. 1. (tho there is the like Reaſon in the doing of a thing, that there is after the doing of it). And ſo in *Iſa.* 26. 12. *Lord, thou haſt wrought all our Works in us and for us*; they are not content only to ſay ſo, to acknowledg that God doth all, but as it follows there, (*ver.* 17, 18.) they add, *We have been with Child and in Pain, and we have as it were brought forth Wind.* Thy Soul it may be hath been humbled and terrified; thou haſt had a world of Conceptions within thee, but ſtill thou haſt brought forth nothing; ſay thou then, Lord thou haſt wrought all my Works in me and for me. What, I ſay, they do when God had wrought all in them, that do thou ſtill whilſt thou art a co-working with God. So in *Hoſ.* 14. 3. when they were to ſeek Salvation, becauſe ſuch Thoughts of Self-confidence will ariſe, they do prevent and foreſtal them, they do renounce beforehand all carnal Confidence, Aſhur *ſhall not ſave us.* Why do they ſpeak this, but becauſe they knew their Hearts would be apt to run to *Aſhur*, for he ſpeaks there not of temporal Deliverance but of ſpiritual, and alludeth to what they were wont to have Recourſe unto for temporal Deliverance, to expreſs what the Spirits of Men are apt to have Recourſe unto for ſpiritual: Aſhur (ſay they) *ſhall not ſave us*: They lay that for a Concluſion before they begin, We will dam up that Door, there ſhall not a Thought come in of having Recourſe unto any thing, or of having any Confidence in our ſelves, or in any thing in us, or in any thing we can do, but *in thee the Fatherleſs find Mercy.* The Scripture delights much to run upon theſe Negatives. It is not content only to expreſs poſitively that we are to believe, and that we are thus to believe, and upon this to believe; but that we are in the doing of it to renounce whatſoever is in us. To give you ſome Inſtances for it:

1. See how the Apoſtles ſpeak, *Gal.* 2. 16. (for they ſpeak of their own Faith there) *Knowing that a Man is not juſtified by the Works of the Law, but by the Faith of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we may be juſtified by the Faith of Chriſt.* Here now were two Principles laid in their Hearts; here was firſt a negative one, and that Principle was rivetted in them, they knew they could never be juſtified by any Works of their own, *Knowing* (ſaith he) *that a Man is not juſtified by the Works of the Law.* And he comes in with a Negative again, *That we might be juſtified by the Faith of Chriſt, and not* (ſaith he) *by the Works of the Law.* Th

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was the firſt Principle that was inlaid in their Hearts, and then the ſecond is a poſitive one, *But by the Faith of Jeſus Chriſt.* And as this was the Opinion and Judgment of the Apoſtles, ſo their Practice was anſwerable, for mark the Practice of their Hearts upon this, *We therefore* (ſaith he) *have believed in Jeſus Chriſt, that we might be juſtified by the Faith of Chriſt, and not by the Works of the Law.* While they believed they excluded the Works of the Law in their own Hearts, and renounced them. There was an Act, I ſay, of Renunciation, even in the Work of Believing. *Not by the Works of the Law* (ſaith he) *but by the Faith of Jeſus Chriſt.*

2. Where the Apoſtle expreſſeth the Doctrine of Faith, *Epheſ.* 2. 8. (and Mens Hearts ſhould anſwer the Doctrine) he comes in with two Negatives there alſo, *Not of our ſelves,* (ſaith he) *and not of Works.* He hath two Negatives to all the Affirmatives that are there: Why? To teach the Hearts of Men, that ſtill in the way of Believing they ſhould ſhut the Back-door, as I may ſo expreſs it, that no Thoughts of Self-confidence may come in and mingle themſelves with the reſt of their Souls when they go to believe. As *Abraham* when he ſacrificed had a double Work, one was to kill the Sacrifice, and to lay it on the Fire, and to offer it up; and the other was to drive away the Fowls that came down upon the Carcaſes: So you have a double Work when you go to believe, if you will go forth in the Power of God. As you are to attempt to believe in a Subordination to the Power of God, ſo you are to beat off and drive away all Thoughts of Self-confidence and Self-conceitedneſs, to be ever a renouncing of your ſelves, as you would be of Luſts that riſe up.

3. You have the like Expreſſions in *Rom.* 9. 16. that ſo you may ſee how the Scripture runs ſtill upon Negatives, to teach Mens Hearts what to do. *It is not* (ſaith he) *of him that willeth, nor of him that runneth.* And the Apoſtle there brings it in by the by as a Concluſion of what he had ſpoke concerning the Doctrine of Election. *So then* (ſaith he) *it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* One would have thought it had been enough to have ſaid, *it is of God that ſheweth Mercy:* No, but he would bring in the Negative, he would have Men renounce their own Willing, and their own Running, and to depend upon that God that ſhews Mercy.

Now, if thou haſt had abundant Experience, and lieſt under a deep Senſe of thine own Unability to believe, the many Experiences thou haſt found of attempting in vain (as thou thinkeſt) to believe, are apt to diſcourage thee. But do thou now mind what the Spirit of God ſhall direct thee to, and that is this: Do not go turn all the Experiences of the Vanity of thine own Attempts into Diſcouragements, that becauſe thou haſt found it to be in vain, therefore it ſhall be ſo for time to come; no, but go turn them all into Self-renunciation; let all this confirm thy Heart that Faith is therefore not of our ſelves; let it, I ſay, confirm thee in that more, and inlay that Principle into thy Heart more, ſo as that thou ſhouldſt maintain that againſt the next time in all the Attempts thou ſetſt upon in believing. And if thou doſt ſo, thou doſt work with Fear and Trembling, thou doſt go forth and co-work with God in a Subordination to his Power to glorify that alone. Diſcharge all thine own Strength continually, diſcharge it of any Help at all that thou expecteſt from it. If it would riſe up and attempt, diſclaim it; yea, becauſe it will riſe even whilſt thou art ſetting upon the Work, let it be the firſt thing thou doſt to ſay, Aſhur *ſhall not ſave us; Lord, not of my ſelf, not any thing in me, but through thy Power, I throw my ſelf upon thee.* Suppoſe that the Act thou aimeſt at be to go out of thy ſelf only to Chriſt, yet if thou haſt but this Thought, I will go out of my ſelf to Chriſt out of my own Power, or without renouncing of thy ſelf, thou art ſtill in thy ſelf. Such Thoughts hinder God from working: even as Jeſus Chriſt did not work Miracles in his own Country becauſe of their Unbelief; ſo whilſt ſelf thus riſeth up and mingleth it ſelf with that Strength which God giveth, God withdraws his Aſſiſtance. The Words in *Heb.* 10. quoted out of *Hab.* 2. 4. *His Soul which is lifted up,* ſignify, as *Pareus* well obſerveth, *ponens ſeipſum,* &c. that is, *that Soul that doth make a Bulwark of it ſelf, and truſteth in it ſelf;* for when the Heart betakes it ſelf to its own Strength, and goes out in that, it leaves to truſt in God; and it is not Endeavours, but it is Endeavours without renouncing of what is in a Man's ſelf endeavouring, which fruſtrateth Faith, for God hath ſaid, *In his own Strength ſhall no Man prevail,* 1 Sam. 2. 9. Men that are convinced of the Neceſſity

ceſſity of Chriſt, and that they muſt get Chriſt, what do they ſay within them ſelves? *I will pray, and I will faſt, and I will go to Chriſt*: that ſame [*I will*] ſpoi all. They are like to Swimmers that are beginning to ſwim, their very ſcrablin and pawing in the Water of themſelves at firſt, their very Eagerneſs is it whic makes them ſink, whereas if they lay but ſtill and committed themſelves to th Stream, even that would carry them. To act out of a Man's own Strength is op poſite to the very fundamental Law of God, it doth prevent and ſupplant the Powe of God in working with us. That I may expreſs it to you by a Similitude which more familiar, you know that the Apoſtle expreſſeth Faith by the opening of Door, in *Acts* 13. Now a Man's Endeavours to this are like as if a Man in the W ter ſhould be to paſs through a great Sluce, and he ſhould go on the back-ſide of i and pull and pull, the more that he pulls, and the more he would open it by pullin the worſe he is; whereas now if he would commit himſelf to the Stream, it wou open it, and he might paſs through it. So that now that is the firſt thing, *Fear a Trembling* imports a renouncing of all Confidence in a Man's ſelf. And let a Ma attempt ſtill with a Renunciation of a Man's ſelf, and all in a Man's ſelf, and a and practiſe this, and then attempting to believe will never hurt him, or put hi off from Faith, but he will find that God will co-work with him in the doing of it

CHAP. IV.

We muſt uſe our Endeavours to believe, being fearful of doing any thing to offe that God upon whoſe Power we depend to work Faith, and all other things in us.

2. FEar and Trembling here in relation to God's working the Will and the Dee in us, is extended alſo to Fearfulneſs of offending, of ſinning againſt tha God that muſt work. So that now that Soul that depends upon the Power and goo Pleaſure of God for working Faith in him, and would work in a Subordination t this Power of God, the Law of this Dependance lays this Obligation upon him, tha in relation hereunto he ſhould be fearful even in this reſpect, of offending or prov king God upon whom he doth depend to work in him both the Will and the Dee There are, I ſay, many Motives to keep us off from offending God, but eſpeciall when the Soul hath this Conſideration in his Eye, his being in a continual Depe dance upon God for working of Faith, or for working out his own Salvation. Th Apoſtle, *Jam.* 4. 5. doth give ſuch Sinners Direction as indeed were fallen back, o had ſtrong Luſts to which they were ſubjected, how they ſhould demean their Sou towards God for the giving of them more Grace to overcome their Corruptions *Do ye think that the Scripture ſaith in vain, The Spirit that dwelleth in us, luſteth Envy?* The Words are taken out of *Gen.* 6. for we have them no where elſe in a the Old Teſtament; *The Imagination of the Thoughts of Man's Heart are evil, an only evil continually.* The Apoſtle here puts in for Evil, Envy, by a Metonym for all the reſt, for that Sin theſe Jews were moſt guilty of: He therefore inſtance in that peculiarly, as being peculiar to that Nation, and he had ſpoken of Envying and Strifes which they had amongſt themſelves in the Words before. Now, ſait he, it is true, this is your Nature, and you have it from the Womb, but there is God that giveth more Grace, and it is his Gift; *But he giveth more Grace*, ſaith h *ver.* 6. that is, he hath Grace and Power enough to overcome this Spirit of Envy i you, and he hath promiſed to do it. But then let me tell you this, you muſt d pend upon this God, and you muſt walk as thoſe that do depend upon God to gi more Grace to overcome this Corruption. Now what he ſaith in the general to ſuc is applicable to the point in hand. Now what doth he preſcribe them? He pr ſcribes them Submiſſion to God, and Emptineſs in a Man's ſelf of all Confidence himſelf; *He reſiſteth the Proud,* (ſaith he) *and giveth Grace to the Humble: ſubm your ſelves therefore to God; reſiſt the Devil, and he will flee from you,* ver. 7. He bi them firſt ſubmit unto God as he that was the Giver of all this Grace, whereb their Corruptions muſt be overcome; that is, Give your Souls up to him to wrought upon in his own way; and altho you are to uſe Endeavours, (as afterwar he directs them to humble themſelves, *&c.*) yet in all, ſaith he, ſubmit to Go and go to him, and tell him, that he is as free to work or not to work as he pleaſet

Lord, (ſay to him) *I urge not any thing in my ſelf, I put my Mouth in the Duſt, I preſent my Soul before thee, and ſubmit unto thee.* For that is certainly the Meaning of Book 3. for he ſpeaks not here in reſpect of Afflictions, but in reſpect of a Dependance upon God for to give more Grace, if you mark the Coherence. A Man ſhould not ſay, I have prayed and faſted theſe many Years, and yet God doth not come: *Submit your ſelves to God,* (ſaith he) *acknowledg thine own Unworthineſs, and thine own Vileneſs, that ſuch is this curſed Nature of thine, as it is pure Grace to give thee any thing, and if it be Grace it is free*; why doſt thou complain as if God were bound to give it thee? No, (ſaith he) ſubmit to God. That's one thing, but that which is proper to the ſecond Particular I mentioned is what followeth, *Reſiſt the Devil, and he will flee from you.* Altho this Luſt of Envy riſe, (ſaith he) yet it never comes to any Act of Conſent, never breaks forth into any Act of Conſent, never produceth any groſs Effect, but the Devil is in it. Now then, *reſiſt thou the Devil.* What is the Meaning of that? Thou that dependeſt upon God to ſubdue this Spirit of Envy in thee that is ſtill ariſing, reſiſt the Devil. He means this, that the Luſts in a Man put him not upon a groſs Act without the Devil; the Devil is in it then, therefore reſiſt, keep thy Will ſtedfaſt againſt this Satan, *reſiſt the Devil, and he will flee from thee.* There is a Compact as it were between God and Satan in ſuch Caſes, he doth ſay to Satan, if that the Soul doth reſiſt thee thou ſhalt flee: Even as when Chriſt was tempted, there was this Law of the Temptation, that if Chriſt did reſiſt, if he ſtood out from Conſent, the Devil was to leave him. So that indeed and in truth, the Effect of this Exhortation, *reſiſt the Devil,* it is this, that tho theſe Luſts riſe again and again, yet they ſhould, in Dependance upon God who gives more Grace, not give up their Will to the Conſent, for the Devil can never hurt us without the Conſent of our own Wills. It is, I ſay, to take heed of giving Conſent to a groſs Sin when we are in Dependance upon the Power of God to give Grace or Faith, or any thing elſe we would have of his Spirit. And he mentioneth this, to what end and purpoſe? Not as if theſe moved God to work, for a Man's Fear to offend God doth not move him to work, but becauſe it is uncomely, it is againſt the Law of Dependance, againſt the Obligation of it to do otherwiſe. When a Man depends upon the Power of God to work more Grace, to work the Will and the Deed, for a Man then to commit groſs Sins, is againſt the Law of Dependance. So you have it in *Heb.* 2. 6, 7. *Take heed leſt your Hearts be hardned through the Deceitfulneſs of Sin.* As he bids them take heed of Unbelief, ſo of being hardned with the Deceitfulneſs of Sin, it is all one with reſiſting the Devil in the Interpretation I have given; for as Unbelief makes a Man depart from God, ſo Conſent to ſin keeps Men in Unbelief, and ſo caſteth the Work behind-hand again and again. Now tho a going on in a Dependance upon God with a Fearfulneſs to offend God upon whom a Man dependeth, doth not move God to do any thing, for what he doth is of Grace, yet notwithſtanding by way of removing an Impediment it hath its Place, for there would be a Hindrance otherwiſe. As a Patient that takes Phyſick can do nothing to make the Phyſick work, yet he can abſtain from what ſhall hinder the working of it; he can abſtain from drinking, or from eating before it, or whatever elſe is required: and as a Woman, tho ſhe cannot conceive, yet ſhe may take heed of what is any Hindrance of Conception, of Journies, and violent Motions, and the like: So it is here, tho a Man cannot further his own Salvation by working any thing at all, ſimply conſidered, as what himſelf doth, and tho a Fearfulneſs to offend move not God ſimply, yet the contrary would put God off, that is certain; and it is againſt the Law of Dependance between God and us. Therefore ſaith the Apoſtle here, while Chriſt is forming in your Hearts, take heed of doing any thing that will provoke the great God; and if you will have more Grace, reſiſt the Devil, and you will find this to be true, *he will flee from you.* So that tho this Fearing and Trembling doth not help forward our Salvation, *propriè & per ſe,* as they ſay, that is, in it ſelf properly, or as if it did reach the Effect it ſelf, yet it doth it *per accidens, it removeth that which would be deſtructive*, and would hinder. Tho it doth not move God, yet not to do it may provoke God.

If you ask what Sins a Man ſhould forbear in Dependance upon God, and upon the Power of God in working Faith?

1. I may inſtance even in this of Envying, becauſe *James* inſtanceth in it. There are ſome Sins that are more contrary to a Dependance upon the Power of God to

work in us; as now to think with one's ſelf I have waited thus long upon God, and he doth not anſwer; I have attempted to believe, and I know not whether I have true Faith in me or no; but others have; ſuch a Soul was wrought upon but the other Day, and he is full of Aſſurance. Envying at this, and thinking much of this is contrary to dependance upon God; take heed therefore, leſt the Devil go and get thy Conſent to ſuch Envyings; take heed leſt thou nouriſh and cheriſh them in thy Heart; reſiſt the Devil in theſe, that he may flee from thee; for theſe, I ſay, are contrary to that Dependance thou haſt upon the Power of God: for is not hi Power free? *You luſt and have not* (ſaith he, *Jam.* 4. 2.) *becauſe you ask amiſs*, and you envy and luſt, and have it not while that Diſpoſition is in you; for remembe it is Grace which is the thing you ask, and if it be Grace, ſhall not God do with hi own Grace what he will? Therefore if he will give it to another ſooner than unto thee, ſhalt thou envy him? What art thou depending upon? art not thou depending upon the Power of God? and is not that free? Submit thy ſelf to God, and pu thy Mouth in the Duſt. It was *Cain*'s Sin, that when he was to deal with God fo Acceptation, and his Brother's Sacrifice was accepted and not his, he was wroth and full of envy againſt his Brother, and that ſpoil'd him, and undid him. It was *Eſa* his Sin, that he envy'd, becauſe *Jacob* was accepted and not he. When thou ſee others that have attained to much Aſſurance, and to much Faith, and ſtill thy Spirit is kept under Hatches, under Temptation, and under much Unability to believe this Example of other younger Chriſtians than thou, that have attained ſooner tha thy ſelf to much Aſſurance, becauſe God flows in upon them; the Example of this I ſay, ſhould rather encourage thee, than cauſe thee to repine. As Beggars at a Doo though they are not ſerved firſt, yet when they ſee others ſerved, they do not repin at this, but they are encouraged to ſee that ſtill others as they come are ſerved; ſuppoſe others are ſerved firſt, yet God will lift thee up in his due time, as th Apoſtle ſaith, *Submit unto God* (ſaith he, *Jam.* 4. 7.) *and he will lift thee up i his due time.* So *Peter* alſo hath it, 1 *Pet.* 5. 6. God hath a time to lift thee up thou wilt ſubmit unto him. You know the Example of the Woman of *Canaa* when Chriſt ſaith to her, *firſt let the Children be ſerved:* She anſwers; *Yea, but Do may have Crumbs when the Children are ſerved; let me but have Crumbs while they are ea ing, or Crumbs after they have done, it will ſerve my turn.* She was ſo far from repinin that Chriſt had Children, that he would firſt give to this, and then to that befo her, that ſhe ſays, *Lord, I confeſs I am a Dog, give me but the Crumbs when th have done.* Such a Spirit as this, that thus goes forth in a Dependance upon Go without repining, and thus ſubmits unto God, with ſuch a Spirit will God co-wor Let it be ſo far, I ſay, from cauſing thee to repine, as let it ſtrike thy Heart with Senſe of thy own Unworthineſs, and encourage thee to continue in thy dependanc

2. So likewiſe, Impatience is another Sin; when thou haſt waited long, O tho crieſt out, *I can wait no longer*, as the Pſalmiſt ſaid. He ſpake it in reſpect evil Doers, and their Proſperity in temporal things. *Fret not thy ſelf becauſe evil Doers*, as being a thing oppoſite to Quietneſs and truſting in the Lord. For Soul to be thus turbulent, and to be up in Arms if God come not preſently, th is contrary to Dependance. Remember that God giveth Grace to the Humbl Grace to thoſe that put their Mouths in the Duſt, *Iſa.* 30. 7. *Your Strength is to ſtill:* and (as *Lam.* 3. 28. hath it) to *ſit alone.* There is a double ſitting alone, ſitting ſtill: the one is to do nothing at all, and not to ſtir to lay hold upon G and upon Chriſt at all; this is not the ſitting ſtill, or ſitting alone the Proph means, but there is a ſitting ſtill in reſpect of Impatiency; of quelling all imp tient Thoughts, in oppoſition to Turbulency of Spirit, which ariſeth from Man's ſelf; that if God muſt not give him what he would have now, he can ſt no longer. I ſay the Heart muſt be quiet, it muſt be ſedate, it muſt ſubmit to Go wait upon God, and he will do it in his due time. And ſo much for the ſecond D rection imported by this Fear and Trembling.

CHAP. V.

We ought to uſe our Endeavours to believe, being very watchful not to neglect any gracious Opportunities which God affordeth us.

WE ſhould alſo tremble for fear of omitting any Opportunity that God giveth. That you have alſo, *James* 4. it follows there *(v.8.) Draw nigh to God, and he will draw nigh to you.* And when God doth draw nigh to you to give more Grace, then eſpecially draw near to him. Now drawing nigh to God is coming to ſuch Duties, or uſing ſuch Means wherein God doth draw nigh to a Man. Mark the Apoſtle's Phraſe, He doth not only ſay, Go pray, or go humble your ſelves, or faſt, and the like (altho he exhorts to theſe afterwards in the Caſe of Relapſing) but he prefaceth all here with this; Firſt, *Draw nigh to God:* that is, point the Aim of your Souls to be to draw nigh to the Preſence of God, and let nothing ſatisfy you in all you do, but God's drawing nigh to you; which if you do, you will never reſt in any Duties you perform. He exhorts you ſo to draw nigh unto God. I will not inſiſt upon that, but as I take it theſe Words; and ſo likewiſe, *the trembling to omit any Opportunity*, do import, that there are ſpecial Times wherein one hath a more ſpecial Dependance upon the Power of God, for the working of Faith. There are ſpecial Times, I ſay, in which God doth draw nigh, and a Man ſhould tremble to omit any ſuch Opportunity. It is intimated in the Text here likewiſe, *Phil.* 2. 12,13. for it is God (ſaith he) *that worketh in you the Will and the Deed, according to his good Pleaſure.* Mark that Expreſſion; there is a good Pleaſure of God (ſaith he) which exalteth and ſheweth it ſelf in this, in helping Men, and working with Men when he will, and how he will, and at ſuch a time as he himſelf beſt thinks meet. Now then as the diſeaſed Men (you know it is the ordinary Compariſon) that lay at the Pool, when the Pool was ſtirred, preſently ſtept in; ſo ſo you join with God, and work out with God, when you find that he begins to work as ſometimes he doth, in a more eſpecial manner. You ſhall find in *Jer.* 31. 18. that when *Ephraim* found that God began with him, having been formerly wild and unaccuſtomed to the Yoke, when God began to chaſtiſe him, and ſo to work upon his Heart afreſh, *Ephraim* ſays, *thou haſt chaſtiſed me, and I was chaſtiſed; Turn thou me, and I ſhall be turned,* that follows: I take the meaning to be this; it is as if he had ſaid, *Lord, I have gone on like an unruly Heifer unaccuſtomed to the Yoke, thou haſt begun ſo far as to lay a great Chaſtiſement upon me, and thou haſt awakened my Heart: O Lord, take this time to turn me! Now turn me, and I ſhall be turned: Alas, I cannot do it of my ſelf, I ſhall be an Heifer again if thou letſt me alone, but thou begunneſt to chaſten me, and to open my Heart, and it is in order to turning to thee: Lord, now turn me, and I ſhall be turned.* When you find God doth draw near to you, uſe all that Strength that God doth give you in drawing nigh to you; convert the whole Stock of to attempts on believing. If a Man have but a little Stock to trade withal, he will employ it in what is abſolutely neceſſary, he will not go and lay it out in every thing which ſoon it may be ſpent upon, but what is abſolutely neceſſary and beſt for him. When God doth draw near to thee, and begins to enlighten thee, do not go and pray after Knowledg, and Gifts, and the like; no, turn thy Strength to Faith, to believe, that is the one thing neceſſary, and God will be as willing to help thee that way as another, for this is the great Work of God. And let me ſay this to you likewiſe, When God doth draw near to your Hearts by Promiſes, or by Exhortations, attend to them. You read the Word, and you attend upon the Word, and you have Exhortations and Promiſes delivered to you in the Word; now thou that art a poor Soul, and lieſt at the Pit's Brink of Believing, thou comeſt and heareſt a Promiſe that doth nearly concern thy Condition, for it ſpeaks to the very thing, to that which thy Soul hath long deſired and ſought for, and is a Promiſe fitted and ſuted to thy preſent Condition; or there is an Exhortation made to thee in what thou readeſt or heareſt, that is as fully directed to thee as thou canſt deſire, to ſtir thee up to do that which thy Soul ſaith, this is the thing which thou muſt do next: Now I ſay, When God comes thus nigh you, either by ſuggeſting Promiſes thus, or by what

Part 3. means or ways ſoever it be, (and the more occaſional the better) whether by Exhortation, or the like; be not coy now, for God draws near to thee, do thou cloſe in and clap in with that Promiſe, or with that Exhortation, and ſay, Lord now ſet this Exhortation upon my Heart, this Promiſe upon my Heart; this is the thing thou haſt ſpoken of ſo long, now ſet it upon my Heart. *Be not faithleſs but believing*, ſaith Chriſt to *Thomas*, John 20. 27. There is a Coineſs and an Averſeneſs in the Soul to put it off, ſaying, *I ſee not enough to perſwade me:* but *be not faithleſs* (ſaith Chriſt) *but believe.* Chriſt had anſwered *Thomas* to his own Deſire, had fitted him juſt, for ſaith *Thomas*, *Unleſs I ſee the Prints in his Hands and in his Side, I will not believe.* Why, ſaith Chriſt, now have I uſed a means and a way fitted to thy own Deſire, here are my Hands, and here is the Hole in my Side, feel them, and be not faithleſs but believe, ſtrike in now with this to believe. So I ſay to thee, God comes with Promiſes and Exhortations that do fully ſute thy Condition, now do thou look up to God, be not faithleſs but believe.

I ſhall give you ſome ſutable Inſtances, firſt in Promiſes, and then in Exhortations.

1. When any Promiſe comes that is fitly ſpread for thy Sore, (as I may ſo expreſs it) a Plaiſter fit as can be, a Promiſe that is ſuted to the Wants and Indigencies of thy own Eſtate, Lord, ſay thou, do but ſet this Seal upon my Spirit. Still as he offers and brings thee a Promiſe, do thou go and ſpeak to him again; as he ſpeaks to thee in a Promiſe, do thou urge him to fulfil it. Thus I ſay when God doth thus draw near to you, do you draw near to him. I ſhall give you but an Inſtance or two of the Soul's thus drawing near to God.

1*ſt*. The firſt is the Inſtance of the Apoſtle *Paul* in *Rom.* 15. 9—13. he had there in *ver.* 9, 10, 11. begun and heaped up four Promiſes together (I do not know the like in all the Scripture) of the Old Teſtament that did aſſure him that God did intend Mercy to the Gentiles: *That the Gentiles* (ſaith he) *might glorify God for his Mercy, as it is written, I will confeſs to thee among the Gentiles.* And again he ſaith, *Rejoice ye Gentiles with his People:* And again, *Praiſe the Lord all ye Gentiles.* And again *Iſaiah* ſaith, *There ſhall be a Root of* Jeſſe, *and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.* Here were Promiſes now fully fitted to the Romans who were Gentiles, ſpeaking to their very Condition, to help and to ſtrengthen their Faith. When he had delivered theſe Promiſes that thus nearly did concern them (and the laſt of all the Promiſes he mentioned, was, *In him ſhall the Gentiles truſt*) inſtantly what doth the Apoſtle do? He claps in with a Prayer to God for them, (teaching them what they ſhould do upon the like occaſion) a Prayer that God would make good theſe Promiſes to them. *Now the God of Hope*, ſaith he, (thoſe are the very next Words) *the God of Faith*, (for Faith and Hope are oftentimes taken for one in the Scripture) *fill you with all Joy and Peace in believing.* The Promiſe before was, *In him ſhall the Gentiles truſt*; here comes a Prayer now, O Lord wilt thou make good theſe Promiſes to theſe Gentiles, teaching them by this what they themſelves ſhould do upon all ſuch Occaſions. *The God of Hope* (ſays he) *fill you with all Peace and Joy in believing, that ye may abound in Hope through the Power of the Holy Ghoſt.* The thing exhorted to being above their Power, and lying in God alone to work, to ſhew this Dependance, and what way they were to take upon all ſuch Occaſions, he prays thus for them. And this was the uſual manner of the Apoſtle, for you ſhall find him praying in all his Epiſtles for thoſe to whom he wrote, and he tells them the Words he uſed for them in his Prayer, and his end was, to teach them to pray for the ſame thing. When he would exhort the Epheſians to pray that God would give them Eyes enlightned to know the great things of the Goſpel, how doth he do it? *I alſo* (ſaith he, *Epheſ.* 1. 15, 16.) *after I heard of your Faith in the Lord Jeſus, ceaſe not to give Thanks for you, making mention of you in my Prayers.* Therefore you your ſelves are much more bound to do it. It was but a more artificial way of the Apoſtle's to ſet them on work by his Example, that if he did thus for them, much more they ſhould do it for themſelves. The Text is extreme pertinent to the thing in hand, that when God comes thus to us in a Promiſe, we ſhould preſently clap in with God. When the Apoſtle had ſpoken of Truſt in God, or Hope in God, to which the Gentiles ſhould come, and there was a Promiſe and Prophecy to that purpoſe, he knew that God was only to work it, therefore he goes to him, and goes to him as the God of Hope. And why is he called the God of Hope? Becauſe he alone is the God that works Hope in the Heart. His Prayer then is, *Thou haſt ſaid, that the Gentiles ſhall hope in thee; thou that art the God of Hope work it in theſe Gentiles.* He calls him *the God of Hope* in the ſame Senſe that he had called him *the God of Patience and Conſolation,* in *ver.* 5. after having ſpoken, *ver.* 4. that the Scriptures were written to give us Comfort and Patience: For a Man muſt have all his Comfort from the Scriptures, for Comfort from them is the true Comfort, and a Man muſt keep to them: *Thou art the Author of all Comfort,* (ſays the Apoſtle) *therefore comfort them;* for that is the Meaning of it. So here he calls him *the God of Hope,* becauſe the thing he deſires is Hope in God, and he was the only God to work it. Now as the Promiſe was that the Gentiles ſhould truſt in him, ſo the thing he prays for is, that they may be fill'd with all Joy and Peace in believing. And when you hear a Promiſe, do not pray barely and ſcantily for the thing promiſed. He had mentioned no more but truſting in Chriſt, but he prays you ſee for Joy and Peace, and for abounding in it too, and that through believing: and (let me tell you that too) all Joy and Comfort that is not in the way of believing is no true Joy and Comfort. And then, Thirdly, He adds, *Through the Power of the Holy Ghoſt.* It is the Power of God muſt work it. He goes forth in the Senſe that it is the Power of God that muſt do it for them, yet becauſe God had promiſed to do thus and thus, he doth therefore ſtrike in to move God that was the God of working Faith to do it by the Power of the Holy Ghoſt. You ſee the Place is every way pertinent to the thing in hand, for he had ſpoken of a Promiſe, and of a Promiſe to the Gentiles at large, which Promiſe depends for the fulfilling of it upon the Power of God and of the Holy Ghoſt; he therefore preſently prays that God would make it good to theſe Gentiles, and thereby he teacheth them that when they hear ſuch Promiſes they ſhould go to God who is the God of that Promiſe and of that Work, to work it in them, and that in a Dependance upon the Power of God. God indeed is not much taken or moved of himſelf by this, for he is moved only by what is in himſelf, but he takes an occaſion to do it when we thus go to him with his own Promiſe; and therefore let us ſtrike in ſtill as a Promiſe is brought to us by his Providence, either in the preaching, or reading, or hearing of the Word, or any other way, or occaſionally, that ſuteth our Condition.

2dly. There is another Inſtance of the Woman of *Canaan,* Mark 7. 27. our Saviour Chriſt did ſeem to put her off, but the truth is, he did intimate a Promiſe to her, (and therefore I quote the Story of it as it is in the Evangeliſt *Mark*) *Let the Children firſt be filled,* (ſaith he) *for it is not meet to take the Childrens Bread and caſt it unto Dogs.* He doth not deny the Dogs wholly, mark it, but he was a Miniſter of the Circumciſion to confirm the Promiſes made unto the Fathers, as you have it *Rom.* 15. 8. He was to ſerve the Circumciſion firſt: now he doth not ſay that the Dogs ſhould not have the Leavings, no; but ſaith he, but let the Children firſt be filled. This poor Woman catcheth hold of that Word preſently, for that Word had a hint in it, therefore thought ſhe, ſurely the Dogs may have the Leavings, they may have the Crumbs that fall while the Children are eating; and therefore ſhe retorts this upon Chriſt, that tho the Jews were Children, and ſhe a Gentile being a Dog, yet according to the Analogy of that very Similitude and Metaphor he uſeth, ſhe might have Crumbs, and when the Children were fill'd ſhe might have what was the Refuſe and Overplus. Thus Chriſt you ſee gives this ſecret hint, and there was indeed a great hint in it. Now ſaith the Text, (this is it I quote it for) Chriſt ſaid unto her, *For this Saying go thy way.* One Evangeliſt hath it, *Be it as thou wilt,* thy Will be done as it were, and not mine; thou ſhalt carry it: but here the Text ſaith, *For this Saying go thy way, the Devil is gone out of thy Daughter.* Chriſt in appearance ſpeaks half Popery, that he ſhould thus reſpect her Faith and her Saying; therefore *Bellarmine* urgeth it for the point of Faith to juſtify a Man in a formal and in a meritorious way. No, but the Meaning is this, that upon the occaſion of her Expreſſion of her Faith thus taking hold of the Promiſe, and catching hold upon what Chriſt had ſaid, and retorting it upon him again thus, he ſpoke thus graciouſly to her. As ſhe upon occaſion of his Words ſaid, *the Dogs may have the Crumbs,* he upon occaſion of her Saying is overcome, and yieldeth to her. So ſay I, when thou takeſt occaſion upon a Promiſe to ſtrike in, as this poor Woman did, upon occaſion of thy ſtriking in, God cometh in to thee; he is taken oftentimes with the retorting of a Man's Spirit to him again with his own Words. You will ſay when you hear Promiſes, O if I knew they belonged to me in particular, I ſhould be incouraged to lay hold on them. Alas! do but think with your ſelves how remote the Inſtances of Promiſes I have given you, both as to the Romans and this Woman, were from determinately pointing at them. The Promiſes the Apoſtle reckons up were made to the Gentiles, and there were Millions of Gentiles beſides theſe Romans, yet the Promiſes being indefinite to the Gentiles, the Apoſtle prays, that God would fulfil them to the Romans. How remote was the poor Woman of *Canaan* from the Promiſe: She was a Dog, and there were ten thouſand thouſand Dogs ſuch as ſhe, yet ſhe takes hold of the hint that Chriſt gave her, and her need makes her clap in and ſtrike in with it. Therefore do not ſtand and ſay, Till God fit the Promiſe to me, that I ſhall have a full and abſolute Aſſurance that this Promiſe is mine, I will not believe: No, ſtrike in afore; *Paul* did here for the Romans, and you ſee the poor Woman did ſo.

2. The like I may ſay for Exhortations. When God doth come with Exhortations to you to believe, the Promiſe is laid before you, and you are preſſed and urged to lay hold upon them. Conſider now that excellent Saying of *Luther*, *Faith doth but ſuffer God to do good to it*. When God I ſay comes and pins Promiſes to you, puts them into your Heart, when he doth come with Exhortations in the Miniſtry of the Word to lay hold, then lay hold, and ſtrike in, for God draws near to you; ſay, Lord ſet this Exhortation upon my Heart, let that which thou exhorteſt me to, work it in me. You ſhall find this, that in the Scripture there are Exhortations to ſuch things as you cannot do, as to make you a new Heart. You have ſuch an Exhortation in *Ezek.* 18. 31. where the Prophet exhorteth us to make us new Hearts. Saith the poor Soul, Alas how can I make my ſelf a new Heart! Lord, thou knoweſt I cannot do it. What doth God beſides? As he makes this Exhortation in *Ezek.* 18. 31. ſo in the ſame *Ezekiel*, ch. 11. 19. he makes Promiſes of giving a new Heart; *I will put a new Spirit within you*, (ſaith he) *and I will take away the ſtony Heart, and give you an Heart of Fleſh*. Here now as in one Place he exhorts them, ſo in another Place he makes a Promiſe to give it. The Apoſtle *James* giveth them this Exhortation, (*James* 4. 8.) *Cleanſe your Hands ye Sinners:* And the ſame you have in *Jer.* 4. 14. *Waſh thine Heart from Wickedneſs*. Now look in *Ezek.* 36. 25, 26, 27. and you ſhall find a Promiſe that God will pour his Spirit upon them, and waſh them from all their Filthineſs. And ſo in *Deut.* 10. 16. he exhorts them to circumciſe their Hearts; you ſhall find in the ſame Book, *ch.* 30. 6. this Promiſe, *I will circumciſe thy Heart, and the Heart of thy Seed*. Well then when you hear Exhortations to any thing, conſider, that God's Promiſes are as large as his Exhortations, as to the Matter of them; that is, there is nothing he exhorteth unto, but there is ſome Promiſe or other for to work it. Now then I ſay, when God comes and exhorts thee to that which thou art next to do, do thou go and urge God with his Promiſe, and ſay to him, Lord, this is that thou now exhorteſt me to, and it is that which I have waited for long, and now thou putſt me upon it afreſh; thou haſt made a Promiſe to work it, Lord work it in me according to thy Promiſe. Thus I ſay, when God comes upon thee with an Exhortation, ſtrike thou in with him when he draws near to thee, draw thou near to him. And this is another way o working out our Salvation with Fear and Trembling, fearing to omit any Opportunity wherein God comes near us, either by Promiſes that concern our Condition or by Exhortations; and where Exhortations come near thee, there Promiſes ar made anſwerable in ſome Place or other, and do thou urge the Promiſe togethe with the Exhortation; and not only tell him of his Promiſe, that he hath pro miſed to give what he exhorts thee to, ſubmitting thy ſelf to him, laying thy ſelf a his Foot; but alſo tell him this, that it is as eaſy for him to ſpeak the Word in th Heart to do it, as it is for him to ſpeak to thy outward Ear, for he may do the on as well as the other. You ſhall find that God wiſheth that there were ſuch an Hear in his People that they would do thus and thus: Tell him it is as eaſy for him to d it, as it is for him to wiſh it. What ſaith the poor Man in *Mat.* 8. 2? *Lord, i thou wilt, thou canſt make me clean*. The truth is, he had not a Promiſe, he had no thing to have Recourſe to but the Power of God, which now we are dealing wit in the point of Faith, ſpeaking to a Soul that is in dependance upon it. This I a ſure of, (ſaith he) it muſt lie in thy Will if thou doſt not do it for me, for it is i thy Power to do it. What ſaith Chriſt in anſwer? *Shall any Soul come to me, an*

ſay at latter day, *that he told me I was able to do that for him which in Faith he ask'd, and would not, or ſhall challenge me that I did not?* No, *I will* (ſaith he) *be thou clean.* Chriſt will not have a Soul to be fruſtrated that comes thus, and acknowledgeth his Power, and ſubmitteth unto it, for ſo this poor Man did; *Lord* (ſaith he) *I am unworthy to be healed*; (for it is a modeſt way of Expreſſion) it lies only upon thy Will, and I ſubject my ſelf unto it. And ſo the Ruler whoſe Daughter was ſick, deals juſt ſo with his Power; *Mat.* 9. 28. *Speak the word* (ſaith he) *and ſhe ſhall live.* He ſubmitteth himſelf to him. When poor Souls, I ſay, do thus as it were lie at the catch, and wait for a Word, or for an Incouragement from God, and upon occaſion of a Word of Exhortation from God, do go to him and tell him of his Power, that if he will he is able; and when he hath made an Exhortation and a Promiſe, do urge this upon him, the Lord will hear ſuch a Soul in the end, and he will in the end ſatisfy his Deſire. Nay, ſuppoſe thou beeſt guilty of a great deal of Unbelief and Impatience, and envying of others, and what is ſaid in the Word by way of Reproof comes near thee, and ſtrikes thy very Soul, go thou and take an occaſion upon thoſe very Reproofs, to go to God to work the contrary of that in thee which he reproveth thee for. In *Luke* 17. 5. the Apoſtles ſaid unto the Lord, *Increaſe our Faith.* The truth is, it doth not cohere with the Words before, and ſo all Interpreters do generally acknowledg; now then the comparing of one Scripture with another will help us out. What is Chriſt's Expreſſion in the Words afterward? *If you had Faith as a Grain of Muſtard-ſeed, ye might ſay unto this Sycamin-tree, Be thou plucked up by the Root, and be thou planted in the Sea, and it ſhould obey you.* Now if you look in *Mat.* 17. 20. there you ſhall find it thus; *Jeſus ſaid unto his Diſciples, becauſe of your Unbelief you could not caſt him out; for verily I ſay unto you, if ye had Faith as a Grain of Muſtard-ſeed, ye ſhall ſay unto this Mountain, Remove hence to yonder Place, and it ſhall remove, and nothing ſhall be unpoſſible unto you.* Now clearly, by comparing one Place with another, (Chriſt uſing the ſame Expreſſion, *If ye have Faith as a Grain of Muſtard-ſeed*; and ſpeaking in one Place of removing a Sycamin-tree, (for he uſed both certainly) and in another of removing a Mountain) it is evident that the occaſion of the Apoſtles ſaying, *Lord increaſe our Faith,* was, that Chriſt chid them for their Unbelief, and told them that the Reaſon why they could not caſt the Devil out of the Child was, becauſe they were a faithleſs Generation. And now upon Chriſt's chiding them thus for their Unbelief, what do they do? *Lord* (ſay they) *increaſe our Faith.* Poor Men! So that now when God meets by a Reproof with what the Heart is in this way guilty of, let that be an occaſion to thee, as it was to the Apoſtles here, for to go to God, and thus to pray to him, Lord, do thou take this away from me, do thou work in me the contrary to that thou reproveſt me for. And as that Prayer had an Effect upon Chriſt to give more Faith to his Apoſtles, ſo thou wilt find a ſutable Effect of thy Prayer too.

Laſtly; Acknowledg ſtill all that God doth do for thee in the way of Believing. I told you in one of the Premiſes I made, that God doth give Power to one thing when he doth not to another, and that you are to act ſo far as he gives Power. This Text in *Phil.* 2. 12, 13. hath it, that he works the Will, and he works the Deed; firſt the Will, and then the Deed it ſelf, and he goes on thus by degrees, and this of his good Pleaſure. He will work the Will firſt one day, and the Deed another; he will produce a Deſire after the thing, and then the thing it ſelf afterwards. Now ſtill as God doth work, acknowledg his good Pleaſure in it; and ſo far ſtill as God enables thee to do, to act in the way of believing, ſo far do thou acknowledg his Grace and good Pleaſure in it: *Lord,* (ſaith the poor Man, *Mark* 9. 24.) *I believe, help thou my Unbelief.* Chriſt asked him, if he could believe? how far he could go in believing? Lord, (ſaith he) I can believe a little, help thou out with the reſt. He acknowledgeth God in the one, and hath Recourſe to him for the other. In *Rom.* 9. 17. ſaith the Apoſtle, *It is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* His Scope is, that they ſhould be thankful to God, and not aſcribe any thing to their own willing, or to their own running, when they had done; and withal to remember, that in depending upon the Power of God, the greateſt Dependance of all was upon his Mercy. The thing I ſay is to that purpoſe worth your Obſervation, and you may make a diſtinct thing of it if you will. When thou art in a Dependance upon God, and practiſeſt theſe fore-mentioned

tioned Rules, tho weakly, yet thou ſinneſt againſt him again and again, and art put off by it; and whereas thou art to work out thy Salvation with Fear and Trembling, thou provokeſt him oftentimes, and ſinneſt again and again againſt him, yea againſt the very Obligation of that Dependance thou haſt in thy Eye for Power from God to work and help forward Faith in thee. To comfort thee in this, obſerve how theſe Words come in, they come in as a Corollary from the Teſtimony of *Moſes* in the Verſe before; for he ſaith to *Moſes, I will have Mercy on whom I will have Mercy, and I will have Compaſſion on whom I will have Compaſſion.* So then ſaith he, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth Mercy.* Why doth he uſe the word *Mercy* here? Becauſe that Soul that is in Dependance upon God to work the Will and the Deed in Salvation, hath as much to do (if not more) with the Mercy of God as with the Power of God, for it is Mercy ſets that Power on work. Suppoſe thou ſinneſt againſt him, and provokeſt him, yet be not diſcouraged, remember that in willing and in doing thou haſt to deal with God that ſheweth Mercy. In waiting on his Power thou wilt ſin againſt him again and again, therefore ſtill remember *it is not of him that willeth, nor of him that runneth, but of God that ſheweth Mercy.* So here in the Text it is intimated too, *It is God that works according to his good Pleaſure,* that is, the good Pleaſure of his everlaſting Will, as it is in *Epheſ.* 1. 5. Now the Apoſtle doth not uſe this Speech to take Men off from running, but to put them in mind, that if in running they do backſlide, and do contrary to God's Pleaſure, and provoke that God upon whoſe Power they depend, they ſhould yet remember, that he hath Mercy as well as Power. His Mercy then ſhould incourage thee ſtill to depend upon that Power, tho thou ſinneſt againſt that Power, and ſtill thou ſhouldſt have Mercy and Power in thine Eye. The Pſalmiſt puts them both together in *Pſal.* 62. 11, 12. *God hath ſpoken once, twice have I heard this, that Power belongeth unto God; alſo unto thee, O Lord, belongeth Mercy.* Therefore now if you will go to work out Faith with God, and to work out your own Salvation in a way of believing, as you are to have Recourſe to the Power of God, ſo you muſt have Recourſe to his Mercy; and tho you fail in theſe Directions, yet remember that *it is not in him that willeth, nor in him that runneth, but in God that ſheweth Mercy out of the good Pleaſure of his Will.*

OF THE
OBJECT and ACTS
OF
Juſtifying Faith.

PART III.
Of the Properties of Faith.

BOOK IV.

Tho Faith be a difficult Work above our Power, yet God commands us to uſe our utmoſt Endeavours to believe. The Reaſons why God commands us ſo to do, and how the Infinite Power of God in working Faith, and our own Endeavours are very well conſiſtent together. Diſcouragements remov'd, which may ariſe either from our own Unability to believe, or from the Senſe of our great Sinfulneſs, or from the Thoughts of an abſolute Decree of Election, reſolving to ſave only ſome particular Perſons. Directions to guide us in our Endeavours to believe.

CHAP. I.

Tho Faith be a difficult Work above all our Abilities, yet God commands us to uſe our utmoſt Endeavours to believe, and it is our Duty ſo to do. The Reaſons of it aſſign'd.

HEB. IV. 11.

Let us labour therefore to enter into that Reſt, leſt any Man fall after the ſame Example of Unbelief.

WHEN I prov'd before that all our natural Powers are ſo far from helping us to believe, that in this Matter they diſable us, I might likewiſe have come to the Affections, and it were eaſy to ſhew how that they are all againſt the Work of Faith, and oppoſite to it, and in this I might be very large. For take all thoſe Affections which we call good, and are raiſed up in the Hearts and Spirits of Men, while in their natural Condition, as *Zeal for God*, (which Men are capable of) as the Apoſtle calls it in *Rom.* 10. 2. Zeal you know is the intending of all the Affections: now one would think that in the Heart of thoſe Men where we ſee a Zeal of God, or a Zeal for God, this Zeal ſhould not be an Enemy unto Faith; yet the Apoſtle tells us plainly

In Book 2. of this third Part.

it is in that, *Rom.* 10. *I do my Country-men* (ſaith he) *no wrong:* (ver. 2.) *For I bear them Record they have a Zeal for God, but it is not according to Knowledg,* i. e. it is not according to Faith, for by Knowledg he means Faith there; for *ver.* 3. ſays he, *They have not ſubmitted themſelves unto the Righteouſneſs of God.* I might inſtance, I ſay, in all other Affections whatſoever that are good. And as for evil Affections, you will eaſily believe, that they are Enemies to Faith, as all the Luſts of Men are. You need take but one Scripture for it, *John* 5. 44. Chriſt ſpeaks there in the Language of Impoſſibility, of Inconſiſtency, that Faith ſhould ever be wrought in the Heart whilſt Luſts remain, that they and Faith ſhould ſtand together. *How can ye believe* (ſays he) *if ye receive Honour one of another, and do not ſeek that Honour that is of God only?*

I might likewiſe ſhew you, that all that comes from us, either take Righteouſneſs that is paſt, or all Endeavours for time to come, as they cannot help us to the Attainment of Faith, ſo they are Enemies to the way of Believing. If we conſider all the Righteouſneſs that comes from us, let corrupt Nature be never ſo much advanced, it is an Enemy, it ſtrengthneth the Enmity that is in the Heart againſt the way of believing. Men cannot have a Righteouſneſs of their own, (as they count it) but they are conceited of it. If Men have any Appearance of Righteouſneſs, O it muſt needs be Grace, it muſt needs preſently be accepted. And the Conceit of our own Righteouſneſs is that which hinders us from ſeeing need of, and looking after Chriſt and Faith. The Phariſees thought themſelves righteous, and they were ſo far from Faith and Coming unto Chriſt, that Chriſt profeſſeth *he came not to call ſuch,* Mat. 9. 13. As the Law was not given for a righteous Man, (the Law in the legal Tenour of it) ſo nor the Goſpel neither. Faith, in the fundamental Law of it, (as I have formerly expreſs'd it) is directly oppoſite to that Concei of a Man's own Righteouſneſs, which is in every ones Heart by Nature. Herei lies the Pith of Faith, *to believe on him that juſtifies the Ungodly,* and that in oppoſition to all in a Man's ſelf; ſo you have it, *Rom.* 4. 5. You know *Laodicea,* tha thought her ſelf rich, was kept off from going to Chriſt to buy Gold of him: an the richer a Man's Heart and Life is of appearing Goodneſs, the lother he is t break (as he muſt do) and become a Bankrupt, that he may have Chriſt; the lothe he is to ſuffer ſo much Loſs, and to count all things elſe but as *Dung and Droſs,* a the Apoſtle ſaith. As a Man's own Righteouſneſs for time paſt, ſo ſome kind o Endeavours for time to come, are a hindrance to Faith. I do not only mean Endeavours of Changes, and Reformations of Heart and Life, and the like, that theſ undermine Faith; but oftentimes Endeavours after Faith it ſelf (when they are pu forth in a Man's own Strength) do hinder and undermine Faith. Endeavours fo the time to come, if they be not guided aright, do ſecretly undermine Faith, an the Work of it. A Man when he ſees his former Sinfulneſs and Want of Chri and the Neceſſity of Faith, and hath ſuffered a Shipwrack of all his own Righteouſneſs, yet he begins to build a Ship anew of his own Coſt, and he thinks by haling, and tugging, and rowing, in the end to arrive at Chriſt; and whilſt a Ma doth ſo, Jeſus Chriſt goes as faſt from him as he makes after Chriſt, whilſt he do it out of his own Strength. Whereas if a Man would give up and lay his nake Soul, that little Cock-boat which hath ſo great a Venture in it, if he would put into the Ship of God's Free Grace, as I may ſo expreſs it, and commit it ſelf un it and unto Chriſt, and ſuffer the Streams and Gales of the Spirit in the uſe Means, (uſing of them but as Means) to carry him along, the Soul would atta unto Faith: But Men ſeek after Faith it ſelf, not in a way of Faith, but as a Wo of the Law in their own Strength, which Strength Man under the legal Covena once had. To beat down this Preſumption is the Apoſtle's Deſign, *Rom.* 9. 1 *So then it is not of him that willeth, nor of him that runneth, but of God that ſhewe Mercy.* In ſuch a Preſumption *a Man condemns himſelf in what he allows,* (as t ſame Apoſtle ſays in another caſe) a Man undoes himſelf in what he endeavoure and if God be not the more merciful, a Man goes to Hell endeavouring and ſtrivi to go to Heaven. This the Apoſtle clears in this Chapter out of which I have no choſen my Text, which refers unto the Example of the Iſraelites; for he had p pounded the Example of the Iſraelites and their Unbelief, and their falling ſhort *Canaan,* as Types of us under the Goſpel. Now it was not only their Luſts, Fleſh-pots of *Egypt,* that hindred them from coming into *Canaan,* but it was cauſe they ſought to go into it, and yet not by a way of Faith. You know God offered to carry them thither, to caſt out their Enemies before them, if they would have gone in his Way (even thoſe that periſhed they might have entred) but that Way they rejected through Unbelief. And then you ſhall find in *Numb.* 14. 40. that they would enter upon the Work in their own Strength, and roſe up early in the Morning to do it; but what doth God do for this? He brings them back again to the very brink of the Red Sea where they were afore. So it is even with poor Souls, that have gone far in the Wilderneſs, and are nigh Heaven, nigh as it were to believing; and yet not ſubjecting their Souls and Endeavours unto God's Way of working Faith, but attempting it in their own Strength, they are caſt behindhand again, and in their own Senſe are as far off as at firſt: and when God hath humbled them for endeavouring in their own Strength, they are fit to enter. For God hath ſaid in 1 *Sam.* 2. 6. *By his own Strength ſhall no Man prevail*: but Men ſeeing no Strength in themſelves to ſave themſelves, and being convinced of that, yet think they may go out in their own Strength to get this Chriſt that ſhall ſave them, and ſo being ſtill in themſelves, they never prevail, *for by a Man's own Strength he ſhall never prevail*: ſo doth the Holy Ghoſt ſpeak, he ſpeaks it of all things elſe, but eſpecially it holds true in the matter of Believing.

You ſee in this Text, *Heb.* 4. 11. that the Holy Ghoſt makes an Exhortation to us by Faith, to labour to enter into that Reſt: And this Text I ſhall make no other uſe of, nor of any thing about it, but meerly ſo far forth as it may become a Subject to this Common-place we have in hand. And there are two Ends or Purpoſes which this Text will ſerve for: The one is to ſhew you, that notwithſtanding what you have heard, that Faith is not of our ſelves, it is the Gift of God; yet we are to labour to enter into that Reſt, and labour to believe. And the ſecond thing it ſerves for is this, (and it is a great Point) that an indefinite Promiſe, that is, a Promiſe that God will ſave ſome, not naming who, is a ſufficient Ground to draw in any Man's Heart to believe, take whatever Ground of Faith is held forth in the Word. And this is natural to the Text, and to the coherence of it; for he had ſaid, *ver.* 6. *It remains that ſome muſt enter into Reſt*: and his Inference from that is this, which we have here in the 11*th ver.* *Let us labour therefore to enter into that Reſt.* When Men hear that Faith is not of our ſelves, but that it is the Gift of God, there are theſe three things do uſually ariſe in the Spirits of Men.

1. Either Men do cavil at this Doctrine, as lying as a Stumbling-block in their Way, that if all that we can do cannot produce Faith, but it is the Gift of God, and that God muſt do all, then ſay they, Men were as good ſit ſtill and not labour and endeavour at all after it, for God muſt do all: and theſe are Cavillers.

2. On the other ſide, ſuch poor Souls as deſire to attain to Faith, and to labour for it under the uſe of Mans; yet hearing that Faith is not of our ſelves, yea that a Man's own Endeavours, if they be out of a Man's own Strength, as I have ſaid, cannot obtain Faith, yea, they are Hindrances unto Believing; they are diſcouraged and diſheartned from all Endeavours; they think it cuts the Sinews of all Endeavours, ſtrikes at the Root, and cauſeth all to wither.

3. There are thoſe that do expreſly teach, and have taught this Doctrine, that a Man having ſeen his loſt Condition, is to do nothing elſe but to ſtand and wait, whenas God (without any Puttings forth, or Actings towards Faith) will by an Almighty Power overpower his Soul to believe.

Now then, that there may be an Anſwer and Satisfaction given to all theſe three, I have taken this Text as the Bottom for that Diſcourſe, that ſhall be an anſwer to them all.

After I have opened the Text very briefly, and ſhewn you how it is a Bottom to what I ſhall deliver, then I will come to do theſe three things more eſpecially. I ſhall anſwer firſt the Objection made, as it is a Cavil. I ſhall ſecondly anſwer it as it is a Diſcouragement to good Souls. And thirdly, ſhew you what kind of Endeavours they are, and how they are to be managed which God hath appointed to attain unto Faith.

But firſt I muſt open the Text, and I ſhall do that exceeding briefly. You ſee it is an Exhortation that we ſhould endeavour to enter into that Reſt.

1. Let us conſider what is meant by entring into Reſt, which is to be the Object of our Endeavour. There are two things intended by it.

1. The

Part 3.

1. The firſt is more general, *viz.* the Poſſeſſion of Heaven, that we are to make ſure of that, that we be not as the fooliſh Virgins, upon whom the Door was ſhut, whenas others entred in, *Matth.* 25. 10. Thus entring into Reſt, is often taken in Scripture for the full Poſſeſſion of Heaven. So in the 10*th* Verſe of this very Chapter, our Saviour Chriſt's aſcending into Heaven, is called his entring into Reſt after his Work was ended, as God entred into Reſt after his Work was ended. And (*Mat.* 25. 23.) when Men come to poſſeſs Heaven, it is called *entring into their Maſter's Joy:* As when a Man is ſaid to have a full Poſſeſſion of an Office given him, he is ſaid to enter upon it. An Heir that was under Age, had a Right and Title to his Inheritance; yet he enters upon his Land and Eſtate when he comes to Years: So that now if you take it in this Senſe, then this is the meaning of it, that we ſhoul endeavour to be found in the Number of thoſe that ſhall enter into that Reſt.

But ſecondly, by entring into Reſt, is meant more particularly the Attainment o true ſaving Faith, whereby we come to have a ſure Title to that Reſt in Heaven, and to make at preſent thereby ſuch an Entrance upon it as gives a Right before Poſſeſſion, which comes afterwards. And this I make plain to you by theſe two Reaſons.

Firſt; By what is ſaid at the third Verſe of this very Chapter, *We which have believed do enter into Reſt:* So that Faith is clearly and plainly an entring into Reſt, i the Apoſtle's Senſe in this Chapter. In having an Eſtate of Land paſt, beſides th Writings there are two Ceremonies uſed, there is entring upon ſome Part of it, and there is a giving of ſome Piece of the Ground, as a Tuft of Earth, and the like. So i it here, we by Faith do enter upon this Reſt, and we receive then an Earneſt of Joy the Seal of the Spirit, the firſt Fruits of Heaven. 2. It is evident alſo that b entring into Reſt is meant Believing, by the very Words that follow my Text, fo the very next Words are, *Leſt any Man fall through the ſame Example of Unbelie* He ſets before their Eyes the Example of the Iſraelites, and of thoſe Iſraelites tha went far towards *Canaan*; and yet (ſaith he) through Unbelief they never entred into it: Now let us (ſaith he) take heed of falling through Unbelief as they did let us therefore labour to attain to true Faith, by which we enter into Reſt, an have ſuch a Right to it as we ſhall never be diſpoſſeſt. And ſo now you ſee that b entring into Reſt is meant Believing.

Secondly; The Word here tranſlated Labour, ſignifies to ſtudy to enter into tha Reſt, to have all the Powers and Faculties in us intended in attaining to true Fait He expreſſeth it by a Word that ſignifies the Labour of the Mind, which is prope to Scholars and Students, whoſe Minds are taken up with the greateſt Intentio and the greateſt Labour. Now (ſaith he) there was never any Scholar ſtudie more to find out what is Truth, giving up his Underſtanding unto God who is th great Enlightner, never any Philoſopher ever gave his Mind more to find out natural Truths, than a Believer doth to attain unto true Faith; *We are to ſearch fo it as for Silver:* When he therefore ſaith, *Let us labour to enter into that Reſt,* hi meaning is, that we ſhould uſe the utmoſt of our Endeavours to attain to it, and t attain, as *to the Reſt,* ſo *to the entring into that Reſt.* And ſo I have done with th Expoſition of the Words, and you ſee how they are a Bottom to that Diſcour which I mean to proceed in. I ſhall come now to thoſe Particulars which I have lai down to diſcourſe of. 1. I am to anſwer this great Cavil, made either by ſecu profane Perſons, or by thoſe that are oppoſite to the Doctrine of Free Grace, *vi* that if Faith be not of our ſelves, and all that is within us be againſt it, and that Go muſt do all, then we are not to endeavour. The Apoſtle you ſee, ſpeaks point blan againſt it; and notwithſtanding the Iſraelites (who were Types of temporary Believers under the Goſpel, and of ſuch as attain not to true Faith) endeavoured to ent into *Canaan*, and yet fell ſhort: he makes this Uſe of it, that we ſhould therefo labour for to enter into that Reſt. But for the anſwering of this as it is a Cav more particularly; 1. I ſay this, that this Doctrine that it is God which wor Faith, and that doth all in us in the Matter of Believing, is attended upon and clogged in this, with a like Cavil that all other Myſteries of the Goſpel are. The Myſtery of the Goſpel lies in this, it is a reconciling of Contradictions; and all yo Cavillers take part with one part of the Contradiction to overthrow the other. A now, that God ſhould peremptorily elect Men to Salvation, and yet Man's Wi ſhould be free; how can theſe two ſtand together, ſay the Cavillers againſt free Gra and God's everlaſting Love? So likewiſe when they hear that God works Converſio n Men unreſiſtibly, ſay they, how can this be if God work upon the free Will of Man? So now here, when we ſay that it is God only worketh Faith, and that it is his Gift, and that all our Endeavours are not able to produce it; what do they preſently conclude and retort upon us? then we were as good lay all Endeavours aſide. But really this is all one with that Deceit which hath damned many a Soul, *viz.* if be elected, whatever I do I ſhall be ſaved. It is all one with that kind of Cavil of he Papiſts that hath accompanied the Doctrine of Juſtification by Chriſt alone, and y Faith in him, and that without Works; for, ſay they, we were then as good do o good Works at all. So now is it here, if that Faith be not of our ſelves, but it is he Gift of God; then ſay they, we were as good ſit ſtill and endeavour nothing at ll. This is the firſt thing in the General that I premiſe; that it is, I ſay, but a like Cavil to all thoſe that carnal Men have made againſt all the Truths of God, the Myſtery of which lies in reconciling theſe Contradictions. But,

Secondly, To ſpeak more directly to thoſe that cavil thus, and that ſay, it is therefore in vain to uſe Endeavours. Let that Man appear or ſtand out from all the reſt the Day of Judgment, or now in this World, that is able to ſay, I uſed my utmoſt ndeavours to attain Salvation, and could not attain it, God would not give it e. If he did not uſe his utmoſt Endeavours, then God is clear. I will not ſtand ow to diſpute, whether *de jure,* as we ſay, if a Man ſhould uſe his utmoſt Endeavours, God infallibly would work Grace in that Man's Heart; but, *de facto,* we may hallenge all the Sons of Men. And let me tell you this, that at the latter Day hen Men ſhall come to be condemned (I ſpeak this to clear God) God will not go nd ſay, I therefore condemn you becauſe you did not put forth an Act of ſaving ſtifying Faith; no, but he will condemn Men becauſe they did not put forth that ttermoſt, which through that Aſſiſtance corrupt Nature had from him they might ave put forth. When God comes to judg all Mankind, it is ſaid, *That he will judg em that lived under the Law by the Law; and them that lived without the Law, he will g without the Law,* Rom.2.12. Now it is true, in rigour, whether Men know the aw or not, God might condemn them upon it as if they knew it, for they knew it ce in *Adam,* and are bound to know it: but he will not go that way to work; but f Men have lived without the Law, he will conſider them but ſo far forth as the ight of Nature went, and ſo far judg them; and if they have lived under the Law, hen he will proceed in Judgment ſo far as the Law went, and that Spirit and Strength at accompanies the Law: and ſo if they lived under the Goſpel, he will condemn em for not uſing that Aſſiſtance, that Spirit and Strength that accompanies the earts of Men that live under the Goſpel, and leads them on to Faith. He will not ndemn Men for Negatives, but rather for what is poſitive, becauſe they loved Darkneſs rather than Light, and becauſe they would not believe, but cleave to their Luſts. For if any Man attempted and fell ſhort, the Impediment did lie in his own Will. That Point will never come to be diſputed whether he could or no; God will cut f all with this, he would not, *Impii non poſſe eſt ejus non velle. The Impotency of a cked Man is his not willing;* and yet this Inability to will is not meerly a moral, but atural Impotence. That they cannot, is reſolved by Chriſt into their Luſts as the eaſon, *Joh.* 5. 40, 44. *Ye will not come to me that ye might have Life; and how can ye lieve,* (and why, where lies the Difficulty?) *that receive* (ſays he, *v.*44.) *Honour from another?* The Impediment lies in themſelves, in their willing the contrary, their *loving Darkneſs more than Light.* If indeed the Impediment were extrinſical wholly, a Door lock'd on thee, or that God held it ſo faſt in his Hand that thou uldeſt not wring it out, then there were room for complaint; but it being intrinſical, in thy Will, thou haſt no cauſe to complain.

3. For anſwer to this Cavil, I ſay, that there is no Man would make this Cavil, would complain, that endeavoureth in a right Way; and if he endeavoureth not a right Way, there is reaſon God ſhould complain rather of him. For I ask, Upon what ground is it that thou thinkeſt to attain unto Faith? If thou thinkeſt to obtain it for thy own Endeavours, and by them to compaſs it, I ſay this plainly to thee, s pity thou ſhouldeſt ever attain it that way: 1 *Sam.* 2, 9. *He will keep the Feet of s Saints, and the Wicked ſhall be ſilent in Darkneſs, for by Strength ſhall no Man prevail.* And my Reaſon is this, becauſe it would be diſhonourable unto God, for God ver gave it upon thoſe Terms; if he ſhould, he then ſhould loſe the Glory of his race, and Grace ſhould be no Grace, it would be then of Debt, as the Apoſtle

faith

ſaith in *Rom.* 4. 1, 2, 3. Now then if ever God give it, he will give it of Free Grace, or he will not give it at all; *not of Works* (ſaith he, *Epheſ.* 2. 9.) *leſt any Man ſhould boaſt.* On the other ſide, if any one doth endeavour in a Subordination unto Grace, in a Dependance upon Grace as it is free, that he is content to venture his Endeavours upon the Free Grace of God towards him in Chriſt, as thinking that nothing he doth moveth or ſwayeth God any thing at all, but that God is as free after twenty Years Endeavours of his, as the firſt day; I ſay, if any one doth endeavour thus, that Man ſhall be ſure to attain it, and he ſhall have no Cauſe to complain. And if he ſhould miſs, he would not complain, becauſe he ſought it upon ſuch Terms, that God was ſtill free, and he depended upon Free Grace, and he endeavoured ſtill in a Subordination thereunto; and ſo however he had his end, and he would never complain. In a word, either a Man ſeeks Salvation in Subordination to Free Grace, or not; if not, it is Juſtice to deny him, becauſe his Endeavours, if they ſpeed, would derogate from God's Grace: If he ſeeks Salvation ſubordinately to Free Grace, then however it falls out, he will have his end, for if he obtains, he ſays not, Unto my Endeavours, but to thy Grace be the Glory, and ſo he magnifies Free Grace. If he obtains it not, yet Lord (ſays he) thy Grace is magnified, and the Freeneſs of it demonrſtated in this, that ſo many Endeavours miſs'd, becauſe thou wert free whether thou wouldſt ſave me, or not.

4. Let all ſuch Cavillers conſider, that the Scriptures do ſpeak the clean contrary, and thoſe very Places that hold forth that God doth all according to his good Pleaſure, do infer from thence that we ſhould therefore endeavour in our Proportion. You have it in *Phil.* 2. 13. *Beloved Brethren* (ſaith he) *work out your own Salvation with Fear and Trembling, for it is God that worketh in you both to will and to do of his good Pleaſure.* Here the Apoſtle lays down this Poſition as ſtrongly as any Caviller upon Earth can, for he tells us that it is God that not only works the Deed but the very Will in us; and that he doth not only give Power to the Will, and then the Will puts forth the Act, but that he works the very Act of Will, *It is God* (ſaith he) *that works both the Will and the Deed*; and this he ſaith he doth of his good Pleaſure, he ſo works it as he will not be obliged to do it to this Man or that Man, or upon this Man's Endeavours, or that Man's Endeavours, but out of his good Pleaſure, when and where, and how he will. Here I ſay, the Objection is made as ſtrong as any Man can make it to raiſe this Cavil upon it, therefore let us do nothing. But ſee how the Apoſtle urgeth it to the quite contrary, *Let us therefore* (ſaith he) *work out our own Salvation with Fear and Trembling, for it is God that works in us both to will and to do of his good Pleaſure.* And again, whereas Men are apt to cavil and ſay, Many have endeavoured, and they have miſt, therefore we had as good fi ſtill; what doth Chriſt ſay? He infers likewiſe the clean contrary from it in *Luke* 13. 24. *Strive to enter in at the ſtrait Gate; for many will ſeek to enter, and ſhall not b able:* Not be able through their own Luſts, and through their own Wills that undermine their Endeavours. Obſerve it, he draws the very clean contrary Inference, that becauſe many do ſeek to enter, and ſhall not be able, therefore, ſaith he, d you do more, he bids them take more Pains, *Do you ſtrive,* (ſaith he) wreſtle i out, even as Wreſtlers and Contenders for Maſteries uſe to do, (as the Apoſtle ſait in 1 *Cor.* 9. 24.) endeavouring to put nothing to the venture, or to an Uncertainty as far as poſſibly you can; *Thus ſtrive* (ſaith he) *for many have ſought to enter, an have not been able.* So that now theſe that make this Cavil muſt needs run poin blank againſt the Scripture, which you ſee makes an Inference quite contrary to i I might add alſo that of our Saviour Chriſt in *John* 6. 27. where when they h taken a great deal of Pains to follow him for the Loaves, he diverts their Labour t ſomething elſe, and he bids them labour or work for the Meat that endures to eter nal Life. But they might ſay, why but it is a thing that is not of our ſelves, it i the Gift of Chriſt, and why ſhould we labour after it? yes ſaith Chriſt, *Labour yo for the Meat which endureth to everlaſting Life, which the Son of Man ſhall give you* and notwithſtanding he is to give it you, yet do you labour for it. But I ſhall mak uſe of this Place when I come to ſhew you what Acts we are to put forth, and trul one plainly in a word is this, to believe, for ſo it is there, (*ver.* 28, 29.) *Upon th ſay they unto him, what ſhall we do to work the Works of God?* or, what do you mea by this Labouring? Saith Chriſt, *This is the Work of God, that ye believe on hi whom he hath ſent.* He puts them upon Believing it ſelf, and the exerciſing thereo

2dly. Now to proſecute thoſe three Heads mentioned, I ſhall ſhew you, and give a Reaſon or two why tho Faith is not of our ſelves, but is the Gift of God, yet notwithſtanding he requires Endeavours at our hands as means to attain it; and tho he works both the Will and the Deed of his good Pleaſure, yet his good Pleaſure is that we ſhould co-work with him. How to manage and guide your Endeavours herein I muſt ſpeak to in the laſt Head. In the mean time there are theſe Reaſons why God hath joined both the one and the other.

1. That by our labouring and endeavouring we may ſhew and acknowledg what our Duty is. It is God's Command that we ſhould believe and lay hold upon Jeſus Chriſt, and caſt our ſelves upon him for Salvation, therefore it is our Duty, and we are to labour to attain this, and to labour after it in Truth and in the Spiritualneſs of it; not ſo much to ſhew what we are able to do, but what we ought to do, and what our Duty is to do. It is not requir'd to ſhew our Ability, but our Readineſs. Our Weakneſs and our Inability doth not cut the Bond of our Duty. We ſet young Children to School with their Hornbook at their Girdles oftentimes, long before they have Skill, or are capable of Skill to read them; we teach them to take up a Book, to look upon the Letters, to ſhew them thereby what it is we would have them do, and what it is we intend to bring them up to. So doth God himſelf with us. And we do like and approve it in little Children that they will ſit at School with a Book thus in their hand, rather than be ſtill at home careleſs, playing with Babies and Rattles, and the like.

2. God requires Mens Endeavours to this very purpoſe, that Men may ſee their Unability, which is a great Leſſon that furthers Faith. Nature will and doth think it can believe and repent till it makes Trial; and as we uſe to put conceited Perſons upon Services to ſhew them their Folly and their Weakneſs upon Trial, ſo God deals with us. Men if they ſaw not their own Unability, would be apt to ſay in their Hearts, as they, *Deut.* 8. 17. *My Power, and the Might of my Hand hath done this:* and they would not ſee their Diſability but by attempting to do ſomething. Thus Chriſt ſuffered the Woman that had the bloody Iſſue to uſe all Means elſe e're he cured her, to ſhew her the Unability and Inſufficiency of all Means; and ſhe ſpent all upon Phyſicians that could do her no good, that ſo ſhe might fly to him. And thus God left Nature to uſe all her Shifts and Inventions to attain to Happineſs, and to uſe all her Wit and Strength e're he ſent his Son into the World; 1 *Cor.* 1. 21. *After that in Wiſdom Men knew not God,* that is, after Trial made of the Strength of natural Wiſdom, but not till then, *it pleaſed God to ſave by the Fooliſhneſs of Preaching them that believe.*

3. God hath appointed our Endeavours and Means to be uſed, not as Duties only, but as Teſtimonies and Evidences that we do wholly depend upon God for to work all our Works in us and for us, ſeeing in the uſe of Means and Endeavours of ours God uſeth to come. Careleſneſs giveth over the uſe of Means, but when a Man dependeth upon God for a thing, that Dependance will make him to uſe thoſe Means whereby to attain it, as a Teſtimony he doth depend upon God, and ſo God requires it. In *Luke* 5. 4. when *Peter* had fiſhed all Night and caught nothing, ſaith Chriſt unto him, *Launch out into the Deep, and let out your Nets for a Draught;* Simon *anſwering, ſaid unto him, Maſter, we have toiled, toiled to Wearineſs,* (ſo the word ſignifies) *and toiled all the Night,* which is the opportune Seaſon for Fiſhing, *and have caught nothing; nevertheleſs* (this is it I quote it for) *at thy Word I will let down the Net.* His Meaning is, as if he ſhould have ſaid, altho all the Endeavours we have uſed hitherto have been fruſtrate, notwithſtanding the fair Opportunities we have had, having had all the Night before us to fiſh in, and we have took abundance of Toil, caſt in the Net again and again, and all to no purpoſe, *yet at thy Word* (that Phraſe implies that he did it merely in a Dependance upon Jeſus Chriſt, and upon his Word) *at thy Word* (ſaith he) *I will let down the Net,* as an Evidence that he depended upon the Word of Chriſt, and ſubjected himſelf unto it, when he himſelf had little Hope, as thoſe Words imply, *We have fiſhed all Night and have caught nothing.* When they uſed Rams-horns ſeven Days in compaſſing the City of *Jericho,* they did not uſe them as a Means that would be effectual in it ſelf to the blowing down of the Walls, but they uſed them as Signs that they believed his Word, and that they did depend upon him to effect that which they deſired, becauſe God had ſaid and appointed that in that Means he would do it. So doth God command and

require Endeavours, not ſo much as Means, tho they have likewiſe the Nature of Means, but as Signs that we depend upon him who worketh all in all, and hath appointed to work them by thoſe Means.

4. God hath appointed us to uſe Endeavours, and that we ſhould ſtrive to enter into that Reſt, that Salvation may be prized, that the Gift of Faith may be valued. It is not that thoſe Endeavours promote our Salvation ſo much, but it is that it may coſt us ſomewhat, to the end that we may value it. The Salvation of Men coſt God much, it coſt him his Son, it coſt his Son his Blood, it hath coſt the Holy Ghoſt abundance of Attendance upon us. Now we are the Men to be ſaved, it is *our own Salvation*: therefore there is a great deal of Reaſon that it ſhould coſt us ſomewhat too. Thoſe things that come to us very lightly, we do as lightly regard them, it is in the Nature of Man ſo to do, and God deals with us as with Men. Things, I ſay, that are eaſily gotten, are lightly eſteemed; we may ſee it by Experience in thoſe that think they have had Faith ever ſince they can remember, how ſlightly do they ſpeak of it, and how lightly do ſuch kind of Souls eſteem of it. If we had Salvation and Faith dropt into our Mouths, we would the more lightly regard it; therefore God would not have us ſlothful for the attaining of Faith, not ſlothful for the diſcovering of Faith, not ſlothful in holding faſt the Profeſſion of Faith unto the end; ſo you have it in *Heb.* 6. 12. *We deſire* (ſaith he) *that every one of you* do ſhew *the ſame Diligence*, (that is, after Converſion, which you had ſhewn before) *to the full Aſſurance of Hope unto the end, that ye be not ſlothful*, &c.

5. Even for this very Reaſon doth God require us to endeavour, though he himſelf works all, that when our Endeavours without him have prov'd unſucceſsful, his Power in working Faith at laſt might appear the more. When a Man hath endeavoured and uſed the Means long, and to no purpoſe, as he thinks, if in the end God comes in, it magnifies his Free Grace and his Power towards us. As in that Inſtance before quoted in *Luke* 5. 5. when they had toiled all Night, and took nothing, that then there ſhould be ſo great a Draught of Fiſhes taken by caſting down the Net once more, this made *Peter* fall down amazed, this made him acknowledg Jeſus to be the Lord, and to ſay to Chriſt, *Depart from me, for I am a ſinful Man*; ſo ſtruck was he with the Greatneſs of that Power that appeared in that Work. God doth ſometimes hide his Power under Means, and lets Men endeavour that they may ſee even by Experience their own Inability, which Leſſon is hardly otherwiſe learned. We had ſcarce ever learned this great Leſſon, that it is God that works Faith in us, but by the Experience of our own Inability, and that Experience of our own Inability is taught us from attempting Endeavours according to God's Command. Nature is apt, and will be apt to try if it can work Faith out of it ſelf, it is apt to think I will take the Promiſes and this Heart of mine, and ſtrike the one againſt the other till Sparks come out; and till a Man ſee by his own Experience that nothing comes out, he will never believe himſelf to be ſo unable to attain it as he is. We uſe to put conceited Perſons upon hard Services and Buſineſs to the end they may even by their own Experience ſee their Folly and Weakneſs. It is Experience that muſt teach us the Truth of this Doctrine, or elſe we are apt to ſay as they in *Deut.* 8. 17. *My Power, and my Might, and my Hand hath done it.* And therefore Chriſt ſuffer'd the poor Woman that had the Iſſue, firſt to uſe all means, to ſpend all that ſhe had upon Phyſicians, that when the Inability of all Means e ſhould appear, the Cure he was to work on her might the more be magnified.

6. In the laſt Place, I add this as an Anſwer unto this Cavil, that in uſing the Means God hath appointed, and ſuch Endeavours as God requires of us, there is nothing derogated from the Power of God in working when he works Faith, neither doth the Power of God exclude ſuch Endeavours, but both may well ſtand together. Firſt, I ſay, the Uſe of them doth nothing derogate from the Power of God working, no more than the Clay and the Spittle which Chriſt uſed to reſtore the blind Man to his Sight. They of themſelves could conduce nothing to the effecti of it, but in ſeeming Appearance would rather put ones Eyes out more; yet Chriſt who might have reſtored him otherwiſe, would have this uſed, and his Power no leſs appear in the working of it thus, than if he had wrought it immediat without it? So God may and doth ſhew as much Power in our uſing the Means, in working without them. Did not God, think you, ſhew as much Power in tak of a Rib from the Man to make the Woman of, and in taking red Earth to make

Body of the Man out of it, as he ſhew'd in the firſt Day's Creation, when he made all things out of meer nothing? God even in ſome Miracles ſeem'd to uſe Means which might have ſome ſhew and colour of working the Effect wrought, as in healing *Naaman*'s Leproſy, the waſhing in *Jordan* might ſeem to have likelihood of a Remedy for a Diſeaſe, and God did it to hide his Power. Thus too in ſuch Works as are ſtanding Works, (as the Converſion of Souls is, which is the ſtanding Miracle of the World) God loves to hide and clothe his Power under our Endeavours, and in uſing Means as well as in working it immediately; and as he is found of thoſe that ſought him not, ſo he is found alſo of thoſe that ſeek him; and alike Power and alike Free Grace appears in both. And then again on the other ſide, the Power of God doth not exclude Mens Endeavours, for tho God doth not work Faith in Men for their Endeavours, as the moving Cauſe, neither doth he work by them as adjuvant Cauſes, that reach the Effect, yet as concomitant Inſtruments he doth. You have that clear in that Expreſſion of the Apoſtle in 1 *Cor.* 3. 8. at the 7th Verſe he had ſaid, *that neither is he that planteth any thing, nor he that watereth, but God that giveth the Increaſe:* Yet notwithſtanding at the 8*th* Verſe he ſaith, *that we are Co-workers with God, and Labourers together with him.* So that I ſay, altho Man doth nothing, and it is God that doth all, and Faith is not of our ſelves, but is the Gift of God, yet there are Endeavours and Means that God hath appointed for the attaining of Faith, and both theſe may ſtand together. And ſo let this be enough, if not too much, for the anſwering of that Objection as it is a Cavil, namely, that if God work all, and we do nothing in the producing of Faith in us, then Men were as good ſit ſtill, and not labour and endeavour at all after it.

CHAP. II.

Diſcouragements againſt uſing our Endeavours to believe, which ariſe from the Thoughts of the Difficulty of Faith as being above our own Power, conſider'd and anſwer'd.

I Come now to anſwer the Diſcouragements of poor Souls, that even lie at the brink of Believing, (as I may ſo expreſs it) who yet being ſenſible of their own Inability to believe, and that they are not able to attain Chriſt without Chriſt and Faith, are therefore apt to ſink into Diſcouragements, and to think it is in vain to attempt it, to practiſe or to go about Believing, or to put forth any Act of Faith at all, eſpecially if they have done it, and felt no Comfort in their own Senſe, nor felt any Power coming in beyond what in an ordinary way doth aſſiſt Men. I ſay in that caſe they are apt to be diſcouraged, and to give it over as in vain, and not to ſet upon it. Now for their ſakes I ſhall do two things:

1. I ſhall remove their Diſcouragements.
2. I ſhall give what Directions are ſutable unto ſuch Souls, which indeed in the Cloſe will be this, (as you ſhall ſee afterwards) to put them upon Believing, and upon exerciſing the Acts of Faith continually, for ſo Chriſt did, and ſo did the Apoſtles.

I will firſt remove their Diſcouragements: and to ſuch Souls as are ſenſible of their own Inability, the firſt thing I ſhall ſay, as in relation to their Diſcouragement, is this, That to be caſt down in the Senſe of thine own Unability and Inſufficiency to believe, or to act any ſpiritual Good as of thy ſelf, is a great part of Faith. It is the negative Part, it is the emptying Part, as I may ſo call it, as the other is the filling Part; it is part of that Poverty of Spirit which Chriſt makes the Promiſe to in *Mat.* 5. 3. Now if the Senſe of thy own Unability be kept within its own Bounds, and thou carrieſt this Principle continually along with thee in thy Heart, the more thou haſt of it the better it is, for ſtill as God digs deeper in diſcovering this unto thee, the higher he builds in the Work of Faith and Believing, and he will certainly do it; and ſo far it is but a Foundation of giving all unto God. And let me ſay this to you, God's end in bringing Men to Salvation that way, *viz.* to take all Power from them of what is in themſelves, it was not that any ſhould be diſcouraged, but that they might go out of themſelves unto him for Help: and therefore now to maintain a conſtant Senſe thereof is one Direction which I ſhall afterwards give you. But I will now ſpeak to the Diſcouragement it ſelf. When your Souls are brought to this Emptineſs as in your ſelves, for you upon this to be diſcouraged, and to give over the Work, do but conſider the Ground of this, and conſider the Sinfulneſs of this. For a Man to be diſcouraged, and to give over the Work, either becauſe he cannot do it, or becauſe he thinks it will never be done; and therefore he will do nothing, no not *that* which he finds his Heart ſtrengthned to do, becauſe he knows not whether it be the Power of God in it yea or no; for a Man I ſay thus to be diſcouraged, is to deſpair of the Power of God: It is to add to the Senſe of thine own Inability, a Deſpair of the Power of God too. You muſt know it is a Peeviſhneſs if a Man doth not wait upon the Power of God in its way, as it is on the contrary a meek and humble Temper to wait upon the Free Grace of God in the Freedom of it. Yea the truth is, the Ground of this Diſcouragement is the higheſt Pride: for when a Man hears that he can do nothing of himſelf, tho withal he hears that God is able to work Faith, and to work it inſtantly, if therefore he will ſit ſtill and do nothing, the Ground I ſay of this is the higheſt Pride: for the true Reaſon of this Diſcouragement (if you reſolve it into its Cauſes) is indeed this, that Men would have their own Endeavours to be Means to compaſs Grace. This is the way of Nature. Now altho thou ſeeſt thine own Inability, yet thy Nature riſeth up with another Corruption; and becauſe thou canſt not have it by thy ſelf, and becauſe thou canſt not prevail by thy own Strength, when it is once diſcovered, therefore thou wilt do nothing at all. This I ſay is the working of Pride one way, even as to be conceited of a Man's own Strength (till he is ſenſible of his own Inability) is the working of it another way. It is all but Pride working two ſeveral ways, that becauſe a Man findeth that it is not in his own Power to attain unto Faith, to attain the Lord Jeſus Chriſt, and that he cannot compaſs it to himſelf in his own way, even as Men do Wealth, therefore he will ſit down in a pet diſcouraged, and fling off all. It is not therefore the Doctrine, that we can do nothing, and that God muſt do all, that diſcourageth, but it is the Pride and the Corruption that is in the Spirits of Men. For would Fleſh reject and renounce uſing Endeavours as in its own way, and uſe them in a way of Subordination unto God and to his Power, a Man would be ſo far (if he come once to this) from being diſcouraged, as there is nothing more will quicken. As when a Man comes to ſubmit unto God, when his Heart is brought to lie down at the Feet of Free Grace, inſtantly he hath Peace: So when the Heart is once brought to renounce ſeeking Salvation in a Man's own Strength; and not only ſo, but to ſet upon the Buſineſs in a Subordination to the Strength and Power of God, the Strength and Power of God falls upon that Man.

2dly, Let me ſpeak to this Diſcouragement by way of Removal or taking of it away. In the way of Believing there are two eminent Diſcouragements; the one is concerning the Will of God, whether he will accept me into Grace and Favour; and this ariſeth from the Doctrine of Election, that ſeeing Salvation and the Free Grace of God is pitched but upon a few, how there can be an Object of Faith propounded to the Sons of Men, and a Ground for them to believe, that do not know whether they be elected yea or no: or how do I know whether this Chriſt is mine or no, whom you bid me to believe upon? and unleſs I be elected, all that I do will be in vain, and all will be fruſtrate. But beſides this, there is another Diſcouragement, and that is concerning the Power of God, that is requiſite to the working of Faith; Becauſe we are unable of our ſelves to believe, (will ſome ſay) and it is God that worketh Faith in us, therefore I will not put forth any Act of Faith until I feel the Power of God in my own Senſe coming upon me, over-powering me, and drawing my Heart to believe. The truth is, that both theſe Objections or Diſcouragements do in a manner come to one, at leaſtwiſe there is a great deal of Parallel betwixt them, and the ſame thing that anſwers the one will anſwer the other. I will afterward anſwer the firſt Objection, by ſhewing, that Election is ſo far from being a Diſcouragement, that it is the greateſt Incouragement to any Soul in the way of Believing that can be. But now I ſhall only make a Parallel of this Objection with the other, and ſo ſhew you how the Diſcouragement may be taken away by the ſame Reaſon or Conſideration in the one, that it is removed and taken away in the other. I ſay both theſe Diſcouragements are alike, and they come all to one;

for a Soul that doth not know whether it is elected or no, whether God will accept it, doth but venture its Faith, and its going to God, and to Chriſt in a Subordination to his free Grace upon God's good Pleaſure, and the Freedom of his Will: and one that is ſenſible of his own Inſufficiency, doth but venture his Believing, and endeavoureth in a Subordination to the Power of God, ſo as the thing comes all to one; yea, ſo far as any Man may have Hope and Ground to think that God may accept of him, (which may be the Ground for Faith notwithſtanding Election) ſo far may that Man have a Hopefulneſs that the Power of God will accompany him in the exerciſing of Faith. And the Reaſon of it is clearly this, becauſe the Power of God is ſet a-work by his Will, and both theſe are commenſurable and proportionable; and ſo far as the Will of God goes, ſo far his Power goes; and ſo far as I have Hope, and have ground to hope that God may accept me, ſo far I have ground alſo to wait upon him, to put forth that Power to accompany me, and to ſtrengthen me, and enable me in believing, and in all the Acts of it. As therefore Men do make a Venture upon the Will of God in caſting themſelves upon it to ſave them, and accept them (and it is the beſt Venture that ever was made) ſo far Men ought to attempt the Exerciſe of Faith without Diſcouragement, in a Way of Subordination unto the Power of God, and to put themſelves into the Stream of it. The Truth is, when all is done, God will be truſted in both.

3. Join but theſe two following things together, and do but conſider what a great Encouragement this Doctrine is, that it is God only that muſt work in us, rather than a Diſcouragement. I ſay, join but theſe two things together, which are both true; firſt, That God doth all, which is the Objection: but ſecondly, take this in too, That this God who doth all, uſeth graciouſly to come and join with Men while they are acting and exerciſing of Faith, and his Power raiſeth them to believing ſavingly and ſpiritually: if you conſider theſe two things together, then inſtead of a Diſcouragement, it is the greateſt Encouragement that ever was or could be ſuppoſed to be. Now thus it is; only God will be free, he will take his own time, he will ſhew his Liberty in the Time as well as in the Perſon. But when we take the Pen in our Hand, and often attempt to write after the Copy, though of our ſelves we know not how to write a Letter, yet in Obedience to him, going about to do our Duty, he takes us by the Hand, and ſtrengthens and enables us to do it. The poor impotent Man at the Pool of *Betheſda*, that attempted to go in, and cried out to go in, and could not for thirty Years; yet at laſt the poor Man having continued thus long lying there, Jeſus Chriſt came and heal'd him; not becauſe he lay there, but to ſhew that he bleſſed his waiting on him. In that *Jam.* 4. what ſays the Apoſtle, *Jam.* 4. 8. *Draw nigh unto God, and he will draw nigh unto you.* To draw nigh unto God is to draw nigh unto him, as in putting ones ſelf under Ordinances and Means (as of *Korah*, *Dathan* and *Abiram*, it is ſaid they did draw nigh unto God) ſo by believing. *Let us draw nigh* (ſaith he) *with full Aſſurance of Faith*, Heb. 10. 2. And when Men put themſelves under ſuch Means where God's Preſence uſeth to be, then doth God uſe to draw nigh unto them, *Draw nigh unto God* (ſaith he) *and he will draw nigh unto you.* I could give you a multitude of Places, as *Prov.* 1. 23. *I will pour out my Spirit upon you:* and Mat. 7. 7. *Seek, and you ſhall find:* and *Luk.* 11. 13. *He will give the Spirit unto them that ask.* Thus God though he doth all, yet he is graciouſly pleaſed to join with us (and how I ſhall ſhew you by and by) and to act us through his Strength acting of us, and to come in and work that for us which we aim at: And if ſo, then it is the greateſt Encouragement to us which can be that God doth all. If that God ſhould have ſaid to you that are the Sons of Men, I will give you aſſiſting Grace, which yet I leave to the Liberty of your Wills to join withal, or not to join withal; in this Caſe all the Sons of Men, when it had been thus of themſelves and their own Power, would have fallen off from God, and would have turned this Grace into Wantonneſs. But if God ſhall ſay, I will not deal with you according to the Way or the Will of the Creature, but whilſt I aſſiſt your Will to do thus and thus, I will come in with a farther Power, and I will do all for you and all in you; and ſo draw the Creature to wait upon an higher Power, and to act in a Subordination thereunto; this way of Salvation is the greateſt Encouragement that can be: and why is it ſo? Becauſe that in this Caſe God undertakes to do all, and it is better to a wait in way of Uncertainty (if I may ſo expreſs it, though it is not ſo) in a Dependance upon the Power of God this way, than to have gone

Part 3.

gone the other way as *Adam* did, and as all legal Chriſtians do: for what ſaith the Heart? Here is my comfort, that *that God* in Dependance upon whoſe Power I act ſtill ſo far as he aſſiſteth, and depend upon his Power to work all in me, he is able, and nothing is too hard for him. I have an hard Heart, a baſe unbelieving Heart, apt to depart from the living God, but I depend upon the Power of God to overcome this hard Heart, to draw me in to the Lord Jeſus, and there is nothing too hard for his Engagement. I ſay, to depend upon ſuch a Power, whenas you have that Power alſo that doth engage it ſelf, that when he doth give a Will to uſe ſuch and ſuch Means, he often and ordinarily comes in; to depend, I ſay, upon ſuch a Power is the greateſt Encouragement that can be.

I ſhall make a Parallel of it now, with the throwing of a Man's ſelf upon the free Grace of God to ſave him in the way of Election. Men uſually ſay, that Election is the moſt diſcouraging Doctrine in the World; but really whoſoever throws himſelf upon the Riches of the free Grace of God, and depends upon ſuch a Love as God manifeſteth to the Elect to ſave him, will find all Objections are anſwered, whether they be taken from Unworthineſs, or any other Reaſon, they do all vaniſh before it, only this one remaineth, whether thou art the Perſon or no. And for that I ſay, there is an eaſy Anſwer, that the indefinite Promiſe (as I ſhall in the Sequel ſhew you) is the Ground of Faith. So now when you come to depend upon the Power of God, Faith doth as it were make but one Venture, and that is at firſt; for if once you find that Power of God to be engaged, it is ſo engaged as that it will for ever do all in you, and carry it on for ever afterward, and that you may be ſure of. So that indeed all the Venture you make is at firſt to get this Faith wrought in you; but if this Power be once engaged, it will go on, it will everlaſtingly ſave you; and therefore Chriſt ſtill makes an Encouragement of it, when he had ſaid (*Mat.* 19. 24.) how hard it is for a rich Man to enter into Heaven, as hard as for a Camel to go in at the Eye of an Needle, the Diſciples the Text ſaith, were diſcouraged; *What Man then ſhall be ſaved?* ſay they. It was meerly becauſe they did dream of being ſaved by ſomething in a Man's ſelf. How doth Chriſt anſwer? *With Man this is impoſſible* (ſaith he) *but with God all things are poſſible.* He tells them this to raiſe up their Hearts again; therefore (ſaith he) do but you venture upon the Power of God, though the Work be thus difficult, and *that* will overcome your Luſts, and *that* will ſubdue the hardeſt Heart, and ſtrongeſt earthly Mind. Chriſt, I ſay, in that place, makes it an Encouragement, and indeed it is the greateſt.

4. The next thing that I would ſay for the Encouragement of ſuch is this, that if God do give thee an Heart to labour and to endeavour ſtill to renew thy Faith, and thou doſt renew thy Faith continually upon it, God will beſtow and doth beſtow uſually the thing in the end. In *Luk.* 11. there is a Parable exceeding clear to this Purpoſe; Chriſt there exhorts them to pray and to continue to pray, and he doth it upon this Ground; by the Parable of a Man's Friend coming to him, whom in the End he heareth, becauſe of his Importunity, *ver.* 8. Now though God doth not hear for thy Importunity, yet when he gives thee a Heart that doth in a way of Importunity and Conſtancy exerciſe Acts of Faith, never ſtand diſputing whether they be true Acts of Faith: ſuppoſe thou haſt not true Faith at preſent, ſuppoſe thou ſhouldſt not have it, ſuppoſe thou be but a temporary Believer, if he enable thee to continue thus, he doth uſually join with the Believer in the end. And ſo Chriſt concludeth that Parable, and bids them ſeek and they ſhall find; for, ſaith he, he giveth the Spirit unto them that ask him, *ver.* 13.

5. Though God doth all, yet he doth it uſually in the Uſe of Means, and in them uſeth to come. When we have the Pen in our Hands, and offer to write, though we make never a true Letter; yet he often takes a Man by the Hands and guides and ſtrengthens it. The Man that lay at the Pool, when though impotent, he ſtill attempted to go in, though he could not, *Joh.* 5. 7. yet he ſtill lying at the Pool, Chriſt comes and heals him: yea, though the Principle out of which they uſe the Means be not ſpiritual but natural; yet God takes the Advantage of it to work. It was not a right Ground moved *Naaman* to waſh in the Waters of *Jordan*, and yet God healed him, uſing the Means, which elſe he would not have done.

6. Though ſome ſhould have failed that have uſed the Means (as Believers themſelves ſometimes;) yet this ſhould not diſcourage men to neglect them. It diſcourages not in other things, Men forbear not procreating, becauſe it is God puts in

Soul, and the Dependance is well nigh as great in the firſt as in the ſecond Birth: Men forbear not to ſow becauſe ſome Years have proved barren: We forbear not to reach, becauſe every Sermon takes not Effect; we are not diſcouraged, becauſe God hath bidden us wait if at any time he will give Men Repentance, 2 *Tim.* 2. 25. f Preachers wait for the Salvation of others, then Men ought to do ſo for their wn; and ſo much more ſhould they (whoſe Salvation it is) be content to venture Endeavours, becauſe ſays the Apoſtle, *Phil.* 2. 13. *It is their own Salvation.* Men ill venture Journeys for their own Preferment.

7. That ſome have miſſed, ſhould quicken us the more to the more heed-taking; or they failed becauſe they put not more Strength to the Work, but grew ſlothful nd negligent. Upon this Ground our Saviour Chriſt provok'd his Diſciples; *Luke* 3. 24. *Strive* (ſaith he) *to enter into the ſtrait Gate, for many ſhall ſeek to enter in,* *d ſhall not be able.* That which theſe Men would uſe as a Diſcouragement, Chriſt rns into a Reaſon: therefore do you ſtrive or wreſtle, or put to your utmoſt rength; for many have ſtriven, and faintly endeavoured, that came ſhort; there re loſe it not for a little more Pains. So the Apoſtle in 1 *Cor.* 9. 24. *Becauſe many* *n that miſs*, therefore he exhorts them *to endeavour ſo to run that they may obtain*, o endeavour to make all ſure; ſo do I, (ſays he) *I therefore ſo run, not as uncer-* *inly*, that is to ſay, this Conſideration quickens me to uſe my utmoſt Care and ndeavour.

8. That God doth all, ſhould ſo much the more quicken us alſo: ſo the Apoſtle rgues, *Phil.* 2. 13. *Work you out your Salvation with Fear and Trembling, for it is God works in you the Will and the Deed, i. e.* Seeing this great Work depends upon God, to work how and when he will of his good Pleaſure, let not us think there ore to be idle, but ſet our ſelves to the uſe of thoſe Means with the more Fear and Trembling, which God hath declared his Pleaſure is that we ſhould uſe; as thoſe that wholly depend upon his working all in all, and therefore fear to provoke him and ut him off, tremble to neglect any Means or Opportunity he hath appointed.

9. If God give Men a Heart to continue endeavouring, tho he gives it not *there-* *ore*, yet it is a ſign he means to beſtow Grace on them. It is his Bounty and Mer- y to ſet thy Heart a-work about Salvation, and it is a Mercy which he affords to ew; be thankful for what thou haſt received, and not diſcouraged, and God may ive thee more. There are but a few in the World that do ſeek him, and if he hould turn away any that do, he would have fewer.

10. The Ground why Men are diſcouraged is, becauſe they would have their Endeavours a Means to compaſs Grace, and think by their own Strength to pre- ail; which when it is diſcovered to them, that it is bootleſs to endeavour, then ey ſit down diſcouraged, and ſit down in a pet, and fling all away, becauſe they nnot have Grace in their way. But if that be the Root of the Diſcouragement, is Pride and Corruption, and not the Doctrine *that God doth all*, which diſcou- geth. For would Fleſh renounce the Opinion of its own Strength, and its uſing Endeavours its own way, and uſe them in Subordination to God as Means appoint- by him only, then this Doctrine would diſcourage no Man but quicken him. So t Endeavours are not ſpoken againſt, but this way and ground of Endeavouring, thinking by what we do to obtain Mercy; and it is not this Doctrine *that God* *h all*, which diſcourageth, but Pride and Corruption, which becauſe it hears it n do nothing, therefore it will do nothing; for there are other Motives enough perſwade a Man to endeavour, as that it is a Man's Duty, *&c.*

Object. But you will ſay, If I ſhould act Faith upon God and Chriſt, I ſhould do all in a natural way, it would be a natural Act, and not a ſpiritual Act; and doth d in ſuch Caſes come and join with Men by his Almighty Power, working Faith them? To that I anſwer, that ſometimes God doth do ſo. I will give you but Inſtance of it, parallel thereunto, it is of *Naaman* the Syrian; he came not out his own Country in a way of Faith, but he had a providential Hint given him a Maid that lived with him, that was a Jew, that if he went into the Land of *ael*, he ſhould be cured by a Prophet that was there. And when he came into *Ju-* y, and had ſpoken with the Prophet, he had a Reproof from one of his Servants, o told him it was but a very ſmall Matter he was bid to do, and it was no great ineſs for him to try: Upon this he went and tried, and upon no other ground this; yet you ſee God cured him, and cured both his Body and Soul at once.

When

Part 3. When the Woman of *Samaria* came to the Samaritans, ſhe brought abundance of them unto Chriſt, and her Speech did beget a kind of Faith in them; but when they came to Chriſt himſelf, then ſay they, *Now we believe, not becauſe of thy Saying, but for his own Word.* So that indeed and in truth tho God begins to act a Man's Spirit, ſuppoſe in a natural way firſt, yet he doth turn it into a ſpiritual way in the very Act. When thou takeſt a Pen in thy Hand to write, then God takes thee by the Hand, and writes for thee. It is in this as it is in Prayer; a Man goes to Prayer, puts himſelf into the Preſence of God, and the Holy Ghoſt falls upon him, and he not knowing how nor what to ask, he teacheth him what to ask with Groans that are unutterable, as the Apoſtle ſpeaks.

11. Let me ſay this to you, It is Incouragement enough to you to act and exerciſe the way of Believing, (as I ſhall ſhew you afterwards) it is I ſay Incouragement enough that God may thus join with you, although neither I nor all the World can give thee any certain Evidence that he will. I dare not ſay (not for all this World, as ſome do) that if a Man uſeth ſuch Abilities as God giveth him well, then God will certainly give him Faith, if he go on ſo to do. To make a Certainty of it, I ſay I cannot. But it is Incouragement enough, tho there cannot be a Certainty made out, that God oftentimes doth ſo, and it may be the Ground of a thouſand Duties. Thou art a poor Soul, and knoweſt not whether thou haſt Faith or no, yet thy Soul deſires to receive the Lord's Supper, and art in queſtion whether thou ſhouldſt or no: Why if there be that Work which thou haſt Reaſon to judg *may be Grace*, it is a Ground for thee to perform that Duty, for otherwiſe none can go to the Lord's Supper but thoſe that have Aſſurance. And anſwerably to this, *What knoweſt thou* (ſaith the Apoſtle *Paul*) *but that thou who art a believing Wife*, ſtaying with thy Husband that is otherwiſe troubleſome to thee, mayſt convert him? and upon this, *what knoweſt thou*, tho thou art not at a Certainty God will, there is a Ground of ſtaying with thy Husband, and of uſing all Means to bring him unto God, and it is Encouragement enough? Tho then you have acted Faith, and ſtill you find not the Power of God come upon you in your Senſe, drawing you to believe ſo as you aim at, this I ſay ought not to diſcourage you; why? Becauſe you ought to do as much for your own Salvation as you would do for anothers, or as Miniſters, or as a godly People are to do for the Salvation of another. We forbear not to preach becauſe every Sermon taketh not effect, becauſe in 2 *Tim.* 2. 25. God hath bid us wait if at any time God will give ſuch an one Repentance. Now if that be a Motive and an Incouragement ſtrong enough that God may do it, then it may be Encouragement and Motive ſtrong enough to thee, that God may at laſt ſtrike in and give thee Power to believe. It is the Apoſtle's own Words (I quote it as comparing it with what a Man may do for his own Salvation upon the like Ground he is to do for the Salvation of another) in *Phil.* 2. 12. *Work out your own Salvation with Fear and Trembling, for it is God that worketh in you both to will and to do.* I put the Emphaſis upon the word *your own*. If Men are to wait thus for the Salvation of others, becauſe God may peradventure give them Repentance, much more then, tho God doth all, art thou to wait, and in the mean time to act Faith, and to work out thy *own*; why? becauſe it is *thy own Salvation*. And that others have miſſed who have endeavoured, is not a Diſcouragement neither ſo much as an Incouragement, for there are thouſands that have obtained. I have known ſome Souls that have gone to God, and have taken Jeſus Chriſt tremblingly, and the Word hath ſtuck in their Teeth whilſt they were giving Thanks unto God for giving them Jeſus Chriſt, and God hath fallen upon them, and given them full Aſſurance of his Love before they had done. I ſay thouſands of Souls have gained this way, as well as ſome have miſſed. *We of his Fulneſs* (ſaith the Apoſtle in *John* 1. 16.) *have received Grace for Grace.* Therefore as Men coming from a Dole, who have gone there and have obtained, are Examples of Incouragement unto others, ſo ſhould the Example of all ſuch who have obtained Faith and Salvation encourage thee. Let me ſay this to you, Faith is the greateſt Venture in the World, (ſo I uſe to expreſs it) and when all is done, you muſt make a Venture upon it. You make a Venture upon God's Will when you throw your ſelves upon it to accept you; and you make a Venture upon his Power when you act Faith, with a Subordination thereunto to work Faith upon you. You muſt reſolve to caſt away your own Endeavours for the glorifying of his Power, as you muſt caſt away your own Righteouſneſs for the glorifying

ng of his Free Grace, and to be glad to put your Mouths in the Duſt; and yet if there may be any Hope, and if there may be Faith, you ought to work out your Salvation, becauſe he worketh in you both the Will and the Deed. In all things elſe Men do ſo, Husbandmen caſt the Seed into the Ground, and wait for the Increaſe, becauſe it is God that giveth it, and Men do the like for Preferment. In all ſuch natural things I ſay Men do act upon a Dependance and in a Subordination to the Power of God, and ſhould they not do ſo in Matters of Salvation?

CHAP. III.

That the Senſe of hainous Sins is another great Hindrance of Faith, which diſheartens Men from endeavouring to believe. Theſe Diſcouragements anſwer'd, and removed.

THO God commands and encourageth us to believe, yet there are certain Diſcouragements lie in Mens way. As therefore when the Children of *Iſrael* were to return from the Captivity, God bids his Miniſters take away the ſtumbling-Blocks; (Iſa. 57. 14. *Caſt up, caſt up, take away the ſtumbling-Blocks out of the way of my People, that they might not be hindred in their Journey*, ſaith the Lord) ſo when we do exhort you to be reconciled to God, there are certain ſtumbling-Blocks to be removed, there are certain Diſcouragements which we muſt therefore remove; the chiefeſt whereof is the Boundleſneſs and Hainouſneſs of Mens Sins; and when their Eyes are opened to behold them, they are apt to be diſcouraged with the ſight of them, and to think that Reconciliation belongs not unto them. Now then I ſhall diſplay the Riches of God's Mercies in pardoning the greateſt Sins, to take away this Diſcouragement, as it hinders you from coming in to Chriſt. And if Sin be the greateſt of them, that ought not to diſcourage you from coming in for Mercy; for do but conſider the Sins of *Manaſſeh*, as they are ſet down, 2 *Kings* 21. 2 *Chron.* 33. it is ſaid *ver.* 5. that *he did much Wickedneſs in the ſight of the Lord, and provoked him to anger.*

1. His ſinning was much for Continuance, for it is ſaid he was King over *Iſrael* 55 Years, being 12 Years old when he began to reign, and it was towards the latter End of his Days when he humbled himſelf.

2. His Guilt was much in regard of the Sins themſelves, for he made a Covenant with the Devil, gave away his Soul to him, *ver.* 6. he dealt with familiar Spirits. Add to this Murder, and that of the Innocent: for it is ſaid, *he filled the Streets of* Jeruſalem *with Blood, from one end to the other*, ver. 16. So to this Idolatry, a Sin greater than all the other, and it was the worſt ſort of Idolatry, 2 *Chron.* 33. 9. He made them to do worſe than the Heathen whom the Lord had deſtroyed before them. Add to this, that it was a Relapſe, tho not of himſelf, yet of the whole Kingdom: for tho his Father had deſtroyed the Images, broken down the Altars, yet he did build them up again, and ſet up Idolatry in the Houſe of God, and he there ſet up a carved Image, the Idol which he had made; all this he was guilty of, 2 *Chron.* 33. 3——10. And thoſe Sins were not confined only to his own Perſon, but he made *Iſrael* alſo to ſin; and for theſe Sins were the Children of *Iſrael* carried into Captivity, *Jer.* 15. 14. He would not pardon them in regard of a temporal Puniſhment. And *Manaſſeh* did all this againſt Admonition, 2 *Chron.* 33. 10. He ſinned alſo againſt Education, for he had a good Father, and he lived twelve Years under his Government, in which time no doubt but he inſtructed him; and he ſinned alſo againſt the greateſt Mercy that could be, for he was made King of God's own People. Thus you ſee his Sins were very great; and yet for all this the Lord had Mercy on him; 2 *Chron.* 33. 12, 13. *And when he was in Affliction, he beſought the Lord, and humbled himſelf greatly before the God of his Fathers, and prayed unto him, and he was intreated of him, and God heard his Supplication, and brought him again to* Jeruſalem *into his Kingdom.* He humbled himſelf greatly becauſe he had ſinned greatly; for when one hath ſinned greatly, without great Humiliation the Lord will not give Mercy: but when he did ſo, the Lord did hear him, and brought

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him to his own Kingdom. A greater Sinner than he could not be, and yet ſee how gracious and merciful the Lord was to him.

Object. *But this was but the Example of one Man, it is not like the Lord will deal thus with me or any other.*

Anſw. Look but to that Nation which was Co-partner with him, the People of the Jews; ſee how they combined with him in the ſame Sin, *Jer.* 2. 2. (for *Jeremy* lived in thoſe Days, and he made his Prophecy to this People) *Go and cry in the Streets, I remember the Eſpouſals, and the Kindneſs of thy Youth,* &c. There he ſhews how they ſinned againſt their Education, when they were brought up in the Wilderneſs under the Hands of *Moſes* and *Aaron*, for then *Iſrael* was Holineſs unto the Lord; *ver.* 21. *Yet I had planted thee a noble Vine, holy and righteous Seed; how then art thou turned a degenerate Plant of a ſtrange Vine unto me?* They ſinned alſo againſt Deliverances, againſt Promiſes of Amendment; *ver.* 20. *Of old time I have broken thy Yoke, and burſt thy Bonds, and thou ſaidſt, I will not tranſgreſs,* &c. They ſinned alſo againſt much Mercy; *ver.* 5. *What Iniquity have your Fathers found in me? Have I been a barren Wilderneſs unto you?* The Lord was not a Wilderneſs, but a Paradiſe abounding in infinite Mercies towards them. They ſinned alſo againſt many Prayers; *Jer.* 3. 4. *Didſt thou not cry unto me, Thou art my Father, and the Guide of my Youth?* God doth as it were by way of Mockery lay open their Hypocriſy, and reproacheth them, that when they had ſinned then they cry'd out, *Thou art my God, and the Guide of my Youth.* They ſinned alſo againſt Example; yet now what doth God ſay unto them; *Jer.* 3. 6, 7, 8. *Behold what* Iſrael *hath done, ſhe is gone up to every high Mountain, and hath played the Harlot, and I ſaid after all this, Turn you to me, but yet ſhe turned not,* &c. Yet ſee what the Lord ſaith, *ver.* 12. *Go and proclaim thoſe Words in the North, Return O backſliding* Iſrael, *(ſaith the Lord) and I will not cauſe my Anger to fall on you.* And whereas they had a Proverb amongſt them, *If a Man put away his Wife, and ſhe go from him, and becomes another Man's Wife, ſhall he return unto her?* No; yet ſays God, *Tho thou haſt plaid the Harlot with many Lovers, return unto me*; only acknowledg thy Fault that thou haſt tranſgreſſed againſt me, and I will graciouſly receive thee. *Jer.* 3. 1, 19. the Lord makes an Objection, (in that *ver.* 19.) ſaying, *How ſhall I put thee amongſt the Children, and give thee a pleaſant Land, a goodly Hoſt of the Heritage of Nations?* They were ſuch a polluted People, that he could not tell how to take them to himſelf; yet if they would but come and ſay, *Thou art my Father,* and ſubmit themſelves, the Lord would receive them. Thus we ſee the Lord was not merciful to one Man only, but to a whole Nation. See this Inſtance farther, *Ezek.* 20. 7. *Caſt ye away every one your evil Works, but they rebelled againſt me.* But ſaith God, *ver.* 9. *I wrought for my Name's ſake,* &c. After he had brought them out of *Egypt*, and gave them his Judgments and Sabbaths, yet there alſo they rebelled as much as in *Egypt*; (ver. 13. *But the Houſe of* Iſrael *rebelled againſt me in the Wilderneſs,* &c.) what doth follow, *ver.* 14. *Yet I wrought again for my Name ſake, that it ſhould not be polluted,* &c. And again, *ver.* 15. *I alſo lifted up my Hand that I ſhould not bring them into the Land that I promiſed them,* &c. *Yet*, ſays God, (*ver.* 17.) *nevertheleſs I ſpared them,* &c. Notwithſtanding for all this (*ver.* 21.) the Children of *Iſrael* rebelled yet again, they walked not in God's Statutes, but provok'd his Fury againſt them; and yet (ſays God, *ver.* 22.) *I withdrew my Hand, and wrought for my Name's ſake,* &c. But (*ver.* 28.) when they came into the Land which God had given them, when they ſaw every green Tree, and every high Hill, they committed worſe Abominations there, they offered their Sacrifices, *&c. Yet* (ſaith God, *v.* 41.) *I will ſanctify you, and accept you, when I bring you out from the People, and I will be ſanctified in you before them.* Thus alſo in *Neh.* 9. there are brought in I know not how many *yets of Sinnings*, and *yets of Mercies*, one after another, as ſtriving which ſhould overcome: Mercy enters firſt, and begins *ver.* 8, 9, 10. and then comes in their Rebellion, *ver.* 16, 17. and an Aggravation of that their Sinfulneſs, *ver.* 16. but a *yet of Mercy* follows, *ver.* 19. *Yet in thy manifold Mercies thou forſookeſt them not.* Tho he had ſpent manifold Mercies, yet he goes on nevertheleſs in Acts of Mercy; and tho they perſiſted in Acts of Sinnings ſix or ſeven times, yet God hath the laſt Word in Mercy, *ver.* 31. And this God hath not done to one Man, but to a whole Nation, therefore Sin ſhould not be a Bar to hinder you from coming in to believe on Chriſt, and to be reconciled to God.

1ſt. Becauſe God is merciful. If Men were not Sinners, God would not have had an opportunity to ſhew Mercy, for Mercy is a helping of thoſe that are in Miſery: And if we were not Enemies, there was no need of Reconciliation. All the Saints in Heaven had not had need of Reconciliation, if they had not been Enemies.

2dly. He delights in Mercy: If he had not delighted in it, would he have bruiſed his only Son for it, and have made him an Offering, *Iſa.* 53. that ſo a way might be opened for a Diſplay of Mercy by Satisfaction made unto Juſtice? And if he had not had Pleaſure in Mercy, he would not have delighted to have put his Son to Grief.

3dly. There is very abundant Mercy in God; 1 *Pet.* 1. 3. *who according to his abundant Mercy*, &c. And *Epheſ.* 2. 7. it is called *the exceeding Riches of his Mercy*; not only Riches, but exceeding Riches, that will never be drawn dry.

4thly. He may pardon the greateſt Sins, becauſe his Mercy is free; and as he doth not look to any Good in the Creature to move him to ſhew Mercy, ſo he doth not look at any Sin to diſſwade him, and therefore Sin cannot hinder thee from Reconciliation; and thus herein conſiſts the Freeneſs of Grace. Now this is the Difference between Love, Mercy and Grace; that a Man may love one that never offended him, and Mercy is towards thoſe that are in Miſery, but Grace doth what it doth freely, and doth not look at any thing in the Creature. In *Ezek.* 36. 22. it is ſaid, *God wrought for his Name ſake*, and therefore becauſe God works for his own Name ſake, no Evil can hinder him from ſhewing Mercy. See then how eaſy a thing it is for God to ſhew Mercy. A ſtomachful Man will ſay, that he can do any thing but pardon: But God is the Father of Mercies, and ſo he doth beget Mercies. And as it is natural for the Ear to hear, the Eye to ſee, ſo it is natural to God to ſhew Mercy.

5thly. God will pardon the greateſt Sins, becauſe of the end he aimed at in ſetting up this way of Grace and Mercy: It was for *the Praiſe of the Glory of his Grace*, (*Epheſ.* 1. 6.) that Sin ſhould not hinder; nay the more Sin there is, the more is his Grace glorified: As it is with a Phyſician that profeſſeth to come merely to ſhew his Skill; the greater the Diſeaſe is, the gladder he is, for he ſhall ſhew the greater Skill if he cure it. When to ſhew Mercy is the Plot of Grace, Sinfulneſs and Miſery is the Subject of that Plot for it to be ſhewn in. What Contrivances will Mercy have to ſhew it ſelf in this caſe; where Sin doth abound, there doth Grace abound much more: and therefore it is that God doth let his People many times run on ſo far in Sin, becauſe Grace may abound ſo much the more.

To help you in this do but lay to heart the Examples of ſuch whom God hath pardoned, he hath ſhewn Mercy to me firſt, (ſaith *Paul*, 1 *Tim.* 1. 16.) and do you think that he did begin and end with him? No, he ſhewed Mercy to me firſt, (ſays the Apoſtle) *that I might be a Pattern to them that ſhould believe to eternal Life.* Think of that which Chriſt ſays, *Mat.* 12. 31. *All Blaſphemies ſhall be forgiven but that againſt the Holy Ghoſt.* Here you ſee all manner of Blaſphemy, (which is the higheſt kind of Sin) and that againſt the Son of Man, and the Means of Grace (which is a higher degree) pardoned. Chriſt who hath been at the ſealing of ſo many Pardons, ſaith, that he hath ſeen all Sin pardoned, except the Sin againſt the Holy Ghoſt.

Object. Well, but you will object, *That your Sins have been of long Continuance.*

Anſw. I anſwer, The Mercies of God have been from everlaſting; God hath laid up Thoughts of Peace from the Beginning; and therefore tho thy Sin hath been for many Years, yet it hath been but as Yeſterday with God; and as long as thou haſt not been ſinning longer than he hath been thinking of Mercy, caſt not off all Hope of Mercy. God's Mercy is like a mighty River that hath run from everlaſting: Do but think how long Men did lie in their Sins before the Flood, and yet he forgave them.

Object. *But you will argue the Reiteration of your Sins.*

Anſw. I anſwer, That God doth reiterate his Mercy, *Iſa.* 55. 7. he multiplies *Mercies* to pardon, and heaps up Mercy, *&c.* And we do not only read of the Greatneſs of his Mercy, but alſo of the Multitude of his Loving-kindneſſes; and it is ſaid, that *he doth heal Backſlidings*, (and what is a Backſliding but the falling into the ſame Sin again?) and what is the Reaſon of this? Becauſe he loves freely; and therefore tho he fall into the ſame Sin again, yet do but remember the ſure Covenant of Mercy and Grace that he hath made.

Object. But you will ſay, *I have ſinned ſtubbornly.*

Anſw. I anſwer; God doth pardon that alſo; *Iſa.* 57. 17, 18. *He did go on ſtubbornly, but yet* (ſaith God) *I have ſeen his Ways, and I will heal him*; *I create the Fruit of the Lips, Peace, Peace to them that are afar off.* The Lord can help tho we be never ſo far off from him.

Uſe. The Uſe of all this is, not to encourage any to ſin againſt God, though the World be ready to practiſe it, and to ſay, Becauſe Grace abounds, therefore Sin may abound much more. But it ſhould not imbolden any to ſin againſt him, for his Anger ſhall ſmoke againſt ſuch an one. But if any Soul is caſt down in the ſight of his Sins, let him look upon the infinite Riches of Mercy and Grace in God, and they will take away that Bar that hinders him from Reconciliation; and tho his Sins be never ſo great, yet if they be not againſt the Holy Ghoſt, they may be pardoned; yea, all Blaſphemy elſe. Chriſt, under whoſe Hands all Pardon goes, doth ſay it. Therefore believe againſt the time of Diſtreſs, take hold of the Mercy of God in Chriſt; but curſed be that Heart that doth make himſelf by this preſumptuous: You may truſt in God as much as you will, only your Hearts muſt be conformable; and if you walk worthy of Reconciliation, you cannot truſt too much.

CHAP. IV.

That Men ſhould not be diſcourag'd from believing by the Doctrine of Election. That the Conſideration of God's having by his electing Decree appointed only ſome few choſen by him unto Salvation and eternal Life, ought to be no Diſcouragement to obſtruct our Endeavours to believe.

THO by the foregoing Conſiderations Men may be brought to acknowledg that the Greatneſs of their Sins ought to be no Bar to their Believing; yet many will ſtill ſtumble at the Doctrine of particular Election, as importing that God deſigns Salvation only to a few. Therefore (ſay they) tho we ſhould come in, and ſeek it never ſo earneſtly, yet we might miſs of it. If indeed we could be certainly aſſur'd of obtaining it, this would give Life and Hope to ſtir for it.

But for Satisfaction of this Scruple we ſhall not need to fetch an Anſwer from the Univerſality of God's Love to all, or of Chriſt's Death extended to all on condition they will: I ſhall therefore rather propound ſuch Conſiderations as may perſwade Men, notwithſtanding the true Doctrine of abſolute Election, to come in and believe, and which may convince them of their Neglect, and of their juſt Damnation if they do not; and to this end I propound theſe enſuing Conſiderations.

1. Unleſs thou didſt undoubtedly know that thou ſhouldſt certainly miſs of Salvation, and unleſs God had declared that thou art none of the Number, there is Hope concerning thy being ſaved: There is an *it may be*, which is as much as we find many Promiſes expreſſed in. Thus, as in *Zeph.* 2. 3. ſo in *Joel* 2. God exhorts them to turn unto him with their whole Heart, for *he is gracious*, &c. *and who knoweth if he will turn and repent, and leave a Bleſſing behind him?* If it be no more, yet God expects that you ſhould have upon this a Hope which may quicken you, and ſtir you, to caſt your ſelves upon his Free Grace; and ſince all is in him, to refer your ſelves to his Mercy, depending upon him in the Uſe of all Means. *Let us turn*, ſay the poor Ninivites, (who therefore will riſe up in Judgment againſt thee) *for who can tell but the Lord may repent of the Evil?* &c. and God did repent, *Jonah* 3. 9, 10. They ſaw there might be a Door of eſcaping, and they were, tho Priſoners, yet of Hope, (*Zech.* 9. 12.) and venture they would for a Pardon, tho they did not know certainly they ſhould obtain it.

2. But further, ſuppoſe it more unlikely than likely, that thou ſhouldſt ſpeed in this Suit, that conſidering it is a caſe of abſolute Neceſſity, to ſeek out for Reconciliation and Peace, there is a ſtrong Ground to move thee to ſeek out for it, and to ſpend the utmoſt of thy Endeavours to attain it, and to think it an infinite Mercy,

that it is not declared to be abſolutely impoſſible for thee. In caſe of abſolute Neceſſity we ſee Men weigh not Improbabilities, but do put themſelves and all their Endeavours upon a Venture, tho the Buſineſs be very uncertain: As for Example, Men being preſſed to the Wars, tho it be certain that ſome ſhall die, and thoſe in all probability who fight in the Fore-front, or venture upon ſome deſperate piece of Service, yet it being neceſſary for them to undertake that Service as commanded them upon pain of Life, and there being ſome Poſſibility that they may eſcape, and that it may fall out ſo, in this caſe they are content to hazard and venture themſelves. Therefore alſo why not much more in this caſe ſhouldſt not thou venture, tho there were more Unlikelihoods that thou ſhouldſt not obtain, than that thou ſhouldſt? But I will give you another Example of the two Lepers, 2 *King.* 7. 3, 4. they reaſoned with themſelves, *If we enter into the City, then the Famine being in the City, we die there; if we ſit here, we die alſo: Come let us fall into the Camp of the Aramites, if they ſave our Lives, we ſhall live; and if they kill us, we are but dead.* Thus in a caſe of neceſſity they choſe that which tho it had many Improbabilities in it, yet might fall out otherwiſe than they fear'd. There was an *if it may be* made of ſaving their Lives, and yet a moſt unlikely one, for they did not know but that the Aramites might be reſolved to cut off all the Jews, and ſpare not a Man alive; and if they meant to ſpare any Jews, yet of all others they might well think they would cut off them, becauſe being Lepers they were unfit for Service or Imployment, and might infect the Camp. And now then ſuppoſe that this were thy caſe, that of all others thou wert moſt likely not to obtain Mercy, that being a Perſecutor, a Contemner of Grace, *&c.* ſhouldſt in all probability be cut off, yet there being ſome Poſſibility in a caſe of ſuch Neceſſity, come in and venture thy ſelf. And the Neceſſity is greater in thy caſe; for as to theſe Lepers there might have been ſuppoſed ſome miraculous way of preſerving them, but for thee there is no other way than of Faith, God hath no other: and then the Death which the Lepers ſhould die, both in one way and the other would be alike; but if thou ſeekeſt not, thou wilt die a worſe Death.

3. But in this caſe of *Reconciliation* there is (ſuppoſing the Doctrine of particular Election) both a Certainty that God intends it for many, and it is of equal and indifferent Likelihood in view, that it is intended for thee as for any other, which beſides that great Neceſſity to enforce thee, may add much Encouragement and Hopes to thee. For thou heardeſt before, that none of thy Sins are any Bar at all, (and if any thing, they muſt hinder) no Sin but that againſt the Holy Ghoſt. Tho there be many Signs of Election, yet none of abſolute Reprobation. But on the contrary, no former Dealings of God with thee, nor no Dealings of thine with him, tho never ſo baſe and injurious, no Circumſtance of any Sin, either that it hath been ſo often and ſo long lain in, and committed after ſuch Mercies, Conviction, Deliberation, can exclude thee from Hopes of Mercy; nay none of theſe do argue thee further off from Mercy than another that is in the Eſtate of Nature with thee. There is nothing can be ſaid concerning thee, but it might have been ſaid of ſome who have Reconciliation with God for their Portion. As no Temptation hath befallen you but what is common to Man, (ſays *Paul*, 1 *Cor.* 10. 13.) ſo nothing can be objected againſt thee but hath been and is common to thoſe who have obtained Mercy. No Leproſy makes thee unfitter or unlikelier to be ſaved than another. So that lay but theſe two together; Firſt, that ſome in all Ages ſhall find Mercy, and that thou art as fairly capable of it, and as nigh as another, ſince there is no Qualification in the Statute to exclude thee, no Exception againſt thy Country, Sex, Age, Parts, *&c.* for God did look to none of all theſe when he choſe Men; *Acts* 10. 34. *He is no Reſpecter of Perſons*: ſo as thou mayſt ſay, (as they did, *Acts* 15. 11.) *I believe that through the Grace of Chriſt I may be ſaved as well as they, for Grace is free, and requires nothing in the Perſon not in one way nor other, to whom it intendeth Favour; and therefore I ſeeing nothing againſt my Hope of having Salvation, as well as nothing why I ſhould deſerve it, I am as near it as another, and therefore will ſtand for it.* In 1 *Kings* 20. 31. when they heard the Kings of *Iſrael* were merciful Kings, and that they had ſpared others in the like caſe that they and *Benhadad* were in, and when they ſaw nothing in their Condition which had not been pardoned in others, they upon this ſay, *Let us put Ropes about our Neck, peradventure the King of* Iſrael *may ſave thy Life.* It was but a *peradventure*, and a greater one than can be ſuppoſed in thy caſe, for they had heard only in the general of the Kings of *Iſrael*, but whether this King

Ahab

Part 3.

Ahab were of ſuch a Diſpoſition, they knew not, and yet they ventured upon it t ſeek to him: but thou heareſt that this great God is a God gracious, merciful, & and that he hath pardoned thouſands in the like Condition.

4. Thou art not only thus equally capable of it as well as another, but there is Probability and a Likelihood that God doth intend thee, becauſe thou haſt hear that he is a merciful God, and willing to be reconcil'd by his own Appointment The News of it is directed to thee by himſelf, and he hath bidden thee to ſtand fo it, and to come in for it: For the Word of Reconciliation which we preach is mad known but to a few, and thoſe too to whom it comes, it comes as an Act of Mercy, and by God's Direction it comes rather to one Place than another, rather to one Ma than another: As why was *Paul* forbidden to go into *Bithynia*, (*Acts* 16. 7.) an called to go into *Macedonia*, and bidden (*Acts* 18. 10.) to ſtay at *Corinth* and preach but becauſe, as God ſays there, *I have much People in this City.* When the Plagu comes to a Place wherein any Man lives, whenas other Places are free, he fear leſt God might intend to take him away by it rather than the others in other Places and ſtill looks on himſelf if he hath no Token on him: So when the Goſpel come to the Place wherein thou liveſt, and thou haſt not the Sound of it confuſedly, bu the Knowledg diſtinctly of it to thy Ears, thou haſt Cauſe to think it exceedingly probable, that God doth intend thee for Salvation, and that the Kingdom of Go is come nigh thee. It is a great Probability of Election, that the Goſpel is come t thee, 1 *Theſſ.* 1. 5. and it is a ſign that God means to ſave thee, and hath choſe thoſe to whom he makes known this Myſtery of his Will of reconciling and gathering Souls to himſelf, *Epheſ.* 1. 9. Thoſe Servants of *Benhadad* had no Intimation o Mercy from *Ahab* himſelf, or by his Direction, but thou haſt from God: For th Myſtery hid from all Ages, and now from moſt of the World, is revealed unto thee and he hath directed the Goſpel to thee in an eſpecial Providence; and ſince he hath not proclaimed this Pardon to all Perſons, but to a few, therefore thou being among them to whom this Proclamation of Mercy is ſent, haſt Cauſe to put in for it, and much Encouragement alſo to do ſo.

5. Eſpecially this Goſpel offering great Salvation as an Addition to this Peace and Reconciliation made with God, ought to excite and encourage thee to ſeek it. The Lepers thought only to ſave their Lives, and ſo did *Benhadad*, for he was perhaps out of Hope of having his Kingdom again: But thou haſt not only Hope of ſaving thy Life, but of having eternal Life; and this added to the Capableneſs of thy attaining it, and the Probability annexed to it, ſhould exceedingly quicken thee to ſeek out for it. For in caſe of Preferment, when a great Office is void, a Living o a Fellowſhip in a College, which will certainly be beſtowed on ſome, as ſoon as a Man ſhall hear of ſuch a thing, and have a hint of it from the Party that beſtows it, and be told from him that he is as fair for it as any other, that he is as capable, that there is no Clauſe in the Statute to exclude him, and ſhut him out, and that he hath as good Means to make for it as any other, how would he be quickned to uſe his utmoſt Endeavours, to lay out his Money, and to put in for it, when yet he knows that there are many Suitors, and that the Place can be beſtowed but upon one? Now this is the caſe in hand, The Goſpel offereth great Salvation, ſo great as the Apoſtle can no otherwiſe expreſs it, (*Heb.* 2. 3.) but in this Phraſe, *How ſhall we eſcape if w neglect ſo great Salvation?* And this thou art as fair for, and canſt make as good Means for it, if thou comeſt to Jeſus Chriſt, as another. This the Apoſtle intimates, 1 *Cor.* 9. 14. ſpeaking of his endeavour to be Partaker of the Goſpel and the Salvation in it: *Know ye not* (ſaith he) *that they which run in a Race run all, the bu one receives the Prize?* Yes, all will venture, and therefore why not thou? Will not this Practice of Men in caſe of a *corruptible Crown*, as he calls it, tho there be an uncertain Tie in it, condemn the Neglect of ſeeking an incorruptible Crown, (as *ver.* 25.) and ſtop Mens Mouths from pleading, that few can attain, and ſome may miſs it?

6. Conſider God's manner of revealing and making known this Reconciliation to be had, (ſuppoſe but by a few) yet it is indifferently to be propounded unto all, as importing that all ſhould be ſtirr'd up at the Hear-ſay of it, with the Hope of it, to endeavour after it. Chriſt bad them ſay to every Houſe to which they came, (*Luke* 10. 5.) *Peace be to this Houſe*; and God expects that every one to whom this News comes ſhould look out for Peace, as a thing belonging to him, *Luke* 19. 42.

Yea he commands all to whom it comes to ſtand for it, and to uſe all Means to attain it, 1 *John* 3. 23. *Acts* 17. 30. and he will condemn Men if they neglect to do ſo, *Heb.* 2. 3. and not only doth ſo, but beſeecheth you to be reconciled, to come in and ſeek it at his Hands: and if one that had a great Preferment in his Gift ſhould do ſo, would it not mightily encourage you with Hopes to attain it, if he ſhould ſend to thee to ſtand for it?

7. With this News which thou haſt heard of Willingneſs in God to be reconciled, *&c.* thou either art affected and moved to come in, or not affected; for one of theſe two things muſt fall out. If thou beeſt not affected at all to liſten after it, thou haſt no Cauſe to complain that thou ſhalt not obtain it: for can any complain he cannot obtain that which he hath no Heart to, nor Mind to obtain? But if thou beeſt affected with it, and haſt a Heart deſirous to obtain it, if thou art ſet awork to ſeek out for it, if God hath enamoured thee with his Son, and given thee an high Eſteem of Reconciliation with him, and given thee a Heart to ſeek after it; this may give thee a rational Preſumption of Succeſs, for there is more than a Probability that it is intended for thee, and that thou art a Son of Peace: *Luke* 10. 6. for if it be hid, *it is hid to them who are loſt: In whom the God of this World hath blinded the Minds of them which believe not*, 2 Cor. 4. 4.

Profeſſors who have a Work of the Spirit upon them, have uſually ſpent their chiefeſt Thoughts in poring upon that Work, to diſcern the Truth of it from a temporary Work, and ſo by way of Signs to apply conditional Promiſes unto themſelves, thereby both diverting from Faith in Chriſt, and from looking up to him, (and ſo diſhonouring him) and alſo putting too much upon their own Graces. Now I would have them rather to make this Uſe of all ſuch Workings, that tho they doubt of the Truth of them, yet they ſhould however look on them as Encouragements in a way of Believing, to facilitate the Work of Faith the more: That tho no ſuch Works can be made a Ground of Faith, yet they may help to remove Stumbling-blocks which lie in the way of it; even in as full a manner as Encouragements from the Promiſes of the Covenant, as made to Believers and their Seed, may help the Children of Believers more than others when they come to believe. For there are but a few in the World whoſe Hearts God enlightneth and affecteth with the Powers of the World to come; and half of them whom he doth ſo ſtir, are uſually ſuch as are elected, and ſavingly wrought upon: Thus there were as many wiſe Virgins as fooliſh among Profeſſors. Now therefore tho thou canſt not tell what to make of thy Work in it ſelf, nor art able to ſay whether it be Grace or no, and ſo canſt not fetch Aſſurance from it, yet thou mayſt from it be encouraged to hope that poſſibly thou belongeſt to the Election of Grace, and ſo it may help thee to go to Chriſt with more Probability of Succeſs: For now thou art not within an hundred to one of Salvation, but at leaſt within two to one; ſo that it is but half odds that thou art one to whom God may ſhew Mercy. And thus encourag'd (uſing it no farther) thou mayſt go to Chriſt lighten'd of many Fears at which others ſtick, thou having ſo fair a Lot for Heaven. But becauſe ſuch are in this reſpect in the like Probability of Salvation, as the Children of believing Parents, I refer them unto that Conſideration, that what Encouragement their being under their Parents Covenant may give them, the ſame may theſe ſtrong Workings and Stirrings of the Spirit of God give theſe.

8. If thou wilt ſeek Salvation, and doſt continue to ſeek it, there is a Certainty that thou ſhalt obtain it; and it is a falſe Slander to ſay, that there being few elected, therefore my Salvation may prove uncertain, tho I ſeek it. Now that there is a Certainty promiſed to ſeeking, is plain from what *Paul* ſays, 1 *Cor.* 9. 26. *I therefore ſo run, not as uncertainly*, that is, I ſo run that I ſhall be ſure to ſpeed. He had ſaid in *ver.* 24. (as I ſhewed before) that in the *Olympian* Games many run, but yet but one receives and wins the Crown, and yet many will run, tho it be ſo uncertain; but, ſays he, in endeavouring after Salvation in the Goſpel, of which he there ſpeaks, if you will but endeavour to run as you ought, with your utmoſt Might, you ſhall be ſure to obtain: as many as will take Pains to do it, and uſe all Means, (as he ſpeaks there) ſhall be ſucceſsful. Some indeed fall ſhort through lazy running; *but* (ſays he) *ſo run that you may obtain*, that is, there is a running and a ſeeking which will certainly obtain; *I therefore* (ſays he) *ſo run*, and ſo running ſhall obtain, not as uncertainly, but ſo as I ſhall be ſure to enjoy the Prize. And ſo Chriſt alſo hath ſaid, *Seek and you ſhall find, knock and it ſhall be opened to you*: And he backs

this by a ſtrange convincing Demonſtration to aſſure them of it; *Luke* 11. 4, 5. I one come to a Friend at Midnight, and deſires ſome neceſſary thing of him, tho h be one who hath no liſt to riſe, *ver.* 7. nor regardeth the relation of Friendſhip a all in it, *ver.* 8. but ſaith, he hath all his Children already in Bed with him, *ver.* 7 yet for his Importunity ſake he would riſe in the Night: *Now then I ſay unto you* (ſays Chriſt) *knock and it ſhall be opened:* Tho the Door ſeem ſhut againſt thee, th thou ſhouldſt think God intended not Friendſhip to thee, and had as it were all hi Friends about him already, yet he will open to and let thee in, *ver.* 10. He confirms it by Experience, that there was never yet any turn'd away, but every on that asketh receiveth, and that ſeeketh findeth; and there was never any yet tha did ſo that was ſent away empty.

CHAP. V.

Some general Conſiderations premiſed to open a way for the following Directions t guide us in our Endeavours to believe.

HAving thus removed the Diſcouragements of Faith, I now come to ſome Directions to guide us in our endeavouring to believe.

I ſhall firſt in general explain to you what I intend, by way of premiſe, that ſ my Scope and Meaning may be apprehended. My Scope is not to give Directions about all Ways, and Means, and Helps outward and inward, to attain Faith, ſuch as you would give to mere carnal Men, (that is, to Men that do lie ſtill in the Profaneneſs of their Hearts, and in the Looſneſs of their Eſtates, unſenſible of any thing) I will not, I ſay, go about to ſhew what ſuch Men ſhould do, and what Endeavours they are to uſe: No, I ſpeak to ſuch as are under Diſcouragement, and that lie under the Senſe of their own Inability to believe, for it is that Objection which occaſioneth what I ſhall ſpeak. I do not mean neither to ſhew you what preparative Works there are to Faith, or to inſiſt upon them; but I ſpeak to a Soul that is brought to the brink of Believing, that is convinced of its poor ruined State, which indeed is the firſt Part of Faith, (for ſo Self-emptineſs is) one that lies at the Pool, (as the Cripple at *Betheſda*) that is made ſenſible of his own Diſability, and lies under that Diſcouragement. I am only, I ſay, now to deal with ſuch an one, and therefore all that I ſhall ſpeak ſhall be pertinent as to the Condition of ſuch a Soul, and I ſhall not meddle with any thing elſe.

Now the Queſtion is this, What ſuch a Soul is to do? Whether, as ſome have ſaid, to lie ſtill, and only to wait (as they in *Acts* 1. 8.) for the Power of the Hol Ghoſt to come upon them? Whether he is not to ſtir till ſuch time as God comes and to his feeling and ſenſe overpowers his Heart to believe? Whether (I ſay) til God comes with ſuch a Power as is infinitely beyond his own, and enables him t believe, and draws his Heart unto it, he is not at all to attempt it till then, not only becauſe it is in vain, but becauſe otherwiſe it will be an Attempt in his ow Strength? or whether, yea or no, the Soul ought not (as the Text here hath it) t labour for to enter, and to ſet his Feet into that Reſt by Believing?

I have two things to ſay to this. Firſt, Some Generals are to be premiſed. Secondly, Some Directions are more particularly to be deliver'd. The Generals whic I premiſe ſhall be theſe four:

1. That God in working Faith in the Hearts of his Elect, altho he always ſhew an Almighty Power, the ſame that wrought in Jeſus Chriſt when he was raiſe from Death to Life, yet notwithſtanding he doth not always ſo affect the Spirits o thoſe in whom he works Faith, as to make it appear to their Senſe, that it is a Powe of that Almighty Proportion. I ſay, God doth not always in the Senſe of the Party himſelf come with a predominant over-powering Power when he draws the Soul t believe. He doth not always come as he did upon the Prophets, with a ſtrong Hand in a Man's own Senſe, but he oftentimes ſweetly inſinuateth himſelf, and gently ſlideth into a Man's Heart, and mingleth himſelf, and his Spirit, and Power wi their Spirits, in a way of a compliance to the Pace (if I may ſo expreſs it) even o

the

e natural Motions in their Hearts, and in a ſweet and ſtill way, yet omnipotently
rries them on ſo to act. God is exceeding free in the working of Faith and Grace
the Spirits of Men, and he doth deal variouſly. In *Job* 33. 29. having deſcribed
Work upon one that lies on his ſick Bed, how he is troubled for his Sins, and then
ds for a Meſſenger, one among a thouſand, to ſhew unto him his Uprightneſs, *&c.*
ſe things (ſaith he) *worketh God oftentimes* (mark that word *oftentimes*, not al-
ys) *with Man*. God is found of ſome that ſought him not, and others he puts
em upon ſeeking long before they find him. The Power of the Holy Ghoſt comes
on a Man as Wind, but it doth not come always as a ruſhing mighty Wind, in
at predominant over-powering Senſe, as that he ſhall feel it to be a Wind exter-
lly that doth thus and thus move him, (as it came upon the Apoſtles, *Acts* 2.) but
ntimes comes like a ſtill Wind, in a ſtill ſmall Voice, as you know it did unto
lijah, 1 Kings 19. 12. When the Spirit of God came upon the Prophets, ſometimes
carried them by a *ſtrong Hand*, as the word is; but how doth he deal with
hraim and the ten Tribes, *Hoſ*. 11. 3? (and his dealing with them that were his
ople then, is a Type of his dealing with his People under the Goſpel) he dealt
ith *Ephraim* as a Nurſe dealeth with her Child when ſhe teacheth him to go.
hen Ephraim *was a Child* (ſaith he) *I loved him, I taught him alſo to go, taking*
n by the Arms. This Compariſon of a Nurſe teaching of a Child to go, and ſo
ining her Strength with the Strength of the Child, would be a full Compariſon,
that the Nurſe did put the inward Strength into the Child, as God doth; but
t allowing that Diſparity, it holds forth thus much however, and ſerves thus far
illuſtrate the thing in hand, *viz.* that God in working upon a Man doth apply
imſelf as it were to his natural Pace, and yet works ſtrongly. He doth not ſay,
at God dealt with *Ephraim* as Chriſt did with the lame Man, make him go and
ap and dance as it were preſently; no, he doth not let him feel always ſuch an
mnipotent Power coming upon him as ſhall enable him ſo to do; but he deals
ith him as a Nurſe deals with her Child when ſhe teacheth him to go. Now a
urſe you know doth not take and hurry the Child, doth not come with a Power
at ſhall be ſenſible to it beyond and above its own, and remove it from one Place to
other, as ſhe is eaſily able to do; but firſt ſhe ſets the Child gently down, and
en lets it try if it can feel his Legs, (as you uſe to ſay) and then if it can ſtand up-
the Ground, and then lets it try to ſet one Foot before another. Juſt thus as the
urſe deals with a Child, and applies her ſelf to its weak State and Condition in
aching it to go, ſo doth God unto his Children in teaching them to enter into this
eſt, and to believe, and in guiding all their Steps therein. He firſt letteth a Man
e he cannot ſtand, letteth him ſee there is not a Power in himſelf, then ſets his
Heart upon Chriſt, and lets him try if he can ſtay and reſt upon him, when yet he
nnot walk in Chriſt as he thinketh; and then he taketh him by the Arms, when
t it may be he cannot ſet one Foot before another, and ſo gives him now a little
rength, and then a little Strength, inſinuating and ſliding in his Power, his ſup-
orting and aſſiſting Power, according to the Pace of the Motions of a Man's Heart:
nd altho in the working of Faith he gives all Power, and Faith is not of our ſelves,
t is the Gift of God; yet he doth not always come with ſuch an Almighty and
ver-ruling Power, (when a Man is ſenſible of his own Emptineſs) as to the Man's
enſe ſhall hold proportion with the Power that raiſed Chriſt from the Dead. That
me drawing that is ſpoken of, *John* 6. 44. *No Man cometh unto me except the Fa-*
her draw him, you may interpret by *Hoſ*. 11. 4. *I drew them with Cords of a Man:*
at is, I did not overhale them; but as one Man would perſwade another, ſo I in-
uated my Love and my Power to them, *humano more*, tho there was an Almighty
ower went with it. And it is interpreted alſo by what follows in *John* 6. 44. *They*
all be all taught of God. He by his Almighty Power puts an Inſtinct into the Heart
for that is his Teaching) after Chriſt and after Free Grace, and cauſeth the Man
o renounce himſelf, and ſo ſets the Heart earneſtly intent upon theſe things. The
Heart would have Chriſt, and ſays he, why may not I have Chriſt? and what is be-
ween me and Chriſt? A thouſand ſuch Thoughts God caſteth in, and yet it is but
ike an Inſtinct, tho God himſelf be at the bottom of it. As we are ſaid to be taught
f God to love one another, it is not by a ſudden ſhedding, in an inſtant, into the
Heart, abundance of Love unto the Saints; but it is, as I may ſo expreſs it, by a
ill and ſecret Touch of the Heart, whereby it is drawn on to love them, ſuch as

Part 3. when the Iron is touched with the Load-ſtone. And obſerve, whom doth Chriſt ſpeak this of when he ſaith, (*John* 6. 44.) *No Man can come unto me except the Father draw him?* It appears evidently by what follows at *ver.* 64. of that Chapter, that he ſpeaks of his Diſciples: *There are ſome of you* (ſaith he) *which believe not, therefore ſaid I unto you, that no Man can come unto me, except it were given unto him of my Father.* Now had all theſe Apoſtles when Faith was wrought in them, think you, ſeeing themſelves firſt unable to believe, had they the Senſe of an omnipotent Power, that with a ſtrong Hand carried on their Souls to believe, in a ſenſible and diſcernable way? Clearly no; for ſee what is ſaid (*John* 14. 6, 7, 8.) of theſe very Men of whom Chriſt ſaith, they had not come unto him unleſs the Father had drawn them, and unleſs the Father had taught them: See what is there ſaid of theſe very Men, I ſay, whom God had ſhewn ſo much Power in drawing them unto Chriſt: *Whither I go you know,* (ſaith Chriſt) *and the way you know:* Thomas *ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way?* Either Chriſt here muſt ſpeak what is falſe, or *Thomas* muſt ſpeak what is falſe, one would think, in appearance. The truth is, *Thomas* he did know, and he did not know; and whereas (*John* 6. 45.) he ſaith, *They ſhall be all taught of God to know him,* here (*John* 14. 7.) he ſaith, *If you had known me, you had known my Father alſo; and from henceforth ye know him, and have ſeen him.* Philip *ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us: Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me,* Philip? *He that hath ſeen me, hath ſeen the Father.* Yet *Philip* was drawn unto God, and drawn unto Chriſt, and was drawn too by being taught of God, and taught of Chriſt. There is no way then to ſolve it but this, that God when he works Faith, doth not always come with ſuch a Power upon the Soul that he ſhall be ſenſible that there is ſuch an omnipotent Power upon him working Faith in him; no, oftentimes, tho a Man doth the thing, and truly believeth, and doth it by the Power of God working on him, yet he ſcarce can diſcern it from his own Power, and from his own Thoughts. This Truth is evident (and whoever he be that denies it, his own Experience ſhall confute him before he die) by the Light that God puts into the Soul concerning the Manifeſtation of himſelf unto us. There is a conſtant Light that a Chriſtian carries about him, that he walks by, ſuch as is in the Day, whether the Sun ſhine or not ſhine, which yet notwithſtanding keeps to the Pace of a Man's own Underſtanding; and there is a Light which ſometimes comes in upon a Man, and is like the Sun breaking through a Cloud, that a Man can look up and ſee the Sun, and can confidently ſay, Now I do ſee the Sun; and yet both theſe Lights are ſupernatural, and both from the Almighty Power of God: and he that hath that ordinary Light of Faith, which keeps Pace with his own Underſtanding, he believes, and he believes truly and ſtrongly too; and when thoſe extraordinary Lights ceaſe, the ordinary one remains, and carries on the Soul to Jeſus Chriſt, and to Faith in him. *Job* all his Life had enjoyed an ordinary Light of Faith. *I have heard of thee* (ſaith he, *Job* 42. 5.) *by the hearing of the Ear, but now mine Eyes have ſeen thee:* There came another Light in then. So I take it, *Paul* when he was under that great Temptation, (2 *Cor.* 12.) he prayed, and he would fain have had his Requeſt, fain have had his Corruption ſubdued, fain have had ſuch a Power manifeſted in his Weakneſs as he might have ſeen Satan trampled under his Feet preſently: *No,* ſaith God, *my Grace is ſufficient for thee.* God inſinuated himſelf ſtrongly to ſupport him, tho *Paul* felt not ſuch a ſenſible Power as might preſently overcome the Temptation. The truth is, it is in the matter of working Faith in the Heart, as it is in the Temptations of Satan. There are Temptations of Satan which a Man cannot diſcern from his own Thoughts; and yet the Devil is ſtrong in ſuch Temptations. And again, there are Temptations in which a Man apparently feels the Devil, and can diſtinguiſh them from his own Thoughts, as in all thoſe helliſh Blaſphemies that are injected and caſt into the Soul. So it is in the Workings of God, he doth ſometimes inſinuate himſelf into the Soul ſo ſtilly and ſecretly, that a Man cannot diſcern thoſe Inſinuations from his own Thoughts, but takes them indeed to be his own, and yet there is the mighty Power of God that acts the Spirit all that while. And then again, there are mighty Workings of God that come with a Noiſe, with a Stupendouſneſs. I ſhall only add one Confirmation of it from *Epheſ.* 1. 19. where the Apoſtle prayeth *that their Eyes may be opened to ſee the Power of God that wrought in them that believe,* and in their own Hearts.

2. The ſecond general Premiſe that I ſhall add is this, That God in carrying on the Heart to believe, gives Power to one Act and not to another; and he hath appointed that one Act to be a Step and a Degree unto another. In 2 *Theſſ.* 1. 11. the Apoſtle prays, *that God would fulfil all the good Pleaſure of his Goodneſs, and the Work of Faith with Power.* The word *fulfil* ſignifies to perfect and accompliſh a thing by Degrees, to be doing of it I know not how long, as a Man is about perfecting ſome Maſter-piece of Work, or as a Painter is perfecting of a Picture, which he is fain to go over again and again before he hath fulfill'd that Idea he hath in his Head: So is the very Work of Faith in the Heart, which is what God hath in the Idea of his own good Pleaſure and Will, and he is a long while in perfecting it. You read in 1 *Theſſ.* 3. 10. that *there was ſomething lacking in their Faith, and a great deal lacking too:* And here he prays, *that God would fulfil that Work of Faith*; (and you ſee he ſaith it is the Work of Faith with Power) that he would fulfil one Part after another, and ſo as to make one a Step unto another. *After you believed you were ſealed,* ſays he, *Epheſ.* 1. 13. After they had ſuffered a while they were eſtabliſhed, 1 *Pet.* 5. 10. Hence now;

3. (Which comes to the point in hand) A Soul that is ſenſible of his own Inability to do any thing of it ſelf, and is caſt down in the Apprehenſion thereof, may and ought to act in and towards believing, ſo far as it finds its Spirit ſtrengthned by God, not examining or ſtaying till it knows certainly that this is ſuch a Power and ſuch a Strength as is ſo from God, as will now at this Inſtant enable it truly and throughly to believe. Why? Becauſe (as I ſaid before) God doth not always carry on the Work of Faith by ſuch an over-powering Light, eſpecially at firſt, but applies himſelf to the Pace of a Man's Underſtanding and Will; yet notwithſtanding, becauſe God doth give Power to one Act and not to another, ſtill ſo far as a Man finds his Spirit ſtrengthned by God, ſo far let him join with God, and all in a Subordination to the Power of God to work further; for ſtill there is ſomewhat lacking to your Faith; and in ſuch a way as this, you will ſtill find that God will come in and ſhew you greater things than theſe. In 2 *Cor.* 12. *Paul* would have had a Power inſtantly to overcome that Temptation; no ſaith God, *My Grace ſhall be ſufficient for thee,* i. e. that Power that I proportion out to thee ſhall be ſufficient to uphold thee; improve that, and join with that which I ordinarily give thee, and it ſhall be ſufficient to carry thee through, tho thou doſt not attain what thou prayeſt for; for the truth is, *Paul* prayed for more, and all the Anſwer from God was, *My Grace is ſufficient for thee.* In *James* 4. 8. (ſaith he) *Draw nigh unto God, and he will draw nigh unto you.* Do but mark what that Place holds out; when he ſaith, *And he will draw nigh unto you,* he doth evidently mean a ſenſible drawing nigh of God to a Man's Spirit, that the Soul ſhall be able to ſay, This is God, and I feel my Heart filled with his Preſence. Now in order to this he bids us draw nigh firſt unto God. If now we ſhould exhort a Man that is caſt down thus in the Senſe of his own Inability, and ſhould ſay unto him, *Draw nigh unto God, and he will draw nigh unto you,* what would he ſay? He would ſay, God muſt draw nigh unto me firſt before I can draw nigh unto him, for I have no Ability to do it; why then do you ſay, *Draw nigh unto God?* he muſt firſt *draw nigh unto me,* even as he muſt love me firſt before I can love him. Of neceſſity therefore the Apoſtle muſt ſuppoſe an inſenſible drawing nigh of God unto a Man's Spirit to enable him to draw nigh unto God, that ſo God may draw nigh unto him ſenſibly, and apparently, and evidently. So far forth therefore as thou findeſt by an inſenſible Power in thee, that thy Heart is ſtrengthned to draw nigh unto God, do thou draw nigh unto him, (ſtill maintaining a Senſe of thy own Inability to do any thing of thy ſelf) and if thou wilt draw nigh unto him while he doth thus inſenſibly draw nigh unto thee, he will draw nigh unto thee manifeſtatively, ſo as thou ſhalt be ſenſible of his Preſence. I quote that Place for this, that God doth give us Strength to do one thing which is in order to ſome farther thing; he doth give an inſenſible Strength to draw nigh to him, ſo that the Heart finds it ſelf enabled to go into the Preſence of God, and caſt down it ſelf before him: In this caſe, ſaith the Apoſtle, go and draw nigh unto him, join with this Strength you find, and you ſhall find a farther Strength, for the Promiſe is there of an apparent drawing nigh, which the other was not. The like is certainly the meaning of *Luke* 11. 13. where Chriſt ſaith, *He will give the Spirit unto them that ask him.* Will not a Man be apt to ſay now, How ſhall I ask the Spirit if I have not the Spirit?

rit? Therefore without all queſtion this is his meaning, that when a Man doth find that he doth want the Spirit, as he thinketh; yet ſaith he, ſo far forth as thou findeſt thy Heart ſtrengthned to ask, (which is yet the Spirit's working) go and ask. Here is the Spirit working inſenſibly to ask, as in order to obtaining the Spirit in a ſenſible way. The like is certainly the meaning of all thoſe Places, *Seek and ye ſhall find, ask and it ſhall be given you*, &c. So that this is the thing I drive at, Let every one of you in the way of believing and acting of Faith (ſeeing God goes thus ſtilly and yet ſtrongly, ſeeing likewiſe that God doth do one thing that is in order to another, ſtep after ſtep, perfects the Work of Faith with Power) ſo far forth ſtill as you find that your Hearts are ſtrengthned to do any thing that is ſpiritually good, tho it may be you cannot diſcern that it is ſpiritually good in the doing, yet ſtrive to do it. Tho *James* himſelf had ſaid, *Every perfect Gift is from above*; and that no Man can have Wiſdom (if he will have a perfect Gift of it) but he muſt have it from the Father of Lights; yet ſaith he, *If any Man lack Wiſdom, let him ask it of God*, James 1. Let every Man ſay that he will go ſo far as he finds Strength to carry him, for God perfecteth the Work of Faith with Power. When that poor Man came to Chriſt, (*Mark* 9.) and asked him if he could do any thing? ſaith Chriſt, *ver.* 23. yes, *if thou canſt believe.* Do but obſerve that Phraſe, *If thou canſt believe*: it implies indeed that he could not do it without a Strength and Aſſiſtance, therefore the poor Man afterwards ſaith, *Help thou mine Unbelief*: yet Chriſt puts him upon this, ſo far as thou findeſt thy Heart heartned, (as I may ſo expreſs it) ſo far as thou findeſt thy Heart any ways ſtrengthned, that thou canſt ſay I can thus far believe, try, and put it forth; and ſo the poor Man did, *Lord* (ſaith he) *I do believe, help thou mine Unbelief.* So now, there is many a poor Soul that is not able to ſay, *I have a Heart to take Jeſus Chriſt*; no, on the contrary, *I have not the Boldneſs to do it*; *yea when I go about to do it, my Thoughts fail me, and my Heart miſgiveth me in doing of it*; *I have no Strength at all to lay hold upon Jeſus Chriſt.* But canſt thou go unto him? *Yes, I find that* (the Soul will ſay) *I have that Strength put into me, that tho indeed I cannot lay hold of his Perſon, yet I can go unto him, and I can lay my ſelf down at his Feet.* Still ſay I, ſo far forth as thou findeſt thy Heart ſtrengthned, ſo far forth ſtill join with that Strength, and *act under* God's Activity upon thee. Say within thy ſelf, Tho I cannot go to him to lay hold upon his Perſon, yet I can go to him to have Power to lay hold upon him: Go ſo far with it, put forth ſo far as thou findeſt thou canſt put forth. The truth is, God takes you as little Children by the Arms, tho his Power go along with you: Now if the Child had but Knowledg when the Nurſe firſt teacheth him to go, what would it ſay? I cannot ſet one Foot before another: It's no matter will ſhe ſay, therefore ſet your Feet upon the Ground, and try whether you feel them or no: and ſtill ſo far forth as the Child findeth Strength, ſtill ſo far it ſhould act and go, being ſtill held by the Arms by the Nurſe: So do thou in a Subordination to the Power of God that is working Faith in thee, and fulfilling the Work of it with Power. So far as thou findeſt thy Heart heartned or ſtrengthned to put forth Acts of Faith, or any thing towards believing, ſo far ſtill enter.

Thoſe Men that would have a Soul that is ſenſible of his own Inability lie and wait till God come with a ſenſible Power to enable it to believe, and not to ſtir till then, what do theſe Men do? They exhort that Soul to wait for a Power from above, do they not? Yes, this is all one with what I ſay, for where hath the Soul that Senſe? Certainly from God: And where hath it that Power to wait? Certainly from God: No Man can ſay, Jeſus is the Lord without the Holy Ghoſt, much more to be ſenſible of his own Unbelief. Then the meaning muſt needs be this, that ſo far forth as God ſtrengthneth the Soul to act, ſo far forth it ſhould act; or imagine it is in an ordinary way ſtrengthned to wait, ſay I, if thou findeſt thy Heart ſtrengthned by God to go further, go further; ſet one Foot before another, for God doth apply his Power to the Pace of a Man's Will and Underſtanding, and that not always in a diſcernable way as it is a Power, but as a Nurſe doth to a Child. Even to wait for the Righteouſneſs of Faith and the Power of God, is a Work of the Spirit, and an Almighty Work too; ſo ſaith the Apoſtle, (*Gal.* 5. 5.) *We through the Spirit wait for the Righteouſneſs of Faith.* And therefore as the Apoſtle ſaith in another caſe, *So far as any Man hath attained, ſo far ſtill let him join with that Power*, that is, ſo far forth as he finds his Heart ſtrengthned, (and the Holy Ghoſt ſtill ſtrengthneth Men when they act any thing) ſo far let him ſtill put forth. You ſhall find that *Paul* took the ſame Courſe; *Phil.* 3. 12, 13. *I do reach forth* (ſaith he) *to thoſe things which are before, and I preſs towards the Mark,* &c. *I do reach forward;* I ſtretch all my Sinews. The word there is a Metaphor taken from a Man in a Race, or that is running towards the Goal; he doth not only uſe his Feet, but he runs with his Hands ſtretched out, that where his Feet may not come, his Hands, if poſſible, may come; ſo ſaith he, I do reach forth, I do follow after it as much as ever I did after perſecuting the Church, (for the word is the ſame) ſo that ſtill he applied himſelf to what he had attained, and ſtill ſo far as he could, ſo far he reached, and yet all this was the Grace of God in him. So I ſay, let the Soul of every Man, that is thus made ſenſible of its own Inability, act ſo far forth as he findeth the Spirit of God ſtrengthning him. Do what thou haſt to do with all that Might thou findeſt thy Spirit aſſiſted withal.

4. The fourth and laſt general Premiſe which I ſhall mention, and which indeed doth follow from all the former, is this, That ſuch Souls are not to ſtay from exerciſing Acts of Faith till they feel and diſcern that they are clothed with ſuch a Power as will and doth enable them truly to believe. They are not, I ſay, to ſtay until they diſcern this, that now I have ſuch a Power fall upon me, now I will believe, and this I have waited for, and I muſt lie waiting for it till I find this Power. I yield this indeed, that you may ſeek and wait for the Aſſurance of ſuch a Power that ſhall over-power your Spirits over and above the ordinary Pace of the natural Motion of your own Hearts, to believe in Chriſt. Such a thing God vouchſafeth, ſuch a thing the Apoſtle prays for towards the Epheſians, *ch.* 1. 19. ſuch a thing the Apoſtles themſelves waited for, (*Acts* 1. 4.) till Power from an high came upon them; and the Promiſe is made unto us for believing and ſealing us as well as unto them, *Acts* 2. 41. We may therefore wait for ſuch a Power to perſwade our Hearts to believe beyond the Pace, I ſay, of the Motions of our own Spirits. But yet that which I add withal is this, that you are not to ſtay from attempting to believe till you feel ſuch a Power come upon you, not to ſtay till you can ſay, I feel a Divine Power now clothing me, which will enable my Soul to believe. For,

1ſt. To ſtay from attempting to believe till you feel ſuch a Power, is perhaps ever to ſtay. Not only becauſe that God oftentimes doth not give it even to thoſe whom he doth give Faith unto truly, but how doſt thou know but that there is ſuch a Power now upon thee as if thou doſt join with it thou ſhalt truly believe, which before thou didſt not? For that muſt needs be ſeen when the thing is done, it is not ſeen in the Cauſe, it is not ſeen in the feeling the Power and the Proportion of that firſt, but it is ſeen in the Effect, it is ſeen in the acting of it, it is ſeen in the thing a doing. If a Mariner that is to ſet a Ship over Sea, would ſay, I will ſtay till I feel ſuch a Wind blow as I ſhall be ſure will carry me over, and laſt till I come thither; or a Wind that ſhould take the Ship out of the Port, and go and throw it on the other ſide, before I'll ſtir or hoiſt up Sail, or give up my Veſſel to the Wind, for this that now blows is not high enough, it is too ſtill; this Man might ſtay for ever, and never go over Sea. But what do wiſe Mariners do? Why when they ſee a Gale, tho it be but a ſtill Gale, yea tho it be but a ſide-Wind, if there be a Neceſſity to go, they will hale and tow out with it; and tho when they are at Sea it begins to turn, yet ſtill they wait, and make uſe of a ſide-Wind, and oftentimes meet with that Wind that doth directly carry them over indeed.

2dly. To ſtay for ſuch a Power firſt, and wait for it, till thou mayſt be able to diſcern that it will enable thee and overpower thee to believe before thou attempteſt it, is to expect from God (e're thou putteſt forth an Act of Faith) a greater Aſſurance than of Election. And would you ſtay till God perſwade you that you are elected, before you believe? Will you have that to be the firſt thing God perſwades you of, and to be the bottom of your Faith? In thy deſiring ſuch a Power to come upon thee as to thy Senſe ſhall be ſuch, thou deſireſt a harder Matter, a greater thing than for God to come upon thee with his Love, and to teſtify unto thee that thou art elected, and that he hath loved thee from everlaſting, becauſe ſuch a Power as ſhall be ſuch in thy Senſe, is the immediate Fruit of that Love and of that Will in him, I mean not the Fruit in thee, but from himſelf. Nay, it is more than to ſtay believing till God aſſure thee and perſwade thee that thou art elected, it is to ask a thing yet more hard: and what is the Reaſon? Becauſe Election is a ſtanding permanent thing, a Foundation always remaining, and is at all times, and if w could apprehend it, might be demonſtrated to the Soul: but ſuch a Power as ſha riſe to that proportion as to thine own Senſe, thou ſhalt think I am now clothe with it, and ſhall be enabled to believe, that comes when God pleaſeth, and is fleeting thing, and ſo thou putſt thy Believing upon the Evidence of that which not permanent, but is arbitrary and fleeting, and very difficult to be.

3dly. Wilt thou conſider this, that tho indeed it is the Power of God that give Ability to believe, yet it is not the Senſe of the Power of God in my Heart tha gives me my Warrant to believe, therefore I am not to forbear till I feel ſuch a Pow er. It is, I ſay, indeed the Power of God that gives thee Ability, but it is not tha which gives the Warrant or the Ground. It is the Command of God to believe o the Name of his Son, and it is the indefinite Promiſe that Chriſt came into th World to ſave Sinners, indefinitely thus expreſs'd, and the like, that is the Groun of Believing. Therefore now upon the Command thou art to attempt the Duty and to look up unto God for Power to accompany thee in that Duty, and thou ar not to ſtay and wait firſt to be clothed with ſuch a Power as a Warrant or Ground fo thy Believing, as if elſe thou ſhouldſt believe in vain. Yea, when thou haſt pitch' upon the right Ground of Believing, and attempted to believe, this Power uſuall comes in and accompanies it. Thou art to do thy Duty according to the Comman that's the Warrant, to begin and to leave it unto God to enable thee, to aſſiſt thee t do it truly, as well as perform any Command elſe. It's true indeed, no Man dot believe in the Event unleſs God doth draw him, yet no Man doth firſt believe upo this Ground, becauſe he feels that God doth draw him. I acknowledg that Go may apply himſelf to ſuch an Error in the Souls of ſome, as I have found he hat done; for God doth apply himſelf ſometimes even to our Errors rather than he wi loſe an elect Child of his, which is the Freedom of his Grace, and ſo he may do i this caſe. One whoſe Spirit is poſſeſs'd with ſuch an Apprehenſion of ſuch an Ob jection and ſuch a Miſtake, God may come upon him and draw him to believe by ſenſible Almighty Power; but herein God doth in his Infinite Grace and Mercy ap ply himſelf to this Error rather than loſe his Child. Even as in the firſt Age of Re formation, when they taught that all Faith was Aſſurance that a Man's Sins wer forgiven, (which is as great an Error as can be, it condemns the Generation of ma ny of the Righteous) and yet God did apply himſelf unto this Error in the Experi ence of the moſt of that Age, and came upon them accordingly.

Laſtly; To end this *4th* general Premiſe; For thee to ſtay Believing till thou fee eſt thy ſelf clothed with ſuch a Power, it is indeed all one, and in a manner like t thoſe other Bars which are cried down ſo much, and many of them juſtly, an which do keep thouſands from Believing. Men think I muſt have this, or I muſ have that firſt e're I believe, and ſo they are detained from Believing; and if i were not for the infinite Goodneſs of God to them, *they would be ever learning, an never come to the Knowledg of the Truth*, (as the Apoſtle ſaith in another caſe, 2 *Ti* 3. 7.) they would ever be in the way of Believing, and yet never believe. On hears that there is ſuch a Courſe of Humiliation to be run through; and as Me that are to be cured muſt run through ſuch a Courſe of Phyſick, or ſuch things muſ be taken by way of Preparation for ſuch a Medicine, ſo they are told that firſt thi Diſpoſition muſt be wrought in them, and then that, (many of which, the truth is muſt have Faith preceding them, or they cannot be wrought, as it may be eaſil demonſtrated) and a Man muſt go through each of thoſe, in their ſeveral degrees before he muſt attempt to cloſe with Chriſt: Whereas now go and take ſuch a Sou that hath run through all thoſe ſeveral Methods and Courſes, when it comes to be lieve in the Lord Jeſus, it is ſo far from being helped in his own Apprehenſion, b having had ſuch things wrought in him, that it is poſſeſs'd with the clean contrar Thoughts. In Souls that are moſt humbled, this is as it were the laſt thing in thei being ſo humbled, that they ſee nothing in themſelves; and this very Sight of them ſelves, when they are ſufficiently humbled, would be a hindrance of coming an cloſing with Chriſt nakedly: for whenas a Man ſhould cloſe with Chriſt nakedly and with Chriſt immediately, to come unto him under the Sight and Senſe of ſuc a thing wrought before, would be a Hindrance unto Faith. So, as the Work o Preparation is never a Warrant or a Ground unto any to believe, tho it may really b a Preparation without which a Man would not believe, but it is not ſo apprehen

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vely to the Party: So it is here, indeed it is the Power of God really that doth en-le to believe, but it is not the Power of God apprehenſively, *viz.* that I ſee I am othed with ſuch a Power, and I wait till I am clothed with ſuch a Power, and ſo I elieve. There are a great many of ſuch Diverſions from Jeſus Chriſt. One ſaith, muſt have Chriſt before I can have Faith: another ſaith, I cannot take Chriſt till find I have Faith; whereas God giveth Faith and Chriſt and all at once; and thy king Chriſt is thy Faith and thy Believing; and upon thy attempting to believe, od gives all theſe at once. In thy going to him he gives thee Power to come, as hriſt ſaith, in doing of his Will a Man ſhall know him; ſo in falling to believe a an believeth. As in that Queſtion, whether the Soul be firſt created, and then fuſed into the Child, or how, we uſually anſwer that it is created and infuſed, nd knit and united to the Body, and all at once; ſo we may ſay here. But I ſay y thoſe things before-mention'd and anſwer'd, Satan diverts Men from that which e Apoſtle calls them to labour for, and that is to believe, and to enter into this eſt, *Heb.* 4. 11, And ſo much now for thoſe Generals which I have mentioned y way of Premiſe.

CHAP. VI.

Directions given to guide us in our endeavouring to believe. That we ought to furniſh our Thoughts with all ſuch Conſiderations as are Motives and Encouragements of Faith, and lay them up in our Hearts, and meditate often upon them. That we ſhould attempt to exerciſe the very Act of Believing it ſelf. Objections anſwered.

WHAT remains is to give ſome Directions to guide us in our Endeavours to believe.

Direct. 1. The firſt that I ſhall give is this; To provide and lay up in thy Heart ll Conſiderations that are matter for Faith and Believing: That altho the true Act f Faith be from the working of God alone, yet do thou caſt in the Seed, (they are he Materials of Believing) and retain them in thy Soul. As for example now, to go over ſome Inſtances, it's true thou canſt not ſee the Excellence of Chriſt ſpiritually without an Almighty Power, which thou muſt wait till God be pleaſed to enable thee with: Suppoſe this; yet all thoſe Excellencies materially thou canſt lay together, and thou canſt furniſh thy Heart with the Conſideration of them, which are the Materials that are to draw and win thy Heart to Chriſt. So if we conſider all thoſe Promiſes of Free Grace, *that Chriſt came into the World to ſave Sinners*; and, *Look to me all ye ends of the Earth and be ſaved*; and, *I am thy Saviour, and there is none beſides me*, &c. And alſo if we conſider all ſorts of Anſwers to all Objections made of thy Unworthineſs and thy Sinfulneſs, *&c.* all ſuch things thou mayſt collect together and furniſh thy Heart continually withal, theſe thou mayſt ſtudy and chew upon, and revolve them in thy Mind; as they of old that ſacrificed, who tho it's true could not bring Fire from Heaven to burn their Sacrifice, yet they could, in Dependance upon God, lay their Sticks together, and fetch the Bullock out from the Stall, and bring it to the Altar, and lay it thereon, and bind the Sacrifice to the Horns of the Altar, and wait till Fire came from Heaven and ſet all on a Flame. Suppoſe thou wert thus to wait till the Power of God come ſenſibly upon thee, yet in the mean time thou mayſt go thus far. The word which the Apoſtle here uſeth, (*Heb.* 4. 11.) which we tranſlate, *Let us labour*, is, *let us ſtudy*; and it ſignifies the Study of the Mind. *Let us ſtudy* (ſaith he) as a Man whoſe Head ploddeth upon a thing, and gathers together many Notions and Materials for ſuch a Head, ſo let us ſtudy to believe and to enter into that Reſt. Saith *Solomon*, Prov. 2. 11. *If thou wilt receive my Words, and bide my Commandments within thee*; (it is Wiſdom that ſpeaks it, and by *Commandments* there is not meant only the ten Commandments, but it is a Goſpel-Precept, and they are the Promiſes, the Revelations of God that he means) *If thou wilt do ſo*, (ſaith he) *if thou ſeekeſt for Wiſdom as for Silver, and ſearcheſt for her as for hid Treaſure, then ſhalt thou underſtand the Fear of*

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the Lord. And yet (ver. 6.) he ſaith, *The Lord giveth Wiſdom, and out of hi Mouth cometh Knowledg and Underſtanding*; which in the Language of the Old Teſtament is as much as to ſay he giveth Faith. But yet (ſaith he) do thou hide a the Promiſes and all the Commands within thee, do but thou ſearch for them, an take them out of the Veins where they lie in the Scriptures, and treaſure them u in thine Heart, and then God will come and he will mint Faith for thee before thou art aware of it. Thus ſaith the Prophet, (*Lam.* 3. 19, 20.) *Remembring I remembred* (as it is in the Original) *my Afflictions*; he chewed upon them: So likewiſe remembring, he remembred what might comfort him, *viz.* all the Materials of it. *This I call to mind,* (ſaith he, *ver.* 22.) *therefore have I Hope.* In *Iſa.* 66. 11. th Promiſes are called the Breaſts of Conſolation, which he ſaith they ſhall ſuck an milk out. Now if thou findeſt thou canſt not ſuck, or if thou ſuckeſt and non cometh, yet do as Children do, who oftentimes lie with the Breaſt and the Teat i their Mouths, ſo do thou; lie with ſuch Thoughts and Promiſes as are the Material of Faith in thy Heart. And whilſt thou endeavoureſt to ſuck, or perhaps canſ not, yet lying ſo, thou ſhalt it may be find it flowing in upon thee before thou ar aware of it; and whilſt thou takeſt ſomething of this into thy Mouth, ſomewhat will go down.

I might likewiſe inſtance in all ſuch Motives as the Scripture uſeth to be urg'd unto God to move him to be merciful and favourable to a poor Soul. All ſuch Thoughts alſo thou mayſt live in the midſt of, and dwell in, and gather together a bundle o them, and lay them up in thy Heart, and meditate on them continually. This is a certain Rule; look what Motives the Scripture holds forth as thoſe which move God; they, whilſt the Heart thinks of them, move it to believe, rather than they move God to be merciful: and the Intention of all the Motives the Scripture uſeth to move God to be merciful to us by, is rather to ſtrengthen and to beget Faith in us, to move and raiſe up Faith in our Hearts, that God will be thus merciful to us, and to ſtir up hopeful Thoughts thereof, rather than to move God himſelf. Multitudes of theſe Inſtances might be given: As *Pſal.* 119. 12. when *David* would deſire God to teach him his Statutes, who only was able to do it; what ſaith he? *Bleſſed art thou, O Lord, teach me thy Statutes.* Here now is a Motive, and a mighty one, it is as if he had ſaid, Lord thou art full of Happineſs, and thou art bleſſed in thy ſelf, and liveſt in the midſt of Happineſs, and knoweſt no Sorrow, knoweſt not what the Miſery of a poor Sinner is (*i. e.* not in Experience) that is ready to periſh; thou art bleſſed, but I am a poor loſt thing, without thy Help I periſh fo ever: O communicate ſome of that Bleſſedneſs unto me, enjoy it not alone, let a Soul ready to periſh be bleſſed by thee. Such things as theſe move God: why do they move him? Becauſe they are the Thoughts of his own Heart which moved him to communicate himſelf to Sinners, moved him to chooſe Men to eternal Life. Now look what doth and hath moved God in his own Nature and in his own Will from everlaſting, do thou take ſuch things into thy Thoughts, and urge them unto God, and they will beget Faith in thee before thou art aware. So likewiſe (*Pſal.* 143. 9, 10, 11, 12.) ſaith the Pſalmiſt, *Teach me, and quicken me,* &c. Why? *For thy Spirit is good.* What moveth God to ſave a poor Sinner, and to amend a naughty Heart? Becauſe his Spirit is good, and full of Goodneſs; *Thou art good, and doeſ good,* ſaith he. The Pſalmiſt likewiſe uſeth the ſame Motive, *Pſal.* 119. 68. And Chriſt himſelf puts ſuch Motives as theſe into our Thoughts, and theſe beget Faith when the Soul liveth in them: *Your Fathers* (ſaith he, *Mat.* 7. 11.) *know how to give good things to their Children, how much more ſhall your heavenly Father give the Spirit to them that ask?* He ſpeaks to a Soul that thinks he wants the Spirit, yet becauſe this Soul hears indefinitely that God is a Father to ſome Sinners, and that he is an heavenly Father, who exceeds in Bowels all earthly Fathers; therefore ſaith Chriſt, *How much more ſhall not he give good things, yea give his Spirit to them tha ask?* Now I ſay, whilſt we take all ſuch Motives, (and when I ſay Motives, I mean not Motives to believe, drawn from our own Good, but ſuch Motives as move God, for they are the greateſt Support of Faith, and do rather ſerve to move us and ſtir our Hearts to believe than to move God, altho they did move God once, for they were the Cauſe why he did from everlaſting purpoſe Good to us) whilſt we take theſe I ſay into our Souls, and there let them lie, and think of them, and revolve them again and again, there is a Strength, a Hopefulneſs begotten in the Soul from them, even as the Stomach, by having Meat put into it, is ſtrengthned by the Food's being concocted and digeſted, and aſſimilated to it.

Now the Reaſon why ſuch Souls may thus far labour and ſtudy to enter into this Reſt, why they may take all ſuch things into conſideration as are Materials of Believing, is clearly and plainly this: Becauſe if thoſe that are Miniſters of the Word, and the Preachers of it, are to preſent Promiſes and ſuch Motives to beget Faith in Men, if they may preſent them to their Judgments, and Underſtandings, and Thoughts, then thoſe Conſiderations and Promiſes, and the like, ſuch Souls ought to digeſt, to revolve, to think upon, and ſtill to ſay, Why is not my Portion herein? In this *Heb.* 4. 1, 2. *the Word* (ſaith he) namely the Goſpel, (for ſo the word ſignifies in the Original) *it was preached unto them, but it profited not, becauſe it was not mingled with Faith in thoſe that heard it.* He compares Faith there to that digeſtive Faculty (as the word implies) in the Stomach, which works upon the Meat, and ſo by degrees doth aſſimilate the Meat into the Body, and into the Likeneſs thereof: Now, ſaith he, that was the Reaſon the Word profited them not, becauſe they did not mind thoſe Promiſes, they did not take them into their Thoughts, they did not ſtudy them, (as the word here in the Text alſo ſignifies) and it is anſwerable to what he had ſaid, *ver.* 1. *Let us therefore fear, leſt a Promiſe being left us of entring into his Reſt, any of you ſhould come ſhort of it:* Come ſhort of it by not revolving thoſe Promiſes, and exerciſing your Thoughts upon them.

Direct. 2. But then, Secondly, We are to attempt the Exerciſe of the Act of Believing. Let me urge that upon you alſo, for I ſhall ſpeak to the thing it ſelf fully and punctually. Let Men exerciſe themſelves, I ſay, to the Act of Believing, in the conſideration of ſuch Promiſes, and of all ſuch Motives as are in Scripture held forth as moving God. And when I ſay they are to exerciſe the Act of Believing, my Meaning is concerning going to Chriſt, and relying on him, and reſting on him, and caſting themſelves upon him. They are not ſimply to ſeek to be humbled, or to abſtain from Sin, or to practiſe Holy Duties in expectation of Mercy, tho all theſe are to be done, but to inure the Heart to familiar and conſtant Acts of Believing: This is what I direct and exhort unto, and ſhall give you Grounds for it. Take the very Words of this Text, *Heb.* 4. 11. *Let us labour* or ſtudy *to enter into that Reſt,* which I told you is Believing. And why is it called *entring into that Reſt?* Men think when they come to believe, that they have a great long Journey to go, as the People of *Iſrael* had in the Wilderneſs, and that they muſt go through this and through that firſt; ſee this and ſee that firſt in themſelves, and ſo perhaps ſtay in the Wilderneſs forty Years; whereas the Apoſtle tells us plainly, it is but going over the Threſhold, it is but *entring into that Reſt.* Therefore, ſaith he, do you attempt to do it, do you labour or ſtudy to do it, it is but a Step, ſaith he; you are even at the Door, and what is the Door? It is the Door of Faith; *We that believe have entred into Reſt,* ſaith he, *ver.* 3. Such Souls ſhould make this their daily Task and Study, and indeed all Souls ſhould do ſo. *All a Man's Labour,* (ſaith *Solomon,* Eccleſ. 6. 7.) *it is for his Mouth.* You heard before that Faith was compared to the digeſtive Faculty in the Stomach, it being that which works upon the Promiſes as the Stomach doth upon the Meat. *All a Man's Labour,* ſaith he, *it is for his Mouth:* Indeed of the moſt Men it is the great Labour, that they may eat, and by eating live. Now all a Man's Labour it ſhould be for this Mouth of Faith, and to furniſh it, that he may live, and live by Faith; and as Chriſt compares it to the eating of his Fleſh, and the drinking of his Blood, therefore above all elſe labour for this, and for all other in order unto this. And that I may put ſuch Souls upon this in an immediate manner, do but conſider all theſe Scriptures which I ſhall now give. Firſt, that Chriſt ſays, (*John* 6. 27, 28, 29.) *Labour not, or work not, for the Meat that periſheth, but for that Meat that endureth to everlaſting Life, which the Son of God ſhall give you, for him hath God the Father ſealed. Then ſay they unto him, What ſhall we do that we may work the Works of God? Jeſus anſwered and ſaid unto them, This is the Work of God, that ye believe on him whom he hath ſent.* I told you even now, that all the Labour of Man it was for his Mouth; now here Chriſt makes uſe of that Similitude, and tho I cannot ſay he alludeth to it, yet he ſpeaks in that Alluſion, and it is a Place that may have an Alluſion thereto. *Labour not,* ſaith he, or work not, *for the Meat which periſheth,* for outward Meat, which is obtained by outward Labour, but labour for that Bread which the Son of God ſhall give you, Part 3. that is, himſelf; for a Man goes to Chriſt for Chriſt, and Chriſt doth give himſelf to a Sinner coming to believe on him; *ver.* 35. *I am that Bread of Life*, namely, which the Son of God giveth. Now as he alone is that Bread, ſo it is Believing alone that doth make us Partakers of that Bread; (as that 35*th* Verſe ſheweth) *I am that Bread of Life, he that cometh unto me ſhall never hunger, and he that believeth on me ſhall never thirſt.* Mark now the Coherence of theſe Words one with another to that which now I aim at. Before our Saviour Chriſt had ſaid, *Labour* or work *not for the Meat which periſheth, but for that which endureth to everlaſting Life.* Theſe Jews they plainly, and nakedly, and ſimply, and honeſtly aſk Chriſt, without cavilling, what peculiar thing they ſhould do? (and in that caſe Jeſus Chriſt always anſwers plainly:) *What ſhall we do* (ſay they) *that we may work the Works of God?* (by Works of God they mean Works acceptable to God). You would have us labour, what Works will you put us upon? They thought now that there was not one ſpecial Work only, but many Works, therefore they expreſs it in the plural; and yet they thought there might be ſome other thing he would teach them than what *Moſes*'s Law did. Chriſt you ſee both anſwers at once their Queſtion, and explains what he meant by labouring for that Meat which endures for ever, and the thing he puts them upon is this, *to believe on him whom God hath ſent*; and this, ſaith he, is *the Work of God.* It is as if he had ſaid, You ſpeak of Works, I put you upon this as *the Work*. It is called *the Work of God*, as a broken Heart, *Pſal.* 51. is called *the Sacrifice of God*, that is, that which is acceptable unto God, which God delighteth in eminently. And as he puts them upon Believing alone eminently, ſo he puts them upon it immediately. Theſe Jews whoſe Hearts (according to their Queſtion, and Chriſt's Speech before) were ſo taken off from the Conſideration of earthly Bread, come unto Chriſt thus with a naked ſimple plain Queſtion, to be inſtructed by him, as they in the *Acts* did when they aſked the Apoſtles *what they ſhould do to be ſaved?* You ſee how Chriſt anſwers them, he puts them upon Believing, and thereby explains what he meant by labouring or working for that Meat, in his own Exhortation in the Words before. And as he did here, ſo upon all Occaſions elſe he did likewiſe; ſaith he to the poor Man, (*Mark* 9. 23.) *If thou canſt believe*, &c. Come try, let me ſee, ſaith he, whether thou canſt. The poor Man had ſaid unto Chriſt, If thou canſt do any thing; and Chriſt ſaith unto him, Do not doubt of Power in me, for there is Power enough in me, but canſt thou believe? come let me ſee. He puts him you ſee upon Believing. And ſo likewiſe, in another Place, ſays Chriſt, *Strive to enter in at the ſtrait Gate:* The Words in the Text here do clearly interpret his Meaning to be to put them upon Believing; you know it is called *the Door of Faith* in the *Acts*, which Chriſt calleth *the ſtrait Gate*, and bids them *ſtrive to enter in. Labour*, ſaith the Apoſtle, *to enter into that Reſt*; and we that believe have entred into it, ſaith he, *Heb.* 11. 3. As Chriſt did thus, ſo did the Apoſtles alſo, they did ſtill put Men upon Believing as well as upon Repenting. When the Jailor in the *Acts* did, in a plain and blunt manner, aſk them what he ſhould do to be ſaved? *Believe in the Lord Jeſus*, ſay they, *and thou ſhalt be ſaved, and thy Houſhold.* Was the Jailor, think you, to wait and expect till he received a Power to enable him to believe? No, but ſo far as he found his Heart ſtrengthned, ſo far he was to attempt it. And as this was the Command, ſo they always held it forth clearly and nakedly to them. And to clear it more to you, that Souls are thus to make Experiment of Believing continually, conſider but this farther. What Courſe will you take? Will you ſeek to God by Prayer, (as you are to do) and by the Performance of all other Duties? Or will any Man direct you to Prayer becauſe it is your Duty, and becauſe the Spirit of God may fall upon you in Prayer, as oftentimes he doth upon Men? The ſame ſay I alſo, and there is juſt the ſame Reaſon; do thou fall upon Believing, and tho thou beginneſt and attempteſt to do it with a quavering Heart, and layeſt hold upon Chriſt with a trembling Hand, yet the Power of God may fall upon thee in the doing of it. You uſe to ſtir up your ſelves to other Duties, and that becauſe they are commanded, (for I ſuppoſe now that ſuch a Soul as I ſpeak to reſolveth not to do nothing, if you mean to be idle there is an end of it) now if you mean to do any thing, attempt to believe; you have no more Power to do any Duty than you have for Believing, or at leaſt it muſt be the Almighty Power of God that muſt help you to perform any Duty ſpiritually as well as to believe: therefore ſo far forth as you make Conſcience of performing any other Duty, make conſcience of this. In *Iſa.* 64. 7. theſe two are joined together, *None calleth upon thy Name, and ſtirreth up himſelf to take hold of thee.* Here is Prayer, calling upon God, and Believing, both joined together, and ſtirring up themſelves to do it; for what is it to take hold of the Lord? It is the ſame in *Iſa.* 27. 5. *Let him take hold of my Strength,* that is, let him believe, (it is taking hold of the Arm of the Lord) and let him ſtir up himſelf to do it, let him reach as far as he can to take hold of it.

I ſhall now in the next Place anſwer ſuch Objections as oppoſe my preceding Aſſertions.

Object. 1. One Objection will be this; *If I have not God's Power to concur, I ſhall not have true Faith, I ſhall not put forth a true Act of Believing, and therefore I were as good forbear to exerciſe or attempt to do it.*

Anſw. 1. I anſwer firſt; This holds againſt the Uſe of all Duties elſe as well as againſt Believing: For unleſs the Power of God doth enable thee, thou canſt not think a good Thought, and according to this thy Argument thou ſhouldſt forbear all Thoughts that are materially good, as well as the Act of Believing. If you are not nor ought to be deterred from any other Duty, why ſhould you be from this?

Anſw. 2. Secondly, I anſwer, Do you ſtill try and renew Thoughts and Acts of Faith howſoever: For if in thy attempting to believe God doth accompany thee, and evidence to thee that he doth come in, and fall upon thee, and perhaps manifeſt his Love unto thee, thou ſhalt have cauſe for ever to bleſs God. If that thou doſt attempt and thou falleſt ſhort, yet notwithſtanding thou wilt then ſee thy Defect, and thou wilt be humbled in thy own ſight, as thou art in the defective Performance of all other Duties, and ſo wilt be put upon going to God for Power with more Eagerneſs. But however do not therefore forbear.

Anſw. 3. Thirdly, Suppoſe that thy Attempt to believe be in it ſelf for the kind of it but a natural Act, that is not yet ſpiritual; yet tho thou ſow it a natural Act, (as I may ſo expreſs it) it may riſe up a ſpiritual one in the very doing; and tho thou ſoweſt it in Weakneſs, God may make it riſe in Power. God oftentimes ingrafts true Acts of Faith upon thoſe literal Notions we have of God and of Chriſt. It is evident by this, that after a Man believeth ſavingly, who had much Knowledg of the Goſpel before, (and materially his Thoughts now are but the ſame Thoughts he had before, only they formally differ) God comes now in with a new Light, and *Grace* hath alter'd all into Spirituals. And in the exerciſing ſuch Thoughts of Faith doth God come in, and changeth them in the very doing. When Chriſt intended to do that Miracle of turning Water into Wine, he doth not firſt change the Water into Wine, but he bids them pour it out, and in the pouring of it out the Water was turned into Wine: So is it here: Even as the Loaves multiplied in the breaking and dividing of them. God doth change thy Attempts to believe (they being done in Subordination to his Power) into genuine true Thoughts of Faith whilſt thou art a thinking, and thou believeſt thy ſelf into true Believing through the Power of God before thou art aware of it; and by plunging thy ſelf, and by exerciſing thy Heart and Thoughts, and by wallowing up and down (how ſhall I expreſs it?) in that Sea of Blood, thou wilt feel thy Conſcience eaſed, and grow up to a ſteadier Familiarity in Believing, and that in a way thou knoweſt not how. You find this in other Duties, that when you go to Prayer deadly and coldly, you meet with Life and Quickneſs from God even in the Duty. Why may it not be ſo here?

Anſw. 4. Laſtly, To ſuch Souls as ſtick at this Objection, I anſwer; Would any Man exhort you unto any Means in order unto Faith, as to pray, or to hear, or to think of your Sins, and the like? Why not to Believing, why not to the Acts of Faith together with all theſe, and above all theſe? For mark it, If you be put upon Prayer, what is Prayer? This is certain, if thou thinkeſt with thy ſelf, I ſhall now make but a natural Prayer, and it will not be a ſpiritual Prayer, let me tell thee this, let the Prayer thou makeſt be what it will be, ſo far forth as thou prayeſt in any Reality, ſo far thou haſt Faith, proportionably to thy Prayer. Conſider what I ſay; If it be a ſpiritual Prayer thou makeſt, and God turns it to be ſo, then he gives thee ſpiritual Faith; therefore thou mayſt as well concurrently believe as pray, for Prayer is but the venting of Faith. Therefore if thou wilt ſay, I will forbear the Act of Believing becauſe it may prove a natural Act, an Act of mine own, and not genuine and true, thou mayſt upon the ſame Grounds as well forbear Praying, for ſo far forth as thou haſt an Ability to pray aright in Faith thou haſt to believe, for Prayer is the acting of Faith, take it in its Proportion, that is, whether you conſider it naturally or ſpiritually. Men may exhort you to Means of Faith, but this you will ſtill find, that all thoſe Means are as difficult things as Faith it ſelf: and therefore the Apoſtle (*Rom.* 10.) you ſee directs unto Faith as the moſt eaſy and ſhort Cut of all the reſt; you may forecaſt, ſaith he, this and that, *but the Word is nigh thee, even in thy Mouth and in thy Heart*, that is, *the Word of Faith which we preach*, ver. 8. The Apoſtle ſpeaks juſt thus, as if one ſhould be brought to a Table full of Meat, and he that is brought ſhould ſay, What is it I ſhould do that I may eat of this Meat, and be Partaker of it? Certainly any one would anſwer, The Meat is here on the Table, do thou fall a eating: So doth the Apoſtle ſay, *The Word* (ſaith he) *is nigh thee*; it's next door to thy Mouth, and to thy Heart, and thy Lips, do but digeſt it, (which is the mingling it with Faith, as he ſpeaks in *Heb.* 4.) do but take it in thy Thoughts and Apprehenſion, (and then it is in thy Heart) thou ſtandeſt now at the Threſhold, do but ſtep in; *Enter in*, ſaith he. But will the Man ſay, I muſt have a Stomach to it? Mark what I ſay, If eating and taſting will be the way to beget a Stomach, were it not beſt to fall to? So it is here; *Taſte and ſee how good the Lord is.* If there were Meat that would get a Man a Stomach by eating it, aſſuredly then a Man would firſt fall to and eat: now this Meat (which is Jeſus Chriſt) doth do ſo. If coming into the Sun would give Eyes to a Man, and cauſe the Films to fall off as well as give a Man Light to ſee himſelf with, a Man that is blind would not ſtand complaining of his Blindneſs, and ſay, I will not go abroad, for I cannot ſee this Sun, I will rather ſtay here in this dark Dungeon, in this Priſon, till the Sun force it ſelf through the Walls, or come in at ſome Cranny, and ſo cauſe the Scales to fall off my Eyes. No certainly, he would go abroad into the Air, that ſo the Sun might cure him of his Blindneſs. Jeſus Chriſt is the Sun of Righteouſneſs, and he hath *healing in his Wings*, viz. in his Beams, *Mal.* 4. 2. It is an elegant Metaphor, comparing theſe diffuſive Beams to the ſpreading of the Eagle's Wings over her young ones.

How doth the Iron come to have Virtue to cleave to the Load-ſtone? It is by being brought to the Load-ſtone: So doth the Soul get Power to cleave unto Chriſt by coming unto Chriſt; and the longer the Soul is kept off from exerciſing Thoughts of Faith upon Chriſt, it is like the Iron kept from the Load-ſtone, it grows weaker and weaker.

Object. 2. A ſecond Objection is this; you will ſay, *I may build my ſelf up in a temporary Faith by this Courſe, whereas it were better for me to go and ſearch into the Falſeneſs of that, if it be falſe.*

Anſw. 1. If you take the way of the Scripture, I do not know how any Man ſhall be fully able to anſwer all thoſe Temptations about a Man's being a temporary Believer, but only by believing: I have known many Souls beaten into that way at laſt, and never could have Peace till then. And I find this likewiſe, that take the Epiſtle to the *Hebrews*, (and there is no Book in the New Teſtament, nor no Paſſages in the New Teſtament that hint more about temporary Believers than that Book doth, for he ſpeaks of Men that fall away through Unbelief, after inlightning, and he ſpeaks extreme ſuſpiciouſly of the Jews, for certainly many of them were ſuch) what Courſe doth the Apoſtle take in this Epiſtle to keep them from falling away? He doth not go about ſo much to diſcover to them that their Faith was a temporary Faith; no, but all the Courſe of that Epiſtle to ſuch kind of Men (ſuppoſing ſuch among them) ſtill runs upon this, to renew Faith, and to take heed of departing from the living God through an evil Heart of Unbelief; and *let us* (ſaith he) *hold the hope of our Confidence unto the end*, Heb. 3. 6, 14. I ſay, the whole Epiſtle doth not lie ſo much in diſcovering this to be genuine, and that to be falſe Faith, as in exhorting them to believe, for God indeed often converts ſuch into true Faith whilſt they exerciſe it. And certainly, let Men go on in a way of Believing, and either their Sins will make them leave off believing, or their believing will make them ſound. And this you will find, that there is no way to cut the Knot of all theſe Temptations, nay there is no way for a Man, of a temporary Believer to become a true Believer, but by exerciſing Faith continually, ſo far forth as God ſtrengthneth his Heart. And then as he ſaid of Prayer, that it will either make a Man leave ſinning, or his ſinning will make him leave praying; ſo believing will either make him

leave

eave his Unſoundneſs, or his Unſoundneſs will make him leave his Believing. If Man be a true Believer, and be troubled with that Temptation, it is the only way to end it: And if he be a temporary Believer, and in that State, it is the only way o make him ſound; It is that you ſee which the Apoſtle directs to.

Anſw. 2. Thou mayſt for ought thou knoweſt, be but in a Temptation that thou rt, or that thou mayſt prove a temporary Believer. That Power which hath hitherto aſſiſted thee, may be the ſame Power which accompanies Workings unto Salvation, and then thou loſeſt time to try it out that way; and to try it out, it is the difficulteſt Controverſy in the World that ever any Soul entred upon; and thou wilt never bring it to a Concluſion or Determination but by Believing. That muſt ſtill end that Controverſy: thou mayſt ſooner get a new Title by believing afreſh, than try out thy old Title: and after that thou haſt renewed Acts of Faith, then thou wilt ſee the Truth of all the Work formerly wrought in thee, and not before.

Anſw. 3. On the other ſide, if thou ſhouldſt be a temporary Believer at the preſent, which yet thou knoweſt not, then conſider that the way to make thee ſound is to put thee upon believing and renewing thy Faith. Mark what I ſay, it is the way to make thee ſound. If indeed that Faith were nothing elſe but a ſecure taking for granted that a Man is in the State of Salvation, that might indanger thee. But that is not it that I put thee upon when I put thee upon Believing, but it is to have a conſtant Recourſe, in a ſenſe of thy Wants, unto Jeſus Chriſt, both for Juſtification and for Sanctification, and to act and exerciſe Faith upon him, and to whet thy Soul upon him, and to do this continually. Now take this Courſe, and let all thy Imperfections and Hypocriſies thou ſeeſt or ſuſpecteſt to be in thee, drive thee unto Chriſt to make thee ſincere, let them drive thee unto Chriſt for Juſtification, make that Improvement and Uſe of them, ſtill to put thee upon Believing; if any thing will make thy Heart ſound, this will do it. Thus having Recourſe unto Chriſt, thou wilt ſee farther Light to diſcern thine own Emptineſs and Hypocriſy ten thouſand times more than by poring upon and ſtudying out thy own Condition, by comparing that Act and this Act together, and this by-end and that by-end, and the like: For if thou goeſt thus by Faith unto Jeſus Chriſt, thou dealeſt with the Fountain of Grace; and by exerciſing thy ſelf to Faith in him, and ſo acquainting thy ſelf with him, thy Heart will be changed before thou art aware of it. As *Solomon* ſaith, *He that walketh with wiſe Men ſhall be wiſe:* So he that acquaints himſelf thus with the Lord Jeſus, conſtantly renewing Acts of Faith upon him, he ſhall learn Wiſdom, he ſhall learn Holineſs, he ſhall learn how to go out of himſelf; he will ſhed Light into him for to ſee his Emptineſs more, and he will ſhed Spirit into him for to fill him more.

The Obſervation which I make upon the Epiſtle to the *Hebrews,* is to this Purpoſe and Effect: The Apoſtle there writes to all the Jews, whether temporary Believers or other, but ſuppoſe they were ſuch that did profeſs the Name of Chriſt in the Strictneſs of it, yet he ſpeaks exceeding ſuſpiciouſly of many of them. The Holy Ghoſt in no Book holds forth ſo much the State of a temporary Believer, and the Iſſue and Terror of it, than in that Epiſtle, both in the *6th*, 10*th*, and 12*th* Chapters: and therefore he ſpeaks more diſtinctly of the Sin againſt the Holy Ghoſt, which a temporary Believer is nearer to fall into, and he threatneth and aweth them with that: yet notwithſtanding, you ſhall find that there is no Epiſtle that doth by way of Exhortation (tho the Apoſtle in other Epiſtles may commend the Doctrine of Faith, as he doth in the Epiſtle to the *Romans,* and in other Places) ſo much exhort Men continually to Believing, all and every Man; *Leſt any Man* (ſaith he) *fail and come ſhort of the Grace of God: and, leſt there be found in any Man an evil Heart of Unbelief.* Read the 3*d* Chapter, it is the whole Scope of it, and it is the whole Scope in a manner of this 4*th* Chapter. He lays before them the Example of thoſe that fell in the Wilderneſs, and tells them it was Unbelief was the Cauſe of it, therefore he bids them labour or ſtudy to enter into that Reſt, and to take heed leſt they fall after the ſame Example of Unbelief: *You are now* (ſaith he) *of the Houſe of God, if you continue to be ſo; ye are Partakers of Chriſt if you hold faſt your Confidence.* So that I ſay, we are not ſo much to trouble our ſelves with that great Controverſy, whether we be temporary Believers or no, when we find the Holy Ghoſt ſtirring in us, but to improve that Strength we have from the Holy Ghoſt in direct Acts of Faith towards Jeſus Chriſt, going out to him for a Supply of all

Imperfections and Defects: And thus having Recourſe unto him, it will make a Man ſound; and as he ſaid of Praying, that Praying would either make a Man leave his Sinning, or his Sinning would make him leave Praying; ſo certainly it is in the Matter of Believing.

Anſw. 4. The laſt Anſwer I ſhall give to the Objection is this; Thou canſt no ſay thou art a temporary Believer, thou mayſt fear it. A true Believer may fear it, but he cannot ſay he is ſuch: and a temporary Believer, tho there is that in the Word which if it were opened might convince him, and ſhall do ſo at latter day, yet uſually he cannot ſay it of himſelf that he is ſuch an one. Therefore now thou that wilt abſtain from putting forth Acts of Faith for fear leſt thou mayſt build thy ſelf up in a way of temporary Believing, conſider this, that tho thou mayſt build up a temporary Faith, yet thou mayſt not forbear putting forth true Acts of Faith, fo thou mayſt be a true Believer for ought thou knoweſt, therefore thou art to go and caſt thy ſelf upon Chriſt, to follow on the Motions of the Holy Ghoſt and tha Aſſiſtance he gives thee. For wouldſt thou quench the Motions of the New Creature? If thou kneweſt them to be ſo, I am aſſured thou wouldſt not; but if thou knoweſt them not, yet thou oughteſt not to do it. I remember what a poor Chil about ten Years of Age once ſaid, I am oftentimes (ſaid he) tempted to take Jeſus Chriſt, I ſee ſo much Beauty in him, but I fear I ſhall be a Hypocrite in doing of it. What a pitiful thing was this, that ſuch a Temptation ſhould keep ſuch a Sou (when he is again and again provoked by the Holy Ghoſt) from laying hold upo Jeſus Chriſt, from taking of him?

Direct. 3. The third Direction is only a farther Exhortation to continue to renew Acts of Faith, and not to ceaſe or faint, or to give over. The very Scope of this 3*d* Chapter of the *Hebrews* is to put them upon renewing Acts of Faith, and holding out to do ſo continually. He doth both bid them continue to do it, and alſo he bids them daily to renew Acts of Faith, and expreſſeth it under both kinds of Expreſſions. Firſt, he exhorts them to a Conſtancy of holding out; *ver.* 6. *To hol faſt their Confidence and the Glory of their Hope*, or *the Rejoicing of their Hope*, or their Faith, *unto the end.* And *ver.* 14. *To hold faſt the beginning of their Confidence ſtedfaſt unto the end*, oppoſing it there to *departing from the Living God*; and therefor by Faith to abide and ſtay by God. But that is not all, he exhorts them likewiſe to renewed Acts of Faith; you ſhall ſee his Expreſſions in the 7*th* Verſe, and ſo in other Verſes; *Wherefore as the Holy Ghoſt ſaith, To day if ye will hear his Voice*, ver. 7. Hearing his Voice there is Believing; ſo he interprets it himſelf in the end of the Chapter. So likewiſe, *ver.* 13. he bids Chriſtians *to exhort one another daily, whil it is called to day*, and therefore anſwerably to renew their Faith daily; for that is his Scope, and the thing he calls upon them to do in anſwer to thoſe Exhortations. So ver. 15. *Whileſt it is ſaid, To day if ye will hear his Voice, harden not your Hearts*: and *Unbelief will harden your Hearts*, ſaith he. I obſerve this, that he doth ſpeak to theſe Jews converted; ſuppoſe whether ſome were Temporaries or no, however he ſpeaketh to them all, even as we uſe to ſpeak to any Soul that is a coming on to Chriſt, whom we would move to turn to God at a Sermon, telling him, that now is the Day of Grace, now is an acceptable time, and therefore cleave to him, and turn to him. Even ſuch kind of Motives as we would uſe to ſuch an one doth the Apoſtle uſe to them that are already converted or enlightned at leaſt, and had long profeſs'd the Name of Chriſt; *Whileſt it is called to day*, (ſaith he); *and take heed leſt at any time* (ſo the word is in the Original, *ver.* 12.) *that you do ceaſe from Believing*, or *leſt there be in any of you an evil Heart of Unbelief, in departing, or neglecting it*: but *to day* (ſaith he) *hear his Voice.* So that indeed and in truth what we would ſay, or any Man would ſay unto one that is now to be converted, the ſame he ſaith to them; for a Chriſtian's Life it is and ought to be a continual renewing of Faith; and ſo a Renewal of his Converſion, as you have them put together; *Luke* 22. 32. *I have prayed thy Faith fail not: when thou art converted, ſtrengthen thy Brethren.* And the Apoſtle contents not himſelf only to ſpeak in the Language of Words of Conſtancy, and to bid them to do it daily; *To day*, &c. in a poſitive way, but he uſeth Negatives too, *Take heed leſt at any time there be in any of you an evil Heart of Unbelief*, ver. 12. Take heed leſt you let go your hold, leſt you ceaſe to believe; for if you do not renew Acts of Faith, certainly corrupt Nature will renew Acts of Unbelief; and if one be not acted, or if it be intermitted, the other will ſteal up.

the *Houſe of God are we* (ſaith he) *if we do thus daily hear and obey his Voice: And, we are made Partakers of Chriſt, if we hold faſt thus the beginning of our Confidence.* I take it his meaning is this; The Doctrine (ſaith he) which we teach, it is the right way to Heaven, and you need not doubt of that, (ſaith he) for it is that which will build up the Houſe of God, and will make Men Partakers of Chriſt: Now (ſaith he) if ye continue thus to act Faith, and do but practiſe according to that Doctrine that is taught in the Houſe of God in the Church, you will become his Houſe indeed and in truth, according to the Doctrine taught in the Church.

Object. Now there is an Objection will alſo attend this Direction, which I would meet withal, and that is this: Yea, but will the Soul ſay, *I have renewed Faith often, and done it long, and I find not yet that Power accompanying my Faith which doth evidence it to be true: And notwithſtanding all I have done, I do not yet know whether all the Acts of Faith I have put forth be not in vain; and as they have been, ſo they may ſtill be, and therefore I had as good give over.*

Anſw. I will anſwer thee, ſpeaking to this Objection, ſo far as it relateth to the Point in hand, *viz.* the Power of God coworking with us.

1. Firſt of all conſider what Chriſt ſaid to *Peter* when he came to waſh his Feet, (*John* 13.) and *Peter* reluctated; *What I do now* (ſaith Chriſt) *thou knoweſt not, but thou ſhalt know hereafter; and if thou kneweſt thou wouldſt not reluctate.* Chriſt requires Obedience to that, the meaning whereof he knew not at the preſent, but ſhould know afterward; and when the Holy Ghoſt came upon him after Chriſt's Aſcenſion, he found that Chriſt thereby had ſeal'd up to him the waſhing away of his Sins, for God made that unto them a temporary Sacrament, tho *Peter* knew not the meaning of this at the preſent; and thus Chriſt doth many things unto us which we know not the meaning of till afterwards. So ſay I to thee that ſayſt, thou haſt exerciſed Acts of Faith a long time, and knoweſt not whether it be true: Thou mayſt know hereafter, (tho thou knoweſt not now) when the Spirit comes on thee, and brings all things that are paſt to thy Remembrance, and lets thee ſee the Truth of all that God hath wrought in thee; when he comes to ſeal up to thee thy Redemption unto the day of Redemption, there will a Light come that will ſhew thee that thou haſt all this while been a believing, and a believing truly and acceptably unto God, and therefore however continue ſtill doing ſo.

2. Tho thou haſt put forth Acts of Faith never ſo long, or never ſo often, and hitherto in vain, (*if in vain*, as the Apoſtle ſpeaks) yet continue ſtill to do it; and that becauſe *God works it of his good Pleaſure*, you know that is the Encouragement. Phil. 2. 14. *Work out your Salvation, for it is God that worketh in you of his good Pleaſure.* And in 2 *Tim.* 2. 25. he bids them preach to Men, and to continue in ſo doing, to ſee if God *at any time will give them Repentance.* Tho a Man hath preached multitude of Sermons, and Men have heard multitude of Sermons, yet preach ſtill, and go to Sermons ſtill; for tho all the former have been in vain, there may come a time in which God may give Repentance unto Men. And the Apoſtle, *Heb.* 3. 12. uſeth the very ſame word, (tho I confeſs it is not in our Tranſlation) *Take heed leſt at any time there be in you an Heart of Unbelief.* In this caſe I ſay, as *Paul* ſaith in *Heb.* 10. 35. he ſpeaks it indeed in regard of Afflictions or Temptations outward, but all that is there ſaid is applicable to this Temptation, and to Temptations inward; *Caſt not away your Confidence,* (ſaith he) *ver.* 35. And *ver.* 36. *Ye have need of Patience, that after you have done the Will of God ye might receive the Promiſe; for yet a little while, and he that ſhall come will come, and will not tarry.* Suppoſe now thou haſt acted Faith, and findeſt as thou thinkeſt nothing come, yet do not throw away that Confidence, that Faith, that Acting upon Chriſt, begotten in thee; caſt it not away, as Men are apt to do when they cannot attain the thing they ſeek for preſently. I ſay, in this caſe to thee, as the Apoſtle ſaid there, *You have need of Patience:* and what was the Reaſon he thus ſpake, *You have need of Patience?* Becauſe the truth is, God will try every Soul that doth believe, he will try their Patience; if not with outward Afflictions, yet with inward; and if not with inward, then with outward. Now I apply this to thee in this caſe, for if any Soul needeth Patience, then ſuch a Soul as this that makes this Objection needs Patience; he needs it becauſe God puts him to it, and *Patience* there is put for a patient Continuance, as in *Rom.* 2. it is called and interpreted, and ſo the meaning is, You need a patient Continuance in renewing ſtill your Confidence and Believing, that when you have done

Part 3.

the Will of God herein over and over, merely in Submiſſion to him, you may inherit the Promiſe. He puts that in to quiet them in the mean time. And ſo ſay I to thee that art ready to faint, and to give up all, quiet thy ſelf with this, that it i the Will of God thou haſt done all this while, and that it is his Will thou ſhouldſ rather act Faith upon him, and have Recourſe unto him, than to have forborn it and tho thou knoweſt not whether it be true Faith or no, yet it is the Will of Go thou ſhouldſt do it. *You have need of Patience,* (ſaith he) *that after you have don the Will of God, you may receive the Promiſe: for yet a little while, and he that ſhall com will come, and will not tarry.* Thou wilt find that God in the end will come, and will give thee, to thy own Senſe, ſpiritually and truly to believe. In the mean time, I ſay, quiet thy ſelf with this, that that which thou art a doing is the Work of God; *This is the Work of God,* (ſaith Chriſt) *that ye believe on him whom he hath ſent.* And this is the waiting and ſitting ſtill that the Scripture ſpeaks of. It is no to ſit ſtill and to do nothing toward Believing, but it is doing the Will of God in continuing ſtill to believe. And then the Apoſtle adds, *The Juſt ſhall live by Faith* Will a Man deliberate whether he ſhall put forth Acts of Life or no, whether he ſhall breathe or no? Why, there is a neceſſity for him to breathe, it is that whereby he liveth; and therefore tho thou fetch thy Breath hardly, yet fetch it ſtill, for thou dieſt elſe. So he ſaith here, that Faith is our Life, therefore continue to put forth the Acts of Faith, or elſe thou dieſt. In *Rom.* 5. ſpeaking of the Effects of Faith (for that is the Scope of that Chapter from the beginning towards the middle) he ſaith there, that Trials and Afflictions (whereof this is the greateſt) breed Patience, and what doth Patience breed? It breedeth Experience: When a Man hath patiently continued to wait, to exerciſe Faith, in the end he cometh to experienc that he hath true Faith: (you may apply it unto this as well as unto any othe Temptation whatſoever) and what is the Iſſue of Experience in the end? It breedeth Hope, that is, Aſſurance; for it is clear it is ſo meant, becauſe he adds, *Becauſ the Love of God is ſhed abroad in our Hearts.* It produceth, I ſay, that Effect in th end. So that ſtill I ſay to ſuch Souls, they had need of patient Continuance in renewing their Confidence, and in living by Faith, and in the end he that ſhall com will come. And as the Apoſtle there in *Heb.* 10. adds, *The Juſt ſhall live by Faith* ſo he adds likewiſe, *If any Man draw back, my Soul ſhall have no Pleaſure in him.* Th word is a word uſed amongſt Souldiers, not to recoil, not to give over, being wear of waiting, or the like. Now as the General hath no Pleaſure in ſuch a Souldier, ſ ſaith he, in ſuch an one *my Soul ſhall have no Pleaſure.* And he adds the greateſt Motive in the World why Men ſhould continue ſtill thus to act Faith, tho their Patience be thus tried; for, ſaith he, it is believing to the ſaving of the Soul, (*ver.* 39) but this drawing back, this recoiling, and ſeeking to do it, tendeth to Perdition *We are not of them who draw back unto Perdition,* (ſaith he) *but of them that believe t the ſaving of the Soul,* that is, that continue thus to believe: for his Meaning an his Argument lies thus; you muſt hold out, ſaith he, and continue to believe, fo you cannot be ſaved elſe; and if you will forbear to act Faith thus, what will be th Iſſue of it? You will draw back, and then God will come to have no Pleaſure i you; and this, ſaith he, tendeth to Perdition; you hazard Perdition by it, therefore it is neceſſary to continue ſo believing. Now I ſay, to ſuch a Soul as is wear ed out with ſuch a Temptation as this is, Whether doſt thou mean to be ſaved, ye or no? Thou wilt ſay to me, Yes. Very good; Whether doſt thou mean ever t renew Faith upon Chriſt again or no? If thou ſayſt, Never; I have nothing to ſa to thee, but only this; thou draweſt back to the certain Perdition of thy Soul. I ever thou meaneſt to renew Faith again, or elſe thou canſt not be ſaved; then ſay I, tho thou haſt been diſcouraged a thouſand and a thouſand times, yet continu to do it ſtill, for if ever thou comeſt to Salvation, it muſt be by having freſh R courſe to Chriſt, and exerciſing Acts of Faith upon him. Now by diſcontinuing t do it, thou doſt not get more Power to believe; if it were ſo, there were ſomethin in it; but thou draweſt back, and putteſt thy Perdition upon a Hazard, thou putteſt thy utter hardning upon a Hazard, therefore ceaſe not, no not for a Momen And let me ſay this to thee likewiſe, Thou art diſcouraged, becauſe what thou ha done hitherto is in vain, and therefore thou feareſt that what thou ſhalt do will be i vain alſo. When thou comeſt to thy Death-bed, or to lie under any great Afflictio or Temptation, thy Diſcouragement will be greater than now, for then Satan wi

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ell thee, thou haſt often renewed Acts of Faith, and thou haſt found it to be in ain, and thereupon haſt drawn back from God, and diſcontinued the exerciſing of uch Acts, and therefore thou haſt Cauſe now to fear that God will have no Pleaſure n thee. There is no way therefore, ſay I, but for thee to hold faſt thy Confidence, nd to live by Faith, (thou haſt need of Patience, I confeſs that) and let the Ne-eſſity of the thing put thee upon it, for it is as neceſſary as the ſaving of thy Soul is, *t is believing to the ſaving of the Soul.*

Object. But you will ſay, *I am weary, I have ſo long time exerciſed Faith, and can-ot find whether my Faith be true or no, I find no Strength by it, little or no Support by t.* What ſaith the Apoſtle, *Heb.* 12. 12. (for there is no Epiſtle where he ſpeaks to his Point in hand more than this to the *Hebrews*) *Lift up the Hands which hang down, nd the feeble Knees.* Tho even all your Strength be gone through Wearineſs, yet ſe the Strength you have; tho theſe Hands hang down through Wearineſs, yet ith that Strength you have lift them up once more, yea again and again. It is not n this as in other Wearineſs. In other Wearineſs a Man gets more Strength by diſ-ontinuing to labour; but where this kind of Wearineſs is through long waiting, y diſcontinuing thou ſhalt not have more Power againſt the next time. No, but thou wilt lift up the Hands that hang down, thou wilt find that God will help to ft them up too. In *Iſa.* 40. 28. the Prophet there ſpeaks to thoſe that are ready to int for waiting upon the Lord, and he bids them conſider; *Haſt thou not known,* aith he) *haſt thou not heard, that the everlaſting God, the Lord, the Creator of the nds of the Earth, fainteth not, neither is weary?* Conſider (ſaith he) that God hath reated the Ends of the Earth, and he upholds them every Moment, he hath done ſo om the Beginning of the World; and tho the Earth is continually changing, and e World a moving, yet he fainteth not to hold up all this, as he did not faint at rſt when he created it; and *he giveth Power to the Faint, and to them that have no ight he increaſeth Strength.* When thou thinkeſt, I am even weary, I can believe o longer, yet lift up thoſe Hands that hang down, and ſtrengthen thoſe feeble nees, what Strength thou haſt put forth; and that God who is the Creator of the nds of the Earth, that fainteth not, neither is weary, will give Power to the aint, and increaſe Strength to them that have no Might. Take a poor Soul now hat finds a Defect of ſpiritual Strength, O ſaith he, I have no Strength at all. If hou wert a young Man, and wert put to do Acts of Activity, thou wouldſt think hou haſt natural Strength enough to do ſuch things withal: Now the Prophet tells hee, that thou who haſt the Senſe of no ſpiritual Strength in thy ſelf, thy Caſe is ore ſure to have Strength continued to thee, waiting upon the Lord, than a young Man that hath never ſo much Strength for youthful Feats; *Even the Youths* (ſaith e) *ſhall faint, and be weary, and the young Men ſhall utterly fall; but they that wait pon the Lord,* tho they have no Strength, *they ſhall renew their Strength, they ſhall ount up with Wings as Eagles, they ſhall run and not be weary, and they ſhall walk and ot faint.* Therefore continue, he that ſhall come will come in the end; and in e mean time he that upholds the Ends of the Earth upon nothing, he upholds thy Heart to believe upon nothing. I mean, Faith is a thing depending upon nothing in Man's ſelf. The Prophet, I ſay, compares the promiſed Supply of ſpiritual trength with a preſent Stock of natural Strength, which a young Man having, he hinks himſelf able to do any natural Action. Yea, (ſaith he) *they ſhall mount up ith Wings as Eagles.* An Eagle when he grows old grows callow, as you call it, hat is, all the Feathers come off; but waſhing himſelf in Fountains, his Wings and eathers come again, and he mounts up anew; *ſo* (ſaith he) *thou ſhalt renew thy trength*; tho thou art even faint and grown weary, and tho thou thinkeſt thy old tock of Strength is gone, and thou haſt believed all that Strength out, and that hy Soul is naked, and that there is nothing left, *yet wait upon the Lord, look again to is Holy Temple,* (as *Jonah* ſaith) *and he will renew thy Strength, and bear thee up as ith Eagles Wings.*

FINIS.

[illegible] thou hast often renewed Acts of Faith, and thou hast found it to be a [illegible] upon hast drawn back from God, and discontinued the exercising of [illegible] therefore thou hast Cause [illegible] God will have no Pleasure [illegible] is no way therefore, say I, but for thee to hold fast thy Confidence [illegible] Faith, (thou hast need of Patience, I confess that) and let the Ne- [illegible] put thee upon it; Faith is as necessary as the saving of thy Soul is, [illegible] *away of the Devil.*

[illegible] I say more, [illegible] *Support* [illegible] Ver. 12. [illegible] there is an Epistle where he speaks to [illegible] *hands which hang down* [illegible] strength be gone through Weakness, [illegible] Hands hang down through Weakness, yet [illegible] once more, yea again and again. It is not [illegible] other Weakness a Man gets more Strength by dif- [illegible] this Kind of Weakness, is through long waiting [illegible] having more Power against the next time. No, but [illegible] ways, thou wilt find that God will help [illegible] these [illegible] are said to [illegible] *know* [illegible] *everlasting God, the Lord, the Creator of the* [illegible] *fainteth not, neither is weary?* (saith he) that God hath [illegible] he upholds them every Moment, he hath none to [illegible] and [illegible] the Earth is continually [illegible] and [illegible] to hold up all this, as he upholds [illegible] *giveth Power to the Faint, and to them that have no* [illegible] (then thou thinkest) I am exceedingly [illegible] up those Hands that hang down, and strengthen those feeble [illegible] and that God who is the Creator of the [illegible] fainteth not, neither is weary, will give Power to the [illegible] Strength to them that have no Might. Take a poor Soul now [illegible] of spiritual Strength, O saith he, I have no Strength at all. If [illegible] Man, and were put to do Acts of Activity, thou wouldst think [illegible] Strength enough to do such things withal: Now the Prophet tells [illegible] the Sense of thy spiritual Strength in thy self, thy Case is [illegible] Strength continued to thee, waiting upon the Lord, than a young [illegible] Strength in youthful Years: *Even the Youths shall* [illegible] *and the young Men shall utterly fall; but they that wait* [illegible] *they shall renew their Strength, they shall* [illegible] *Eagles, they shall run and not be weary, and they shall walk and* [illegible] he that shall come will come in the end; and [illegible] the Ends of the Earth upon nothing, he upholds thy [illegible] upon nothing, I mean, Faith is a thing depending upon nothing in [illegible] like Eagles, I say, compares the promised Supply of spiritual [illegible] present stock of natural Strength, which a young Man having, he [illegible] to do any natural Action. Yea, (saith he) *they shall mount up* [illegible] *Eagles.* [illegible] when he grows old, grows callow, as you call it, [illegible] Feathers [illegible] but walking himself in [illegible] his Wings and [illegible] and he mounts up anew; *so* (saith he) *they shall renew their* [illegible] uncertain and grown weary, and thou thinkest thy old [illegible] strength is gone, and thou hast believed all thy Strength out, and that [illegible] and that there is nothing left, *yet wait upon the Lord, seek again to* [illegible] (as Jonah saith), *and he will renew thy Strength, and bear thee up as* [illegible] *Wings.*

OF THE CONSTITUTION, Right, Order, AND GOVERNMENT OF THE CHURCHES OF CHRIST.

By THO. GOODWIN, D.D.

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THE
Government of the
Churches of Chriſt.

BOOK I.

Of the Right Inſtitution of the Churches of Chriſt. That the Order and Government of thoſe Churches, are Eſtabliſhed by Divine Inſtitution. What is the Nature of Divine Inſtitutions, and how the Knowledge of them is conveyed to us; that Chriſt hath ſetled Ordinances for Worſhip, and Diſcipline, which are to continue unto the End of the World; that the Power of Church Cenſures, and Excommunication hath its Inſtitution in a more eſpecial manner from Chriſt, as Head of the Church.

CHAP. I.

A Brief Scheme of the ſeveral Opinions concerning the Conſtitution, and Government of the Church of Chriſt. The Truth Stated, and Vindicated.

IF it were granted that the Churches in the New Teſtament, were formed and fixed Bodies, yet the queſtion would ſtill remain about the Tenure whereon they hold their Formation and Conſtitution; of what kind that Tenure is, whether of Divine Inſtitution; and therefore it will be moſt Seaſonable, and Conducing to the Underſtanding of all that follows, to give a general Proſpect of the ſeveral Opinions about Church Conſtitution, that are amongſt us, ere we proceed.

There are three eminently differing Opinions, one of which will certainly prove to be the Truth of God, and which ſoever of them (when all of them are once throughly and fairly examined) ſhall be found to be the Truth, we ſhall Rejoyce, though it prove that we do ſuffer loſs in our own.

1. Our Presbyterian Brethren hold the Inſtitution of Church-State, to fall upon the whole univerſal Church, as one great Body by Inſtitution; and then likewiſe upon all the parts thereof, according to the Diviſion and Subdiviſion of the whole into ſeveral Subordinations of greater and leſſer Bodies, or fixed Aſſemblies, National, Provincial, Claſſical, or Congregational; ſo as the Univerſal Church on Earth being by Chriſts Inſtitution, a Body Politick, and a Kingdom in the Total Conſideration of it, and being a Similar Body, conſiſting of Similar or like parts for State and Condition, it becomes throughout ſuch in all parts thereof. Even as every part of water hath the Nature of the whole, ſo every Integral Church, be it leſſer or greater,

National,

Church National, Provincial, Congregational, &c. as they are all Churches, ſo in their Proportion, they are all of them Seats of Government by an equal Uniform, general Inſtitution; and the whole being Ordained ſuch, each part, by Aſſociation and Conſent, doth become ſuch alſo: For Chriſt by one great Charter granted to the whole, did at once Authorize and Endow all ſuch particular Subordinations with Eccleſiaſtical Power; only left the Diſtribution of this vaſt and great Common-Wealth and Pody Politick, into its parts greater or leſſer, to be made by General Rules for Edification and Order, as the Law of Nature and Human Wiſdom ſhould ſee fit. But yet all is ordered with this Law, that the leſſer Bodies ſhould be ſubject to the greater, from top to bottom, and ſo all to the Church Univerſal, and the Judicature thereof; ſo as Judicatory Appeals might be made from the leſs to the greater, by vertue of this Divine Right granted to the whole. And this is ſaid to have been the Scope of Chriſt in his firſt Inſtitution, *Tell the Church*; and by it this kind of Power and Government being wholy given to the Elders of the Church, is to be Tranſacted by them in their Conſiſtories and Aſſociations, even from Congregational to General Councils, and is therefore only Practicable by the meetings of Elders choſen and ſent from the leſſer Aſſemblies to the greater, as Abſtracted from, and without the convening of the Saints, whereof they are Elders; for Convention of all the particular Saints, is not only Unpracticable in thoſe greater Bodies, but in Claſſical Aſſemblies too. And we do freely give this Teſtimony of Honour to this Opinion, that of all other grounds unto which the Presbyterian Divines have in theſe latter Days, when put to prove their Government, had Recourſe, this is the moſt Conſiſtent and Faireſt Principle (if it could be proved) to rear up all their Subordinations at once, and to Endow the Conſtitution of them with a Divine Right, which as the Soul in the Body will be equally Diffuſed through every part thereof, and which if it prove true, we muſt all turn Presbyterians.

2. Some other Godly and Reverend Divines, who do with us wholy Reject any ſuch Politick Modell, as an Invention of Man, (which Reareth up a Worldly Frame and Theater for Elders, through ſeveral Stairs, to enter upon the Heritage of the Lord) yet agree with our Presbyterian Brethren in this Principle of the Catholick Univerſal Church, being a Similar Body in the whole, and all the parts thereof. So that as a Congregation is in no further Reſpect or Conſideration a Church, nor to any other End, Uſe, or Purpoſe, than is the Univerſal: So likewiſe the Warrant for, and the Priviledge of Congregational Churches, being a Seat for Ordinances and Elders, is but from the bare general Grant and Priviledge given to the Church Univerſal, which is one Day Ordained to meet together in Heaven, and ſhould now on Earth Aſpire to the State and Perfection thereof. And by vertue of this Canon Law and Charter only, Saints gather into particular Churches, and enjoy Ordinances, and all power of Government executed therein. So that the whole Conſtitution and Order of Congregational Churches, is only by vertue of that General Law of Communion of Saints, without any further Superadded Inſtitution of Chriſt, either Effectively ordaining of all ſuch other Bodies of Saints, to be the Seat of Ordinances, or Endowing them with any further Priviledge or Power of Government, than the whole Body of Saints in the World hath. In a word, the Appointment of Congregational Bodies is according to this Opinion only virtual, and ariſing from the General grant to the Univerſal Church, and founded but upon the Common Law of the Communion of Saints. Theſe two Opinions, though thus agreeing in that forementioned General Principle, yet do differ, as two Extreams. The one, as we conceive, diffuſeth a pretended Inſtituted Policy too vaſtly, engaging all Saints, and particular Churches to Subject their Conſciences, under pain of Excommunication, to the Determinations and Deciſions of all the Clergy in the World; which is by this Conſtituted as one Body, Inſpired with this Soul of Government in all the Diviſions of them, as parts of the whole; and ſuch a Government may poſſibly iſſue in the greateſt Tyranny. The other whilſt they betake themſelves to the Common Priviledge of the Church Myſtical and Univerſal, and meerly to that Law of Communion of Saints that is therein, doth hereby ſhut out and Exclude all Government or Cenſures, but ſuch as the Common Law of Communion of Saints, and the Law of Nature common to all Societies, will admit, yea, and in the Conſequence thereof, takes away all Inſtitutions whatſoever of any ſuch Diſcipline or Cenſures, whereof if particular Congregations be found the Seat, thoſe Congregations themſelves alſo muſt be by Inſtitution.

3. We profeſs, (as in other things) ſo in this to run a middle way, which for ought we yet ſee, the Scripture chalks out to us.

1. We maintain that Aſſertion of a Church Univerſal, as the General *Body* of all, and that particular Churches are as parts thereof: Yet ſo as with our own *Ameſius* (and others who have been Eſteemed Orthodox Divines) we conceive that the notion or conſideration of Church, which the Univerſal Body of Saints ſtands under, is meerly and purely Myſtical, and ſuch alſo to be the Union and Communion thereof, as with Chriſt, ſo of all the Members thereof among themſelves. And further we Aſſert, this Notion or Name of Myſtical Church, to be given not only to the Inviſible company of the Elect, and Real Members of Chriſt the Head; but to the viſible company of Profeſſors of Chriſtianity, that do walk as Saints, and are eſteemed as ſuch by Saints through the World. Unto whom as taken in the Lump and outward view, as Chriſt is reckoned to be an outward Head to them, as on Earth conſidered; ſo upon whom alſo taken in the lump and outward viſibility, as well as upon the inviſible company, the Notion of the Church Myſtical may be put, it being in this Diſtinction oppoſed to a Church inſtituted, or that which is a politick Body under Chriſt.

2. We Aſſert, that untill the Myſtical Body of the *Elect* ſhall meet together in Heaven, God hath appointed and ordained the viſible Saints on Earth, being diffuſed over all the World, and thin Sown therein, to be knit together in particular Bodies, over which he hath appointed, Elders, Paſtors, and Teachers, Officers by his Inſtitution; which Bodies conſiſting of both, ſhould be the Publick Holders forth of his Truth and Worſhip, and the Subject of the Priviledge of all Ordinances, and Seats alſo of a Power and Government, for theſe Saints to be Subjected to, and Reduced in caſe of Scandalls; And the Honour of Chriſt is hereby to be vindicated, and his Ordinances kept pure, although there were no Chriſtian Magiſtrates in the World, that would take Cognizance of ſuch Scandalls.

3. And further we conceive, that the gathering of Saints into ſuch particular bodies to Chriſt, thus to be the Seat of ſuch Officers, Ordinances of Worſhip and Government, is by a General Inſtitution and Endowment of Chriſt, over and above the Catholick Warrant of Communion of Saints, although including and taking in all the Rules and Laws thereof. And accordingly the meaſure and proportion and extent of theſe bodies, and what the limits and bounds thereof were to be, is ſet forth by Inſtitution; as alſo the Organization of this body, what kind of Officers or Original Members ſhall be in it. Theſe are all to be found ſet out by him, as in his Wiſdom he foreſaw would beſt ſuit thoſe ends which this Inſtitution of ſuch bodies of Saints ſhould ſerve to, and as ſhould be fitted to the Priviledges theſe bodies are endowed with; Chriſt having alſo (as to his own Inſtitution he doth) made an anſwerable ſpecial bleſſing (which ſpecial promiſe of bleſſing doth indeed, if there were no more, make an Inſtitution and Ordinance of that thing to which 'tis made) of being with ſuch Aſſemblies of his, over and above the bleſſing which from the Virtual Catholick Relation and Communion between Chriſtians in general, and on occaſional ways, would flow.

4. Theſe inſtituted bodies of Churches, we humbly conceive to be, for the bounds and proportion, or meaſure of them, only Congregational, which are the fixed Seat and Subject of all Ordinances of Worſhip, and who are the Seat of all ſorts of Officers or Organical Members, that ſerve for the uſe of the whole; and that theſe alſo, by and with their Officers, are the ſole Seat of that Government, and the Acts thereof, which may more properly be termed Government, *i. e.* that is, judicially to bind the Soul, (which is accompanied with a promiſe, that ſuch a Soul ſhall be bound in Heaven) and in Chriſts Name alſo to deliver to Satan, *&c.* which is an inſtituted puniſhment, over and above the Sphere of that Catholick Communion, and beyond what any company of Angels or Saints as Members of, or by vertue of the Catholick grant, can or ought to take on them, execute and pronounce: And from which rightly Adminiſtred, there can be no Appeal; nor of which no Act of Repeal can be made by any Supream Court on Earth; though, if not rightly Adminiſtred, it is null, and of no force. And theſe bodies thus Endowed hath Chriſt appointed, as under Schools of his Foundation, wherein by the Enjoyment of all his Ordinances, his Saints living therein whilſt on Earth, might be Tutored, built up and form'd and faſhioned for that great Univerſity, when all the Saints ſhall meet in Heaven;

Heaven. And thus over and above the general Communion of Saints, there are, and ought to be, by Chriſts Inſtitution, Political, Eccleſiaſtical Bodies or Churches, that are the Seat of a Spiritual Government, wherein we joyn with the firſt Opinion.

5. And yet we further affirm, that out of the Circuit and Bounds of theſe inſtituted Priviledged Seats for Worſhip and Government, taking all theſe Saints, Elders, and Churches, whether in a City, Province, Nation, yea, the whole World, among them as ſo conſidered, that Common Law of the Myſtical Communion of Saints, which the Catholick Relation obligeth to, takes place; ſo that as there is a Law of ſingle Communion and Non-communion, between Saint and Saints, in caſe of offence, ſo between Church and Church, or greater or leſſer Combinations of Churches, as occaſion is, or may be, of intercourſe either way. And therein Churches proceed with Churches, not *politicè*, or as Arm'd by Chriſt with a Judicial Power of giving up to *Satan*; but they proceed and deal each with other, *modo Myſtico*, or with a Moral Declarative Power only; which Law of Myſtical Communion, yet obligeth them to all the ſame Duties for Subſtance, each to other, that that Political Power obligeth them in a Congregation unto. And thus far we alſo joyn with the ſecond Opinion, Humbly profeſſing, that either to make the Church univerſal in the whole, and all the parts, to be a Political Inſtituted Body, Arm'd with Government, as the firſt Opinion doth; or on the other ſide, to make the Communion and Power in Congregational Bodies, and the Inſtitution thereof, to be but Virtual, from what is given to the Church Univerſal, and but ſimilar thereunto, as the ſecond Opinion doth; to be both of them miſtaken: apprehending much rather the Truth, to lye in a Communion of Saints here on Earth, compounded, and made up (for the kind thereof) of both kinds of conſtitution; the one a fixed inſtituted and political Communion, ſuperadded to the obligation of the Myſtical Relation of Saints one to another, as ſuch, and this to be in and between the Members of a particular Congregation; the other ſimply Myſtical, and Moral, and Occaſional, and that to be between Congregations each with other, and indeed between all the Churches in the World. So as whilſt theſe Saints are knit and united into ſuch particular Churches, for the Enjoyment of Ordinances, with power to preſerve them pure, they yet are both, as Saints, and as a Church to hold all ſorts of correſpondency, and are by Chriſt obliged to all ſorts of Communion, and which accordingly we do profeſs to hold and maintain with all Saints and Churches, according to the ſeveral Degrees of Purity amongſt them.

This being a true Scheme, and general proſpect of the ſeveral Opinions amongſt us, the particulars of all which we ſhall in order purſue in this Diſcourſe, in ſuch a due Method as may conduce moſt to clear the Truth; I ſhall now apply my ſelf to conſider, whether theſe particular Churches, or fixed Bodies of Saints and Elders, (whether Congregational or Claſſical, or what ever elſe they ſhall prove to be) are to hold their conſtitution and formation by any ſpecial Divine Inſtitution. For the clearing of which, we ſhall have occaſion firſt to have to do with that principle forementioned, whether over and above the General Charter of the Church univerſal, and the Laws and Rules of the Communion of Saints belonging thereunto, there is not a Superadded Inſtitution for the conſtitution of particular Churches, and for the endowing them with theſe Priviledges, which as Churches is found to be beſtowed upon them; and then we ſhall prove, that even the ſetting forth the bounds and limits of thoſe Bodies, the extenſive power of Elders, and meaſure and proportion of theſe Churches that are the Seat of Government, muſt alſo neceſſarily be ſet forth by ſuch a ſpecial Divine Inſtitution.

CHAP. II.

That the Conſtitution of a Church, and the Rules of its Order and Government, are Eſtabliſhed by a certain Inſtitution of Chriſt. Some Propoſitions laid down in order to the Demonſtration of this Truth.

THE Church univerſal, is a Church by an higher ground than by that Inſtitution, it is rather the Object of Gods Decree. And their meeting in Heaven, and making a general Aſſembly, is not ſo much by virtue of a command, or by appointment declared in his Revealed Will, as by a Decree of his ſecret will, and through the Efficacious Power of it, the ſame that raiſeth them, wraps them up in the Clouds, and after carries them to Heaven, and preſents them together at latter day, as it is ſaid of Chriſt, *Pſ.* 2. As their Worſhip, there is only natural Worſhip, not any thing that belongs to the ſecond Command, ſo, nor is their meeting by virtue of that command. But now if all the Saints on Earth were no more than could meet in one place, yet that theſe ſhould meet as a Church for ſuch and ſuch Ordinances, which in Heaven they ſhall not have, this muſt needs be from an Inſtitution of Chriſt's, over and above their being the Church in general; as the Ordinances themſelves are Eſtabliſhed by ſuch an Inſtitution. For they gather together in his Name, and Excommunicate in his Name, as well as they Baptize in his Name; and therefore if Baptiſm be an Inſtitution, their gathering together muſt be an Inſtitution alſo. And indeed if the Government and the Worſhip be by Inſtitution, the ſeat or ſubject muſt needs be ſo. As if the Officers and the Laws of a Colledge or Incorporate Town be by a Law and a Charter, the Colledge or Incorporation it ſelf, the form of it, and warrant to be ſo, muſt be much more. Nothing in any Kingdom depends more upon a Charter and the Supream Authority, than the imbodying of Men into ſocieties, and the enabling them to Act in them. And ſo the conſtitution of theſe Spiritual Bodies, the Churches, hath a neceſſary dependency on this Authority of Chriſt. Thoſe Bodies to be ruled, they are called the Houſe of God, and the Church of God. *If he Rule not his own Houſe well, how ſhall he take care of the Church of God?* 1 *Tim.* 3. 5. Why is it called the Church of God, but becauſe of Gods Inſtitution, as the Lords Supper, and the Lords Day, have their Names from the Lords Inſtitution? And it is called the Houſe of God, and the Temple of God; and as the Temple was by Inſtitution, ſo this Church of Chriſt too.

And indeed, that to which a promiſe is, for that there is a command; which is all one with an Inſtitution; and an Inſtitution is conveyed in a promiſe. In the Old Teſtament all their Solemn Aſſemblies, (which were the Types of ours) were by an Inſtitution, both who, and where, and how, as thoſe for Worſhip in the Temple, the *Synhedrim* for Government; therefore the things Typified much more.

But farther, what the Apoſtles did teach the Saints to become, for that there is an Inſtitution; for they taught nothing but what Chriſt commanded them, *Matth.* 28. *ult.* And when they had taught them to become Churches, they wrote to them as ſuch, and the Holy Ghoſt owneth them as ſuch. And the Holy Ghoſt did Ordain, by Inſtitution, Paſtors and Teachers, and ſet them as Overſeers over each Flock, as an whole Flock, *Acts* 20. 28. Therefore ordained the bounds of their Flocks too.

Again, the Seven Churches are Seven Candleſticks, whereof the Type was the Candleſtick of God, made by Gods Appointment. In the Candleſtick there were two things, 1. *Matter*, which was Gold, that they ſhould be Saints. 2. *Forme*, which is therefore Chriſt's Inſtitution, to be caſt into ſuch or ſuch a Mould. And for one Candleſtick then, there are many Candleſticks now. Seven in, *Rev.* 1.20. And the Form of theſe many are now as well from Chriſt, as the Form of that one then was.

And as it is Gods Houſe, he hath not left it unto Man to Frame his building to what proportion he pleaſeth; Chriſts body Inſtituted, (which is Reſembled unto the Natural body, throughout the Epiſtles) is to have ſet Limits of it, a *Maximum quod ſit*; and as the Natural body, if it have all the parts that can have communion natural in the ſame common Acts of Nature together, though it be never ſo ſmall, is a perfect body, ſo it hath alſo a preſcription of bigneſs, and bounds are ſet it, both for parts, and a *Maximum quod ſit*, for proportion of ſtature, which none ſhould exceed. Thus Chriſt hath alſo conſtituted his Body the Church, in a due meaſure and proportion.

But to make a diſtinct demonſtration, that the Form, and Order of Congregational Churches is of Chriſt's Inſtitution, I ſhall proceed in this Method.

1. I ſhall prove that God hath not left the Government of his Church to be ordered by the Laws of Nature, or the Arbitrary Maximes of Humane Reaſon, but hath preſcribed Rules for it by his own Inſtitution.

2. I ſhall ſhew what is the nature of a Divine Inſtitution.

3. I ſhall deſcribe the ways whereby Chriſt hath derived his Inſtitutions to us, to aſcertain us that they are Genuinely his own.

4. I ſhall demonſtrate the Order, and Worſhip, and Ordinances of the Churches of Chriſt, to be of a perpetual continuance.

5. I ſhall prove that Excommunication, being more than Non-communion or caſting out of the Church, hath in it a ſuper-added Inſtitution of Chriſt.

6. I ſhall at laſt ſhew that a Congregational Church, is by Chriſt's Inſtitution the only Subject, and Seat of Church Government; and the Grand Charter of the Power of the Keys is granted to it alone.

1. To prove that Chriſt hath not left his Churches deſtitute of Rules for her Government, but hath eſtabliſhed them in his Divine Word of the Scriptures, I ſhall lay down, and demonſtrate theſe following Propoſitions.

Propſition I. *That the Right Government of a Church, is a part of Worſhip under the New Teſtament*; which is evident;

1. Becauſe all means of Worſhip are called *The Keys of Heaven*, Mat. 16. 18, 19. And by Excommunication Men Bind and Looſe, as well as by Preaching or by Praying. 2. This Act of Government, Excommunication, is parallell'd with Prayer; The Agreement of the Church to caſt out is parallell'd with this, *What two ſhall agree to ask*, Mat. 18. 19. 3. Excommunication is done in the Name of Chriſt and in the Power of Chriſt, which is the ſame thing that makes Baptiſm a part of Worſhip? *Baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt*, Mat. 28. 19. So as the Lord's Supper alſo is conſtituted. 4. In *Rom.* 12. all is called λογικὴ λατρέια, reaſonable Worſhip, which referreth to Ruling afterward, as well as Teaching and Exhorting. And 5. If a contribution to uphold the Miniſtry, and giving to poor Chriſtians, be called a Sacrifice, and a Service done unto God, 2 *Cor.* 9. 12. (the word is λεὶτυργια) then Church cenſures alſo as well may have that name; and therefore muſt have a rule for them as well as other parts of Worſhip. And therefore now to determine as who ſhall Baptize, and who ſhall Adminiſter the Sacrament of the Lord's Supper, depends upon his having a Power to do it; ſo to determine who ſhall Excommunicate, there is ſome Rule to direct us.

Prop. II. *The Law of Nature is not ſufficient to ſet up any thing which is parallel to a Divine Inſtitution.*

As for example. If the Government of Congregations by Elders and Officers be in a particular Congregation ſet up by Divine Inſtitution; No Law of Nature alone will be ground enough to erect the like Power in any other company of Elders, if they have not that other by Inſtitution. The Laws of Nature may indeed direct us how to manage Ordinances that Chriſt hath erected, according to the common nature in which thoſe Ordinances partake with other things civil. As if that there be many Prophets in a Church, the Law of Nature will teach that they ſhould not ſpeak many at once, becauſe it is againſt the end of Prophecying; but the Laws of Nature would not be ſufficient to erect an Order of Prophecy in the Church, which Jeſus Chriſt hath not appointed, although Speech is a natural means to perſuade by. The Laws of Nature will alſo teach us to take the benefit of Ordinances, if they be Inſtituted by Chriſt. As ſuppoſing that Chriſt had appointed a Superiour Power, a Superiour Court over Churches, having the ſame Power which the Churches have: The Laws of Nature would have taught me to have made uſe of this, but would never have warranted the erection of ſuch, armed with the ſame Power, if Jeſus Chriſt ſhould not be found to have appointed it. The Propoſition is evident by theſe Reaſons;

1. Becauſe that Inſtitutions and Ordinances flow from *Chriſt*, not as the Author of Nature, but as the Author of Grace, as Lord and King of his *Church*, and ſo depend upon his Will; if therefore he by his Will have made one inſtitution, the Laws of Nature cannot make a parallel to it, and parallel it is if it be ſuppoſed to have the ſame power and influence that the other hath which *Chriſt* hath inſtituted.

2. Nothing can work beyond its own Sphere; And therefore, tho' the Laws of Nature may be ſanctified to ſubſerve the inſtitutions of *Chriſt*, yet not to raiſe up any thing anew parallel to an inſtitution of *Chriſt*. A Spiritual *Court* parallel to ſuch a Spiritual *Court* as *Chriſt* hath inſtituted, is what exceedeth the power of Nature, as truly as that it is not in the power of Nature to produce a Spiritual Act of Grace, parallel to what the Holy Ghoſt produceeth. Natural gifts, and natural parts may be ſubſervient unto Grace that ſanctifieth them, but they cannot produce or educe the leaſt Spiritual Act. And thus *Chriſt's* Government excludeth not Nature, but will take in the help of it, but exceeding it; Nature cannot be the riſe of any part of it.

Prop. III. *That there muſt be a ſpecial Divine Inſtitution for the Government of the Churches of Chriſt.*

For all *Church* Power and Government which hath a Spiritual puniſhment annexed to it, muſt be by ſpecial Inſtitution; and that is in a ſpecial manner Government, by a Divine Inſtitution, which hath a Power annexed to it, to inflict a Spiritual puniſhment beyond what is in the common nature of the act it ſelf to do. And therefore although to withdraw from every brother that walketh inordinately, be from the common Law of *Chriſtianity*, in all ſorts of Arbitrary converſe; yea and to throw out of a fixed Body or Society, to have power to do ſo, be from the common and ordinary nature of all other Societies, if the Laws of thoſe Societies be ſo and ſo tranſgreſſed; yet that there ſhould be a delivering over to Satan with the Power of the Lord Jeſus *Chriſt*, that this ſhould be annexed to the caſting of a Man out, this is apparently by Special Inſtitution, for no Body of Men by the common Law of Nature could have power ſo to do. So alſo although upon all admonitions there is a binding the Sin upon the Conſcience, ſo far forth as the nature of the Sin is laid upon it, which is common to all other reproofs of any kind in other ſorts: Yet that there ſhould be a promiſe that where ſuch and ſuch, rather than others, do bind Sin upon a Man's Conſcience on Earth, by their Sentence and Judgment, this Sin is alſo bound upon them in Heaven, *Mat.* 18. 18. this muſt be from an Inſtitution ſuperadded. Whether *Chriſt's* Will that this ſhould be done by ſuch and ſuch, be apparent to us by an expreſs command in the Letter of it, or is held forth in ſome example or ſome promiſe which do imply it: Yet it is an Inſtitution becauſe it holds forth a ſupernatural efficacy. For whatſoever is ſet apart by God Electively, and cull'd out from other things to be the inſtrument of a ſupernatural power and efficacy, that is ſuch by Divine Inſtitution; and all ſuch power as is thus ſupernatural, muſt be diſpoſed of and executed according to his Mind, by his own inſtruments, and where he hath placed it. Every man is to admoniſh his Brother upon that common ground, that he is to love him and not to hate him; this is a common ground belonging to all ſorts of Men whatſoever; but that any ſelect company of Men ſhould be peculiarly ſingled out to have power to admoniſh a Man, to bind Sin upon him, this is from the Inſtitution of *Chriſt*. And that they ſhould have the promiſe of the power of Jeſus *Chriſt* to accompany them, that this ſhould be in order to a throwing the Sinner out, and a delivering him up to Satan if he repent not, this is from *Chriſt's* Inſtitution. Thus God doth take things that by the common Law of Chriſtianity do ſerve for ſuch an end, and yet over and above puts an Inſtitution upon them to ſerve for ſome ſpecial end in ſuch a way, by ſuch and ſuch perſons; as in thoſe inſtances given of reproving and admoniſhing by any *Chriſtian*, which ſerveth to a Spiritual end, he takes it up to be performed in a *Church* and by Elders in publick, in a more ſpecial manner, to have a further efficacy in it, becauſe he hath put a further Inſtitution upon it. Thus alſo the gifts out of out which Men Preach and Pray, they are common to multitudes of Men, and are given in a providential way, and not by Inſtitution; but yet that Men ſhould exerciſe theſe by way of Office, in a conſtant ſelected way, and ſeparated hereunto, this is by ſpecial Inſtitution. So likewiſe God doth take ſuch things as have a ground in the Law of Nature, and over and above ſtamps his Inſtitution upon

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them in a ſupernatural way further than naturally they ſerve to. So that Chriſt's Inſtitutions they do not exclude natural grounds, but comply with them, only elevate them, cauſe them to exceed their natural power and force, with a peculiar efficacy and bleſſing, and ſo fall in with the Rules of Nature. Thus that not two or three ſhould ſpeak at once in a Church, it is in it ſelf a Law of Nature common to all men, that Women ſhould not ſpeak in publick, but be ſilent, it is the Law of Nature; yet over and above they are delivered as the Commands of God, which he that is Spiritual acknowledgeth as the Apoſtle ſaith, 1 *Cor.* 14. It is the Law of Nature that no Man ſhould War upon his own Charges, that the Labourer is worthy of his Hire, *&c.* and the Apoſtle alledgeth theſe for Miniſters Maintenance, 1 *Cor.* 9. 7. and yet withal addeth, ſo I ordain in all the Churches, and makes an Inſtitution of it. And for the due companies of Men to meet and aſſemble themſelves together; and no more to aſſemble than can meet in one place to be edified by Ordinances, agrees with that Law of Nature that is common to it as to other things. But yet this which had but a natural and moral foundation, hath Jeſus Chriſt now made an Inſtitution of, and hath therefore put His own Name upon it, and called it, *A gathering together in his Name*, and he hath enabled them with a power beyond the power of nature in the throwing of a Man out, for it is to give him up to Satan.

So alſo in the judging of a Man for having committed a ſin there is always a kind of cenſure. In a large ſenſe indeed, *Vita eſt cenſura*, and thus a man condemns and cenſures another by his practice and example, and ſo a Godly Man doth judge Wicked Men, and they are reproved and judged by all the Saints; but there is alſo a ſpecial judicature out of Authority, and the power of Jeſus Chriſt accompanying of it, namely that ſpoken of in 1 *Cor.* 5. 12 when he ſaith, *Do not ye judge thoſe that are within? What have I to do to judge them that are without?* Therefore this is by ſpecial Inſtitution. And in this place of the *Corinths* compared with, *Chap.* 6. this differing way of Judgment, one by way of Inſtitution, and the other by way of the common Law of Nature, ſeems to be held forth by the Apoſtle himſelf, for when he comes to ſpeak of judging the inceſtuous perſon for his ſin, with a ſpiritual power, the Power of the Lord Jeſus, he makes that a ſetled Government, do not ye judge them that are within? As they were a Body to Chriſt. But when in *chap.* 6. he ſpeaks of taking up differences about things of this Life, though he would have the Saints do it among themſelves by way of Arbitration, and not to carry it out of themſelves (for the ſake of avoiding ſcandal) to Heathen Magiſtrates, yet this latter he doth found only on the Canon Law: It is not an Ordinance though it was Chriſt's Will and Command it ſhould be in that caſe. Therefore he doth not bid them go to the Elders to take up differences, or to the whole Church, but he bids them take whom they would, the leaſt Saint, who is able to judge, upon that common ground of ability, whereby one day they ſhall be able to judge the World. So that this latter was only occaſional, and by way of Arbitration, according to the Law of Nature, whereas the other was a conſtant and ſetled Government, and that inveſted with ſpiritual power ſupernatural, which the other is not.

All the duties that are performed in a Church they are duties amongſt all Chriſtians by the common Law of Chriſtianity; for by the Law of Love, they are to inſtruct, to pray for, to reprove, to avoid, *&c.* as occaſion is: But that all theſe ſhould be performed in a publick body of Saints, gathered together, not occaſionally but fixedly, and that ſpecial perſons ſhould have the power or part of the power committed to them, ſeparated thereunto, and that it ſhould be done in ſuch and ſuch an order; all this both becauſe of the conſtancy of it, of the electiveneſs of it, and the ſpecial power and efficacy that doth accompany it over and above what is promiſed in an ordinary way to the common Law of Chriſtianity; muſt needs be an Inſtitution.

So that whatſoever be the ſubject or the inſtrument in a conſtant and elective way of a ſupernatural power, or a ſupernatural Adminiſtration over and above what is common to all Chriſtians, or Societies of Men; that Power muſt be placed by Inſtitution, whoever hath it, or wherever it is. It is not a ſupernatural quality indeed, but it is a relative reſpect, whereby a company of Men are called by God, and enabled unto a ſupernatural adminiſtration, which a ſpecial efficacy ſhall accompany; and ſo by vertue of God's Promiſe it is concomitantly a ſupernatural power, though not inherent.

And yet it is not ſo to be underſtood, as if that ſuch a power ſhould always, for the effect, have that Efficacy that it is aſſigned to, for that is as God pleaſeth. He works not as natural Agents do, becauſe God's promiſe to accompany his Ordinances is in a free way; as in Preaching the Word, though it is an Ordinance, yet it had not always the effect, though Chriſt himſelf, and the Apoſtles Preached it: It might always have an iſſue indeed one way or other, and be a means to condemn Men, becauſe they receive it not; but it had not always that effect, for which it was more principally and directly appointed, as natural Agents have.

And ſo on the other ſide, we deny not but that Admonitions and other means which run according to the Law of the New Creature and Chriſtianity, which one Saint is to perform to another, may have the like effects, through Gods Diſpenſation, that Excommunication hath, to bind ſin upon a Mans conſcience, give him up to Satan to terrifie him, and the like; even as God alſo may bleſs private inſtructions, yea, the private Example of a private Chriſtian to Convert an Heathen, yea, and that alſo when his own Ordinance will not do it, 1 *Pet.* 2. 12. But yet ſtill Church Admonition, and Excommunication, is an Ordinance in a ſpecial manner, which the other is not. So as becauſe that Gods Power Supernaturally muſt concur for the effecting of what it is Ordained for, hence therefore it muſt be ſeated, where God would have it be, by a ſpecial Inſtitution, and not miſplaced, or elſe he will not work in it, and with it. If a Man had ſtirred the Waters, God would not have wrought; or if Satan had done it, he would not have wrought; but when the Angel did it, he did, *John* 5. 4. All ſuch Supernatural Adminiſtrations they are limited; as the power is from God, ſo in whom this power ſhould be, is alſo from him, and by his Appointment. Though Magiſtrates are the Ordinance of God in this General Reſpect, that it is his Will and Command, that there ſhould be Magiſtrates; yet the power that God accompanieth Magiſtrates withal in their Adminiſtration, is not Supernatural to thoſe ends for which they are appointed, farther than in this proportion, as in general he hath appointed Magiſtrates to be his Vicegerents. And hence therefore, what ſort of Magiſtrates to have, whether Monarchical, or Ariſtocratical, of what extenr their Dominions ſhall be, and the like, is ſtill left to Men; becauſe the power that the Magiſtrate hath of any kind, it is indeed executively but the power of the People committed to him, and betruſted to him, whoſe power he acts, ſo as what he pardons the People pardon, what he puniſheth the People puniſh; the Peoples power is engaged in it; and hence as *Solomon* ſaith, in *the Word of a King there is power*, *Eccleſ.* 8. 4. Hence they are called Humane Creations, though an Ordinance of God, 1 *Pet.* 2. 13. *Rom.* 13. 1. But that Supernatural Eccleſiaſtical power, that Jeſus Chriſt doth appoint, is not ſimply an Ordinance, that there ſhould be Miniſters in the general, that ſhall have this or that power, leaving it unto Men to appoint what ſort of Miniſters, whether in a way of Monarchy, or in a way of Ariſtocracy, whether Popes, or Biſhops, *&c.* And ſo likewiſe as to the Seat or Relation over which theſe Officers ſhall have power, and the extent of it. But theſe muſt be all Divine Creations and Inſtitutions, as the ſort of Magiſtrates and extent of Commonwealths is a Humane Creation. If the power that theſe did manage, were immediately the power of Men, or given to them by the Church, as that of Magiſtrates is by the Common-wealth, then indeed the ſeveral Adminiſtrations might be appointed by Men, and the bounds thereof ſet forth; for the power they have, would be proportioned to the cauſe or riſe of it. Magiſtrates as they have their power thus from Men by Humane Creation, ſo the puniſhments that they inflict are but corporal puniſhments, which the People that ſet them up can inflict. Indeed Rebellion againſt the lawful Magiſtrate, works Damnation in the Iſſue, by conſequence, becauſe it is a ſin againſt the general Ordinance of God; but yet it is, but as any other ſin brings Damnation. But now in Church power, there is a ſpecial Supernatural Efficacy of God, immediately accompanying it; and therefore this power, as it can no way be delegated by the Perſon or Perſons that have it, ſo as they ſhould make any one Vicars or Subſtitutes to execute it for them, as the Biſhops do the Chancellors; ſo alſo by the ſame ground, it cannot be placed or ſeated, but where Chriſt would have it by his Commiſſion. For if the perſons that already have it from Chriſt, cannot give it unto another, than to whom Chriſt hath appointed, or to any other body or ſociety, than Chriſt hath appointed, and hath by Inſtitution placed it, then aſſuredly neither Magiſtrates, nor any company of Men whatſoever, can place it but where he would have it.

Chap. I

And ſurely for Excommunication of all other (if for any other Ordinance) there muſt be an Inſtitution, and by whom it ſhall be Adminiſtred in a certain way defined because of all Ordinances, it is the greateſt. If therefore for Preaching, who ſhall Adminiſter it, and where, there is an Inſtitution; then certainly for this, for this is an Act of meer Authority. To Preach is an Act of gift alſo, and he that hath gifts may for the materiality of Preaching, perform all that a Miniſter doth out of gifts; but the Act of delivering to Satan, and the Act of throwing a Man out, are Acts of meer power; do caſt him out of all Ordinances, and therefore of all Ordinances they are the greateſt. And beſides that, it is delivering to Satan with the power of Chriſt, which who can aſſume, but thoſe to whom Chriſt hath committed it? It is to a ſpiritual end; and it is not therefore enough to ſay, that if there be nothing in the Word againſt it, but that theſe and theſe may Excommunicate, that then they may do it; no, there muſt be ſomething in the Word poſitive for it, and that limiteth it, and here placeth it. It will otherwiſe be a nullity, for want of commiſſion in the perſons that do it.

And if that Excommunication were not ſo an Inſtitution, as that alſo the ſort of Perſons to whom it is to be performed, ſhould be by Inſtitution, and were not a delivering up to Satan alſo; then the Magiſtrate could inflict it, as well as the Miniſters of the Church, for he can caſt Men out of ſuch and ſuch a Society, and keep Men from Ordinances, as well as they.

Hence Excommunication being an Ordinance, depending wholly upon Inſtitution, and that which makes Eccleſiaſtical Authority to be properly Government and Juriſdiction, lying in a power ſo to Excommunicate; none may therefore take upon them to Adminiſter this Ordinance, without a ſpecial Commiſſion and Inſtitution; And in this lies the knot of the difference in the controverſie.

Prop. IV. *Gods Inſtitution muſt put an Efficacy into all Cenſures.*

Nothing in Nature hath further perfection in it, than God hath put into it; therefore much more this holds in power Eccleſiaſtical. Man cannot limit that power of Miniſtry, which he cannot give. All Church cenſures they are accompanied with a Supernatural power, as the word of God is, which hath not in it ſelf a power inherent, to work without the Spirit accompany it. There is this difference between Civil power and Eccleſiaſtical; that though Gods power doth accompany the civil power of the Magiſtrate, becauſe it is his Ordinance, yet he doth not accompany the Acts thereof Supernaturally; but the power that accompanieth the Magiſtrate's Acts, is the power of the People in whoſe Name Magiſtrates execute it; and therefore if the Magiſtrates be reſiſted, the whole People are obliged to back and ſtrengthen him. But here now the Miniſterial power is ordained to convey a ſpecial Supernatural Efficacy from God, and Miniſters do work wholly in his power: *The Weapons of our Warfare, are mighty through God, having in us a readineſs to revenge all Diſobedience*, 2 *Cor.* 10.4,5,6. As therefore if the powers of a Kingdom are ingaged in the ſentence of any Court, it muſt be becauſe they have ſet it up and confined it, and given commiſſion, and appointed who ſhould execute it, ſo as if any ſhould exerciſe a power further then they have appointed, they were not ingaged to back it; ſo, nor will God alſo aſſiſt with his power further than as he hath placed it, and where he hath placed it.

Prop. V. *That the Conſtitution of Churches is Uniform, and of one kind and ſort.*

All Churches are of a like ſort, and, for their Conſtitution and Government, are uniform:

Or elſe, 1. There ſhould be a double conſtitution, one for the one ſort, and the other for the other. And therefore a Claſſicall, and Congregational Church, being two ſeveral ſorts of Churches, in reſpect of their end, the one being for Worſhip, the other for Government; the one a Repreſentative Church (for ſo the Elders in a *Claſſis* are) the other of the People, or conſiſting of People and Elders both; and being all ſo truly ſeveral Forms of Churches in reſpect of Government, as Oeconomical Government differs from Political, and the like, they cannot both of them be by Divine Inſtitution.

Object. In the *Jewiſh* Government, both ſmall Towns, and great had entire power.

Anſ. Therefore therein lay their Uniformity; and whilſt power was lodged only in the Elders, and they kept Court in the Gate, it might be ſo, and the ſame Order be preſerved; but it cannot be ſo here, when the People alſo are by Inſtitution taken in, and are to be preſent.

2. When the Apoſtle ſaith, *So I Ordain in all the Churches*, 1 *Cor.* 7. 17. there could not be the ſame Ordination of Government and Conſtitution, unleſs there were a uniformity in theſe Churches.

3. Again; Chriſt writing to the Churches of *Aſia*, in 2 & 3 *chap. Rev.* He not only calls them ſeven Candleſticks, as being all of the ſame make, uniform, of the ſame parts and the like; but what he writes to one, he writes to all that were Churches, concluding all his Epiſtles thus, *Hear what the Spirit ſaith to the Churches*, which is all one with what is in, *Revel.* 22. 16. *I ſent mine Angel to teſtifie theſe things in the Churches.*

4. And it is argued from that common Type of the viſible Churches, which is ſhewn unto *John*, *Revel.* 4. As the Form of the Tabernacle was ſhewn unto *Moſes* in the Mount; where there are 24. Elders, and 4. Beaſts; and the Acts they do perform, are principally Worſhip, and therefore it is the Form of Congregational Churches.

Parkerus *De polit. Eccleſ. lib.* 3.

5. Of *Theſſalonica* he ſaith, 1 *Theſſ.* 2. 14. *That they became followers of the Churches of God, which in* Judea *are in Chriſt Jeſus*; if it had been meant only of following of them in matters of Faith, in receiving of the Goſpel in the Doctrine of it, as every particular Chriſtian doth, he needed not have uſed the Phraſe, *Followers of the Churches, but of the Church in* Judea, if it had been ſpoken in reſpect, as they were Members of the viſible Church, viſible profeſſors of Chriſtianity. He ſpeaks it therefore alſo, in reference to having received the Goſpel, and caſting themſelves, as a Church, into the ſame form and conſtitution with thoſe Churches; for by reaſon of their form and conſtitution, they are called Churches, as they are Bodies gathered up for Worſhip and Government.

6. For the confirmation of this, add, that the Inſtitution cannot fall both upon congregational and claſſical, but one would deſtroy the other, if it were left arbitrary, to take one or the other.

7. As one Baptiſm, one Body, one Faith, are in the Church Myſtical; ſo one ſort of Body, as well as one Baptiſm, for kind, is Inſtituted in the conſtitution of the Churches of Chriſt.

CHAP. III.

That Chriſt hath by his own Inſtitution, Eſtabliſhed the Order, Diſcipline, and Government of his Churches; proved by ſeveral Arguments.

As there is a Diſtinction commonly made between Diſcipline, and Worſhip, and Doctrine of the Church, ſo ſuch a Diſtinction hath an Apoſtolical ſtamp upon it for its warrant; for materially we find it, though in other Terms, *Coloſ.* 2. 5. Where by Order among them, he means that which we call Diſcipline, or ordering the Adminiſtration or Government of the Church and Worſhip: And by Faith, that which we call Doctrine, or the Syſteme of Truths to be believed and practiſed, for ſo every where the word is uſed. And ſo in 1 *Cor.* 11. 34. Having Treated of matters pertaining to Worſhip and Diſcipline, the Adminiſtration of the Lords Supper, &c. he concludes, *the reſt will I ſet in order when I come.* So 1 *Cor.* 14. 40. *Let all be done Decently*, which reſpects the outward circumſtances; *and according to Order*, which reſpects thoſe Apoſtolical commands about matters of Diſcipline, and ordering, as he calls them, *ver.* 37. ſuch as he had given in that Chapter, and at other times. Therefore, *Tit.* 1. 5. when writing to an *Evangeliſt* about Rectifying matters in Crete, and ordaining Elders in every City, matters that concern Diſcipline, he adds, *as I had Ordered thee, or given Order to thee.* The word is the ſame in all theſe places. And by Order, he means not ſimply their having all thoſe principally inſtituted

Ordinances as are Eſſential, as Preaching the Word, Sacrament, and Cenſure, and Officers to Adminiſter theſe; but all ſuch Rules as the Apoſtles gave for the ordering and adminiſtring thoſe Ordinances right; many of which Rules are; more than meer external circumſtances; and yet not principal Ordinances, but Directions to manage Ordinances, as even thoſe Directions given about prophecying in that, 1 *Cor.* 14. That they ſhould ſpeak by courſe, and one at once, that the Women ſhould keep ſilence, *&c.* which yet are points of that Order, he would have them obſerve in their Aſſemblies, *ver.* 40. And ſo in the Old Teſtament, there was the like uſage. As they had the Ark, ſo they had direction how to carry it, 1 *Chron.* 15. 2. None ought to carry the Ark but the *Levites*, for them hath the Lord choſen; and becauſe they carryed it in a Cart, he tells them they ſought not the Lord after the due Order, *v.*13. Now for the Demonſtration of this, that the Order of the Churches of Chriſt is to be diſtinguiſhed from their Doctrine and Worſhip.

1. Conſider, that very place it ſelf, even now cited for this Diſtinction, doth, if viewed, in the context of it, afford Argument for this, the Apoſtle delighting himſelf with a rare and worthy ſight, worthy an Apoſtle's Joy, *Col.* 2. 5. *Though I be abſent in the Fleſh, yet am I preſent with you in the Spirit, joying and beholding your Order, and the ſtedfaſtneſs of your Faith in Chriſt.* Where by *Spirit*, if his own mind and heart be meant, then the meaning is, that both thoſe were Eſtabliſhed according to his own Heart, as he an Apoſtle led by the Holy Ghoſt would have them; therefore he ſays, he was preſent with them in his Spirit. Or if the Holy Ghoſt be meant more immediately, then the meaning is, that in reſpect of thoſe, the ſame Spirit of Chriſt that dwelt in the Apoſtle, and guided him in ſetling the Church in both theſe, was preſent alſo with them in both *Faith* and *Order*, both being Eſtabliſhed and Setled among them according to the Dictates of the Holy Ghoſt in the Apoſtle; and therefore he ſays, he was *preſent with them in the Spirit, joying in a Spiritual manner to behold both.* So that the *Coloſſians* had all Ordinances and Officers, and all thoſe Ordinances managed by thoſe Officers amongſt them, according to the Directions the Holy Ghoſt had given. This was their *Order* he rejoyceth in, as well as in their *Faith*, and is in reſpect of both theſe preſent with them in Spirit. And this being their preſent State in both, he exhorts them to continue herein, in thoſe words, *As ye therefore have received Chriſt the Lord, ſo walk ye in him, ver.* 6. He ſpeaks in Relation to both theſe, for his Scope is to exhort them to perſevere in what he had before commended them for, which hitherto they had held on in; which was for their *Order*, as well as *Faith*, which the Particle *therefore* implies, *as ye have therefore received, ſo walk.* And as in their Faith they had received Chriſt Jeſus for their Saviour, ſo in ſubmitting to his Orders and Rules for their Church Government, they had received him for their Lord; and to walk on in both as they had begun, he exhorts them. So that all Churches then, as they had received from the Apoſtles the Doctrine of Faith, ſo directions for Order too, and it was not left to their power, to their Arbitrement, to innovate or alter in either, but to continue to walk as they had begun.

And this further appears to have been his Scope, becauſe he prefaceth this commendation of their Faith and Order, that he might preſerve them from the Errours of ſome who went about to pervert them in both. Into the Order of their Worſhip, there were thoſe that would have obtruded *Jewiſh* Rites and Ceremonies, of abſtinence from meats, and of Holy Days, and the *Jewiſh* Sabbath, *ver.* 16. and ſo a ſeeking God after the old Order of the *Jewiſh* Church. And into the Doctrine of their Faith, there were ſome that would have introduced things they had not ſeen, *v.*18. by which Doctrines they deſtroyed the foundation of their Faith, not holding the head, *ver.* 19. Now to ſettle them againſt theſe Innovations both in Doctrine and Rites, and againſt all whatſoever that might ariſe of the like kind, to the end of the World, he tells them that they were in reſpect of that Order and Faith they had received Chriſt in, in him compleat, *ver.* 10. He and his word was a ſufficient director to to them in both; and they needed neither to be beholden to Humane Philoſophy or Policy, or any Traditions of Men, either to order their Churches for them, otherwiſe than as Chriſt by his Apoſtles had Taught, or to coin new Doctrines. *ver.* 8. And becauſe that take them, *quà Colentes*, as Worſhippers in a Church, they were dead with Chriſt from all Rudiments of the World whatever, *ver.* 20. he wonders that any among them ſhould be ſo ſeduced, and *why as though living in the*

World they would be ſubject to Ordinances, humane of what kind ſoever. Where he takes away the faireſt pretence for ſuch Innovations as could be ; that they, becauſe Men as well as others, lived in the World (the example of which is apt to mould Men much to conform to their practices) and therefore they ſhould take liberty to looſe their Orders in their Church affairs, to come the nearer to the Model of Wordly Governments. Ay, but the Apoſtle tells them that they were Worſhippers in a Church that held of Chriſt as their only Lord, they were of another World, and ſo ought not to ſubject themſelves to any matters of Order, as well as matters of Faith in their Church Adminiſtrations, but what were purely from Chriſt. And in relation to both theſe (which he ſtill carries in his Eye) he uſeth two words, *ver.* 22. *Not to go after the Commandments of Men, in matters of Order ; nor the Doctrines of Men, in matters of Faith,* (for ſtill ſuch new invented ways profit not the Soul but periſh in the uſing) *nor be deceived by the vain ſhew of what Wiſdom ſoever appeared in either.* And although the ſwervings and aberrations there mentioned from right Order and Faith, were more groſs than many of thoſe amongſt us, yet the arguments and exhortations the Apoſtle uſeth (to prevent any of what ſort ſoever for ever) are ſuch as reach ours and all other digreſſions from the right Order and Faith, at firſt delivered by the Apoſtle, and received by the Apoſtolick Churches, and we are to reduce all to the Word, we being compleat in Chriſt for either. The like Exhortation unto this (which further ſtrengtheneth this) we have alſo *Rom.* 12. 1.

2. I add to this, that there are in the Books of the New Teſtament written by the Apoſtles, manifold particular directions and notes, purpoſely and profeſſedly written to direct in the Government of Churches, and ordering the Worſhip of them. Thus in the Book of the *Acts*, which is an Hiſtorical Narration, and in the Epiſtles, there are divers and ſeveral paſſages ſcattered, which put together will riſe up to a Platform, whereas for ordering of Commonwealths there are only general Rules, as *to be ſubject to the higher Powers*, &c. but neither directions nor examples left or intimated how they are to be governed. Thus in 1 *Tim.* 2. he gives many directions about the publick Prayers of the Church, as for their Order, that they ſhould be firſt made afore any other, *That firſt of all, Prayers be made*, ver. 1. So for their kind, all ſorts of Prayers, *Supplications, Prayers, Interceſſions*, &c. For their ſubject, for all Men, *Kings, all in Authority* ; for the place of Worſhip, not in places dedicated as Holy with difference from others as the Temple was, but *I will that Prayers be made every where*, &c. *ver.* 8. For the carriage of Women, that in the Publick Aſſemblies they wear Modeſt Apparel, and not affect that ſplendour, and coſtlineſs as elſewhere, *ver.* 9. and that they keep ſilence in all adminiſtrations whatever, *v.* 10. and that they be not Rulers nor Teachers of the Church, *v.* 11. Then in *chap.* 3. he gives directions about Officers ; their Diſtinction, Biſhops and Deacons ; their qualifications when to be choſen. And *chap.* 5. he adds many more of the like nature, both about Officers and Church Cenſures. And what was the ſcope of all this ? Even to ſhew that the ordering and diſpoſing of all ſuch things, are fixed ſome where or other in the writings of the Apoſtles, and left as Rules for us by Apoſtolick Authority. He accordingly in the concluſion of all this, doth more ſtrongly enforce his former directions, 1 *Tim.* 3. 14, 15. *Theſe things write I unto thee (hoping to come unto thee ſhortly* (and ſo not writing all that might be written now) *but if I tarry long that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the Living God.* He puts an Emphaſis upon the Subject he was to converſe in, *The Houſe of God, and the Church of the Living God*, as if he had ſaid, the Houſe or Family of God, and the ordering of it, requires another manner of skill than the Societies of Men. *Timothy* was an Evangeliſt, whoſe Office it was to perfect Diſcipline and Doctrine in the Churches, which the Apoſtles firſt planted, and the Evangeliſts received extraordinary gifts to that end, and ſuch gifts as made them to exceed, in Spiritual Wiſdom and Spirit, all the Biſhops, yea all the States in the World, and yet it was not left unto their Wiſdom or Arbitrement, to diſpoſe or give ſuch directions as theſe in Church Affairs and Adminiſtrations ; but they were tyed to the directions of the Apoſtles under whom they were Evangeliſts, and who were guided infallibly by the Spirit, that theſe Evangeliſts might be guided by them to mould Churches accordingly. *Timothy's* Wiſdom could not direct him herein, but he was to learn and know from *Paul*, that thou may'ſt know how to behave thy ſelf, &c. 1 *Tim.* 3. 15. This is a skill then, which depends upon Apoſtolical Revelation. And

the directions were not ſo looſly given as they might vary from them, for *Paul* ſays even to *Timothy, How thou oughteſt to behave thy ſelf*, as a matter of duty. Neither doth *Paul* only give general Rules, which might help humane Wiſdom in the ordering of things, for many of the Rules in that Epiſtle are particular, and as expreſs as may be, not only directing to the ſubſtantial parts of Worſhip, but giving directions for the manner, as the word πῶς, *How*, implies. Yea and he makes theſe things part of that myſtery of Godlineſs, *ver.* 16. for which Chriſt was made manifeſt in the Fleſh and Aſcended, as well as matters of Doctrine; and ſo they needed a revelation as well as the greateſt truths of Faith. And further he inſinuates the reaſon why he left theſe things in Writing, becauſe the Spirit foretold that there ſhould be an Apoſtacy of the Churches to Popery in the latter times, when there ſhould be a perverſion, as of the Doctrine, ſo of the Apoſtolical Order and Worſhip ſet up in the firſt Churches, he inſtancing in ſome particulars for the reſt, 1 *Tim.* 4. 1. which *Daniel* (whence he quotes it) inſtanceth in; *Dan.* 11. 36, 39. And ſo he writ theſe things that the Church might in after Ages have a Rule to reſtore all things to the Primitive condition again.

The like we have delivered by *Paul* to *Titus* another Evangeliſt, *Tit.* 1. 5. *For this cauſe* (ſays he) *left I thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting*, or as the word in the Original is, ἐπιδιορθώσῃ throughly ſet ſtraight or reduce to the right, things that were left unſet right. And he inſtanceth in one matter of Diſcipline for all the reſt, *and ordain Elders in every City*: And how was he to order all things? And by what rule? ὡς ἐγώ σοι διεταξάμην, *as I ordered them to thee, or gave order*. Evangeliſts were appointed for Church Diſcipline as well as Doctrine; ſo *Timothy* you ſee was by the directions given him, and ſo *Titus* was as appears by the following directions, and as the word διατάττω implies, for that ſignifies the ordering of matters aright. And he was to make an exact or thorough Reformation, and to conſtitute things fully aright: And all this not according to rules of general Wiſdom and Diſcretion, but according to particular and expreſs order from the Apoſtle, *as I gave order to thee*. Now if the Apoſtle gave particular orders for all theſe things then, and that to abler and wiſer Men than ever were to ſucceed in the Church, and they needed them; then if they have not left in their Writings ſome where or other all the directions they gave to them by Word of Mouth, there had not been ſufficient proviſion made for us in theſe days, nor the ſucceeding Churches in all Ages, who know leſs how to behave our ſelves in the Church of God than they did.

3. Add to this that ſo uſually cited place, *Heb.* 3. 1, 2, 3. which comes fitly in to ſecond this reaſon, and confirms it; As *Moſes* is ſaid to be faithful in all God's houſe, ſo Chriſt alſo both in God's and his own Houſe; as *Moſes* was under the Old Teſtament, ſo Chriſt is under the New; *Moſes* was concerned in that old viſible conſtituted Church of the *Jews* (for ſo alſo, *Acts* 7. 38. it is called, The Church in the Wilderneſs.) And Chriſt in the new conſtituted, Aſſemblies of the Goſpel. Even in the Language of that Epiſtle to the *Hebrews* as well as in this to *Timothy*, theſe particular Aſſemblies are called, with reſpect to Chriſt, his Houſe, For *Heb.* 10. 21. The Apoſtle there ſhewing that as we have an High Prieſt now as they had then, ſo an Houſe of God now as then, *We having an High Prieſt over the Houſe of God*, he infers from thence, that as we ſhould draw near in Worſhip as the Prieſts did, having our Conſciences ſprinkled, and our Bodies waſhed with pure Water (following the alluſion of the Worſhip in that old Houſe) ſo we ſhould go on with other duties of Church Fellowſhip, as inferences from thence, and among others, he brings in this laſt, *Not forſaking the Aſſembling of our ſelves together*. And his Argument lies thus, As there was an High Prieſt then, ſo now; as a Publick Worſhip then, ſo now; and as an Houſe of God, and Aſſemblies then to exerciſe Publick Worſhip in, over which the High Prieſt was placed, ſo there muſt be ſuch an Houſe now; which becauſe they are not National but Parochial, therefore he expreſſeth them by the Synagogues of the *Jews*. Now if ſuch Congregations be God's Houſe appointed for his Publick Worſhip under the New Teſtament, we needed particular directions how to behave our ſelves in this Houſe of God, as much as the *Jews* of old did in that Houſe which God built then for Publick Worſhip, as that place in *Timothy* ſhews, *That thou mayeſt know how to behave thy ſelf in the Houſe of God*, 1 Tim. 3. 15. Yea and Chriſt alſo hath been as faithful to God in directing us now, as *Moſes* was in ordering all things then, as this place in the Epiſtle to the *Hebrews* ſhews. *Moſes* was

Μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, *Heb.* 10. 25.

faithful, as in giving a right Platform of Doctrine to that Church, both of the Law and Goſpel; ſo in giving a perfect Platform of Diſcipline of the Government of that Church, and ordaining all things in the worſhip of it (*He made all things according to the Pattern in the Mount, Exod.* 25. 40. *Heb.* 8. 5.) therefore, ſo hath Chriſt done alſo. Faithfullneſs implies going exactly according to Directions given, and Chriſt, his Faithfullneſs lay in giving out thoſe Directions to us his Church. Neither is it only in matters of Faith and manners; for it is ſpoken of *Building God's Houſe*, under the New Teſtament, which is done by Miniſtry, and the Government of the Church alſo, as well as by Faith and Manners; for the Building and Edification of the Church, is as well by the Miniſtry and Officers of the Church, *Eph.* 4. *v.*12. and all the Ordinances of it, 2 *Cor.*10.26. as by the Doctrine of Faith and good Manners. Neither is the compariſon of Chriſt with *Moſes*, as to giving Rules for a Common-wealth,(and ſo this needs not be brought in for a Diſproportion) but as to the Houſe of God only, in which Chriſt only did meddle, and refuſed to be a Judge in other things: And herein as *Moſes* is ſaid to be faithfull Ἐν ὅλω τῶ ὄικω in the whole Houſe; that is, in every particular about it, a compleat director of all things, in every Room of it; ſo muſt Chriſt be alſo in all ſorts of things, that concerned it any way, as an Houſe to God, whether as Myſtical, in giving Doctrines to Build it; or viſible and conſtituted, in giving Diſcipline. He was faithfull to God in the whole Houſe; that is, in every thing therein, we are an Houſe to God. Neither do we fetch an Argument from the particulars of Chriſt and *Moſes*; but further from the very Reaſons that the Apoſtles here ſuggeſts. For,

1. In Reaſon ſays the Apoſtle, *Every Houſe is built by ſome Man, Heb.*3.4. And for the building of it, there muſt be a Platform, and direction in ſome Man's Head; a Pattern there was for the Tabernacle, and for *Solomon's* Temple given by *David*, and that by the Spirit, as is warily put in, 1 *Chron.* 28. 12, 13, 14. and the faithfullneſs of him, that is to build this Houſe, muſt lye in building it, according to that Pattern. Now this Houſe of God, neither under the Old, or New Teſtament, could have Man for its builder; for no Man hath either power to do it, nor skill to give the Pattern; therefore, *ver.* 3. he ſays, That *Moſes*, and all the Saints of the Old and New Teſtament, Apoſtles and others, were, and are but a part of the Houſe; and ſo could not give of themſelves directions to build it. Therefore as it is the Houſe of God (both now and then) ſo God muſt be the Maſter-builder, as then ſo now; therefore, *ver.* 3. he both calleth Chriſt the builder of his Houſe, in thoſe words, he that built the Houſe; and adds, *ver.* 4. That whereas Men build every other Houſe, he that built this Houſe, is God; but he that built all things, is God: Men love to have the contrivance of their Houſes, to be drawn by themſelves; and are as curious in it, to pleaſe themſelves, as in any other thing; and ſo Chriſt likewiſe.

2. To build, and give directions for the Building of God's Church, as unto *Moſes* was given, he makes a matter of Honour and Prerogative due only to God and Chriſt, and ſhall Man Arrogate it? *ver.* 3. *This Man*, (naming Chriſt) *was counted worthy of more Glory than* Moſes *was, in as much as he who hath Builded the Houſe, hath more Honour than the Houſe, ver.* 3. under the word Building, he includes *giving the Pattern*, for *Moſes* was but Faithful in doing then according to the Maſter Builder's Direction. Therefore to give but ſuch kind of Directions for the Building and Ordering God's Houſe under the New Teſtament, as *Moſes* by Direction gave under the Old, about Church Officers, &c. if Men ſhould undertake it, would be to aſſume the glory of that Wiſdom, that is due only to Chriſt. It was the Maſterpiece wherein *Solomon's* Wiſdom, (Chriſt's Type) is ſaid to have been ſhewn, 2 Chron. 9. 3,4,5. *When the Queen of* Sheba *had ſeen the Wiſdom of* Solomon, *and the Houſe that he had Built, the Meat of his Table, Attendence of his Servants, and ſo the reſt of the ordering of his Houſe*, ſhe profeſſeth ſhe had not heard the *one half of the greatneſs of his Wiſdom.* And certainly in Chriſt's Houſe which he hath built for his Glory, much more of his Wiſdom is expected. And if God who built that old Houſe of the *Jewiſh* Church, ſhewed his own Wiſdom in the exact particular directions about it; ſurely in this New Houſe of the New Teſtament, which in True Glory is to exceed that other, and which is built for the glory of his Wiſdom, as well as the former; he hath diſplayed the like, or elſe he hath imparted the Honour to Men under the Goſpel in the framing this better Houſe, which he accounted part of his glory, and ſo reſerved it to himſelf under the Old.

Ch. IV. So that to Sum up this. The Apoſtle doth here at once, exclude both Men's hands and ſkill from the building of any of God's Houſe; both becauſe it is God's Houſe, and themſelves but part of this Houſe. And is it not as abſurd for all Men and Angels, to take on them to direct, (otherwiſe than by direction firſt given) how any of God's Houſe ſhould be made and built, as it were for any part of the Houſe to give order for the reſt? It is as much as for the Clay to ſay to the Potter, why haſt thou made me thus? Is it fit for the whole Houſe, or any part of it, to ſay, make me this Houſe thus? Who ſhall give Chriſt a pattern of any Houſe he hath promiſed to dwell in? Who hath been his Counſellor? Men love to have the contriving their Houſes themſelves, and are as curious in it to pleaſe themſelves, as in any other thing, ſo is Chriſt. And the Apoſtle withal, expreſly affirmeth on the contrary, that all things in this Houſe, are to be built by God, for ſo I underſtand, τὰ πάντα, he that built [all theſe things] is God, all thoſe things that belong to this Houſe, which was the thing he was ſpeaking of: So as Chriſt, not as a Servant as *Moſes* was, but as being God, built this Houſe, and all things in it, and yet according to a pattern in reſpect of which he is ſaid to be faithful.

We ſhall annex to theſe Scriptures, but one reaſon, for the confirmation hereof, which is this; that if the Scripture hath condeſcended to ſet down a multitude of particular directions, either in examples, or in more expreſs Rules about the ordering of Government and Worſhip, whereof ſome are in appearance of but ſmall importance, and might ſeem to be left to diſcretion, (as that every Man ſhould lay aſide, as God had bleſſed him on the firſt day of the week, rather than on another day, &c. 1 *Cor.* 16. 2.) That then the word hath left a full and compleat direction, as to matters of greater importance. The ſtrength of the Conſequence, *viz.* that if the New Teſtament hath given particular directions for many things, then for all of like nature, appears by this.

1. Becauſe the word of God is perfect in what ever it meddles with. If it had not medled at all with Church matters, but only given in general Rules, then indeed no compleat Pattern could have been pleaded for; but having, to our view, ſet out ſo many pieces of this Building; for any Man to ſay, Chriſt hath left other things of like nature and uſe unto general Rule, is to argue the Scriptures to be guilty of Imperfection, whereas *Paul* writing to *Timothy* an Evangeliſt, about matters of Church Government, (which was one main part of an Evangeliſt's Office, and one main Argument of his Epiſtles to him before) ſays, the word of God was given to make the Man of God perfect, 2 *Tim.* 3. 17.

2. A Divine Wiſdom of God being manifeſt in theſe Directions, in view thus given, which Man's Wiſdom in the like muſt not preſume to imitate or come neer, if God ſhould have given ſome directions, and left to Man's Wiſdom other of the ſame kind and uſe, in this, man's Wiſdom had been made equal to God's, in matters of this nature.

3. Thoſe many Directions and Appointments God hath given, have a Supernatural Efficacy, and bleſſing in them; becauſe they are his Inſtitutions over and above what is in the Dictates of nature, or what reaſon can invent. Now if it were left to Man to add the like out of his own Wiſdom, to the like uſes in the Government of the Church; then Man muſt be ſuppoſed to have the power or promiſe from God, to have his Ordinances accompanied with the like Supernatural Efficacy. All God's Inſtitutions have for their object, Mens Souls and Conſciences, ſo the diſpenſers of Ordinances, the Miniſters; and therefore likewiſe the things diſpenſed; *Obey them that rule over you, for they watch for your Souls, Heb.* 13. 17. And then for their end, they are to be for the Edification of Mens Souls, and to convey the Spirit, 1 *Cor.* 2. *v.* 5, 7. And therefore are wholly Supernatural and Spiritual. And the Miniſters, which are to be the means to effect thoſe ends, ſhould therefore not be left to the Arbitrament of Natural Reaſon, or Humane Wiſdom, though never ſo much Elevated, as the ordering of a Family or Common-wealth is, which have for their immediate object, but Mens Bodies and Eſtates; and for their immediate end, but Mens natural and civil good. But if the end of Church Ordinances be Supernatural in an immediate way, then all the means ſhould be Supernatural alſo in their Appointment and Inſtitution; for between the end and the means, there muſt be a proportion, nothing being inabled to a ſpiritual effect, that hath not a Supernatural and Spiritual Original. We could not tell how to imagine or expect that God would accompany ſuch *Media*

or Means of what kind or rank ſo ever, as the wiſdom of Man invents; with ſuch a power. And therefore the Apoſtle ſpeaking of all means Spiritual, (and by a Metaphor calling thoſe things Weapons, which Logicians call Inſtruments or means) oppoſeth theſe two, 1 Cor: 10. 4. *The Weapons of our Warfare are not Carnal,*) or Humane) *but mighty through God*; and by that Negation inſinuates, that they muſt be ſpiritual in their riſe, if mighty in their working. It is as proper to the Holy Ghoſt to Sanctifie any thing to a ſpiritual end, as it is for God the Father to Create, or the Son to Redeem; and therefore for Man to appoint any thing to a ſpiritual end, is as Derogatory to the Holy Ghoſt in his work, as the like would be to the other perſons in theirs.

4. It was expreſly forbidden, for Man to go about to make any thing of his Invention like unto God's, not Like-Oyl, not Like-Days, not Like-Poſts to Gods; and therefore much more it is prohibited, that Man ſhould frame like Inſtitutions for the Order and Government of the Churches under the Goſpel.

CHAP. IV.

What power Spiritual or Eccleſiaſtical is, of the Nature of a Divine Inſtitution; How the Knowledge of Divine Inſtitutions is derived to us, that we may be aſſured what are truly, and really ſuch.

Power Spiritual is an impreſs of, or an inveſtiture with the Authority of Chriſt, meerly out of his Will, whereby Men are Authorized and Enabled by Commiſſion from Chriſt, and in his Name to do that which others cannot do; and by virtue of which, what they ſo do, hath a ſpecial Efficacy in it from the power of Chriſt, ſeconding and accompanying of it; which alſo the Conſcience acknowledging Subjects it ſelf to, as unto the power of Chriſt, for the ſake of his Will and Inſtitution.

An Inſtitution is that which is meerly founded upon Gods Will, raiſing up a thing beyond its own Natural or Moral Efficacy, with an Efficacy beyond it. As for Men to humble themſelves, is a Moral Duty; but that God ſhould appoint, and ſet apart a whole day for them, to do it with Faſting, and ſo have a Bleſſing therefrom, this is beyond the nature of the thing, and is therefore an Inſtitution. The Trumpets in the Wars, they had a natural Efficacy to Incourage; but that the Prieſts ſhould blow Trumpets when the People of *Iſrael* went to War, had a Bleſſing beyond the natural Efficacy of the thing; therefore thoſe perſons were appointed to do it. To hear the Word, it is a Duty we owe to God, as we are Men, whomſoever he ſhall appoint to Preach it to us, whether he ſhould ſpeak it himſelf, or by others; but that he ſhould appoint men rather than Angels, or rather than ſpeak himſelf, that he ſhould ſingle out ſome men for that Office, and put a ſpecial Efficacy upon them, as ſent by him; this is to raiſe up what hath a natural and common Efficacy in it, beyond the nature of the thing; and as it dependeth meerly upon his Will, ſo it hath a ſpecial Inſtitution in it, becauſe of a ſpecial Efficacy accompanying it.

Inſtitutions are not only expreſs Commands in the letter of them; for Examples and Promiſes, Hints, and Implicite intimations, may hold forth the Will of Chriſt. Neither is every thing that is the Will and Command of Chriſt an Inſtitution; but it muſt be judged to be diſtinguiſhed from other Commands by the matter of it. If any thing be taken out from the courſe of Nature, from the courſe of Gods Providence, or from the common Law of Nature; and be peculiarly raiſed up above other things of its rank, to have a ſpecial Force and Efficacy in it; then if the Will of Chriſt be declared concerning ſuch a thing, it is peculiarly an Inſtitution, although other things be commanded, as well as it. That Bread and Wine ſhould ſignifie and convey to us the Body and Blood of Chriſt, this is by ſpecial Inſtitution, becauſe it is beyond the Nature of the thing, it depends only upon God's Will; to have choſen theſe Elements to do it, rather than others; and ſo they have a ſpecial Efficacy in them. But to have the Death of Chriſt ſet forth by way of Preaching, that's not an Inſtitution ſimply as ſuch: But that there ſhould a peculiar bleſſing go along with the Apoſtles in Preaching, or with Evangeliſts, or with the Miniſters, this depends upon Gods Will; for he might have choſen others. A Butcher or any

Ch. IV.

Man could have killed the Sacrifices, as well as the Prieſts, or any of the Tribes of *Iſrael* could have done it; but God ſingles out the Tribe of *Levi*, ſeparates them to this work. To give Alms to Men as Men, is the command of God, *Do good unto all*, *Gal.* 6. 10. But this is not an Inſtitution, becauſe founded alſo upon a common ground. To give Alms to Saints, is founded alſo upon the like ground, analogous to the other, if to Men, as Men, then eſpecially to Saints as Saints; but to make Collections in the Church where God is Worſhipped, here it becometh a Sacrifice; and then to make this Collection upon the firſt day of the Week, rather than upon another; this muſt needs be an Inſtitution. So that oftentimes God doth take ſuch things as are preſcribed by the Law of Nature, and ſuch things as are commanded upon other common grounds, and yet annexeth ſome ſpecial and peculiar Stamp of his own Will upon them, as they are done thus and thus, or by ſuch and ſuch. Hence is the diſtinction that our Divines give upon the firſt and ſecond Commandment; that as there is *Cultus Naturalis* in them, as to fear God, and to love Him, obey Him, to hear His Word, &c. So alſo there is *Cultus inſtitutus*, which is the ſubſtance of the ſecond Commandment. So alſo there are means of Edification which are providential, and ſo occaſionally will ſerve; if a Man ſhould walk in a Churchyard, and ſee a death's Head, it might put him in mind of Death; but for a Man to ſet up a Death's Head in his Study, continually to do it; this were the imitation of an Inſtitution. If a Man went forth and heard a Lark ſing, in this Providential way, it might ſtir up his mind to think of God or Heaven; or if a Man hears muſick, it may do the like; but to keep a Lark in Cage on purpoſe, that when it ſings, my mind ſhould be ſtirred up, or to have muſick on purpoſe to ſtir up the mind in a conſtant ſetled way; this were to make it as an Inſtitution, as in the Temple it was, when muſick was there uſed. So as the conſtant ſetting apart of ſuch a thing, for ſuch an end, (though providentially and occaſionally, it may ſerve for ſuch an end) riſeth up to an Inſtitution alſo.

We come now to conſider the ways, whereby Inſtitutions are delivered unto us by Chriſt, or made known to us. Inſtitutions are but the Will of Chriſt, declared concerning ſuch things as are exerciſed above the common nature of them, to a further Spiritual end. Therefore the declaring the Will of God about them, holds in common with the Declaration of Gods Will in other Commands. It doth differ only in the matter; that the matter of inſtitutions are ſuch things as are exerciſed above the common Nature, to ſome Spiritual end and Efficacy. In the delivery of theſe, Jeſus Chriſt is as Faithfull as *Moſes* was; though he hath not delivered them in the New Teſtament, in written Scripture, as in a Body of Laws formed up by themſelves, as *Moſes* did; with expreſs poſitive Directions, by way of Command, as the Law of *Moſes* is given. There is a double reaſon of it.

1. Becauſe the *Jews* they needed much more expreſs holdings forth of all their Laws; becauſe they were in the infancy of the Church; Therefore God dealt with them accordingly, in giving *here a line, and there a line*, and it was neceſſary to that State. And yet even their Syſteme of Laws, is in many things obſcure. There are many caſes, which the *Rabbins* make in the Interpretation of the Ceremonial Law, which have a great deal of Difficulty in them.

2. But the chief Reaſon is this; becauſe (as was hinted afore) *Moſes* his Law, was given to a Church and Nation formed up, and that by writing from the firſt. But the Apoſtles did not ſo; they delivered theſe Rules to the Churches, by way of Tradition, 1 *Cor.* 11. 1. They Converted Men by Preaching, and formed up Churches, and ſetled Government, and Order amongſt them, as well as Faith. And it was the pleaſure and mind of the Holy Ghoſt, to leave to Poſterity, thoſe Rules which the Apoſtles expreſly gave out to Churches, then by word of Mouth, to leave them I ſay to Poſterity in writing, by hinting what practiſes were in Churches, Recorded in the *Epiſtles*, and in the *Acts*. * So as what was delivered to them in a way of command poſitively, is traduced to us by way of Example, how Churches were then governed. Therefore ſuitably the Apoſtle ſaith, *we have no ſuch Cuſtom, nor the Churches of God*, 1 *Cor.* 11. 16. And thoſe cuſtoms of the Churches, were Traduced and Derived down to us; and unto this Day, the *Veſtigia* of them all hath (though with Superadditions, and Perverſions) remained in the Church of *Rome*. So as we have both the hints and practices of the primitive times, and alſo thoſe footſteps remaining in the Churches to this Day.

1. Now

It were a good project to add in every particular, how that there is no particular that we ſtand for, but there is a Veſtigiam of it left in ſome of thoſe Churches, and to give Inſtances ſtill all along of all the particulars, and ſo, as to prove every one firſt by Scripture, 2. By conſonancy to Spiritual Reaſon, and 3. By the Opinion of the Reformed Churches, &c. ſo 4. By the Footſteps of them in all Churches.

1. Now ſuch Inſtitutions as thoſe, they are ſometimes delivered to us in promiſes; and we may gather them by the promiſes that are made to things above their Natural Efficacy. And when we find ſuch promiſes, although we have it not in expreſs Letter, you ſhall do thus or thus; yet to ſuch things as we find promiſes made, which are above the Natural Efficacy of them, we may warrantably argue their Inſtitution: As for the Sentence the Church ſhall give, the promiſe being, *whoſe ſins you bind on Earth, ſhall be bound in Heaven, Mat.* 18. 18. *John* 20. 23. which is beyond the Efficacy of the Sentence of Men upon Earth; this evidently argueth a Church, and their Sentence to be by Inſtitution. And ſo alſo when Chriſt ſaith, *where two or three are gathered together in my Name, I will be in the midſt of them, Mat.* 18. 20. This implies, that the gathering together in his Name, is an Inſtitution; for there is a ſpecial promiſe of his being in the midſt of them: And this being ſpoken upon occaſion of his mentioning a Church, is evidently therefore the Inſtitution of a Church.

Object. If you will make every thing a promiſe is made to, to be an Inſtitution, we ſhall then have too many Inſtitutions.

Anſw. We do not make every thing a promiſe is made to, an Inſtitution. Promiſes are made to the People of God; but Inſtitutions are in this caſe to be diſtinguiſhed from all things elſe by the matter. However, promiſes are the Declaration of Gods Will, be they made to what things ſoever; and if they fall upon ſuch things as are raiſed up above natural and common Efficacy, with promiſe of a Supernatural power to accompany them; then they are Inſtitutions. If that promiſes be made to any Action, *As to Honour thy Father and Mother, that thy Days may be long,* &c. then that Action is a Duty, although there were no Commandment for it; only it is not an Inſtitution, becauſe there is not a Supernatural Spiritual Efficacy put upon it. So if promiſes be made to the People of God, the People of God be not an Inſtitution indeed, but it argues that they are the People of God; it doth ſeparate them from the reſt of the World. But if it falleth upon actions or things, or Perſons raiſing them up to have a Spiritual Efficacy unto others above their Natures, then it is an Inſtitution.

2. Theſe Inſtitutions are ſometimes declared by Implicite Directions; as when the Apoſtle ſaith, do not ye Judge them that are within? 1 *Cor.* 5. 12. that is, *Have not you power amongſt you?* It is but an Implicite Inſtitution; but it holds forth, that there had been an Inſtitution and Commiſſion of power given them, he takes it for granted; and ſo the like ſhould be amongſt us. So when he ſaith to the *Corinthians* alſo; *when ye are gathered together, deliver ſuch an one to Satan,* 1 *Cor.* 5. 3, 4, 5. making it their ſin, that they did not; it implies, there was therefore a Law that had been given them, or elſe there had been no Tranſgreſſion. Thus by the ſame kind of Arguing, we find a promiſe in Scripture, to be argued even out of a threatning. So Heb. 4. 5. *If they ſhall enter into my Reſt.* Hence the Apoſtle Argues, ſome ſhall enter in.

3. When there is a Commiſſion of power given; there is a declared Inſtitution. As in thoſe words; *What you bind, ſhall be bound, go and Teach all Nations.* Therefore there is an Inſtitution of a Church, in *Matth.* 18. 18, 19, 20. For there is a Commiſſion given to bind. And if Apoſtolical power be an Inſtitution by virtue of that in John 20. 23. *Whoſe ſins ye remit, are remitted,* &c. then here alſo by virtue of theſe words; *If thy Brother offend, tell the Church: If thou wilt* Circumciſe thy ſelf and thy Seed, I will bleſs thee; obey them that watch over your Souls, there is an Inſtitution; for it doth not only hold, that every Chriſtian ſhould obey the Miniſter he is under; but that he ſhould be under his Miniſtry, and that the Miniſter ſhould watch over him.

4. There are virtual Inſtitutions, as well as formal; for the conſequence which argues Gods Will, be it in one thing, as well as in another, is as truly the Word, as in the expreſs Letter of it. So many points of Doctrine are Demonſtrated, as the Caſe of the Reſurrection of Chriſt the third Day; and Jeſus Chriſt's proof of the Reſurrection, by the inſtance of God's being the God of *Abraham, Iſaac,* and *Jacob.* And as one Truth may be gathered out of another, ſo one Inſtitution may be gathered out of another; for they are both but the Declarations of Gods Will. And if there be a neceſſary conſequence, that if there be ſuch an Inſtitution, there muſt be likewiſe this, that it is Gods Will that ſuch a thing muſt be, then that is to be taken for an Inſtitution alſo.

Ch. IV. When therefore many things that God hath Inſtituted, being put altogether, do neceſſarily infer ſomething elſe, then that alſo is an Inſtitution. As if that God hath appointed Officers and Overſeers, limited to a Flock by a ſpecial relation, over whom God hath made them Overſeers, then that there ſhould be a Flock, and that that Flock ſhould have its bounds, which they have relation to, muſt be by Inſtitution alſo. If when they are gathered together they muſt deliver to Satan, and they muſt gather together to excommunicate and deliver to Satan, and this delivering to Satan be by Inſtitution, then their meeting alſo. As the concluſion is rightly fetched out of a *Major* and *Minor*, ſo if there be ſeveral particulars which put together ſuppoſeth ſome *4th* or *5th* thing, then God hath inſtituted that thing; if it be ſuch as is not neceſſarily in nature, but dependeth upon the Inſtitution of his Will. As if he hath commanded Men to aſſemble and meet, to tarry one for another till they meet, and that if any of them ſin they ſhould caſt them out, and that their power reacheth to them that are within, this neceſſarily implies that this company thus meeting are a Church by Inſtitution in relation unto ſuch meetings. If a King did write to a Town to do all ſuch things as an incorporate Town uſeth to do, if ſuch and ſuch offences fall out amongſt them to judge them that are within; would not this be evidently a charter to them, to make them an incorporate Town? As Lords are made Lords being called up by a Writ, ſo here. Therefore all ſuch directions as we find in the Epiſtles, as in 1 *Cor.* 5. to do thus and thus, implies them to be incorporate bodies, which Incorporation depends as much upon God's Will as the acts themſelves, which they are to do being ſo incorporated, do.

And perhaps the Synagogues under the Old Teſtament, though we do not read when they were inſtituted by expreſs Command or Law, as for making of the Temple and the like there is, yet was derived out of the general Charter, for their meetings in the Temple, and every ſeventh year to read the Word, as leſs Leaſes are by parcels made out of a greater Leaſe. And ſo they were by Inſtitution conſequentially.

5. Inſtitutions are made known by Prophecies in the Old Teſtament, concerning the times of the Goſpel. As, that upon every Aſſembly there ſhould be a Cloud; that the day of Chriſt's Reſurrection ſhould be the Chriſtian Sabbath, *This is the day that the Lord hath made*, Pſal. 118. 24. or appointed, by Propheſie, he had ſaid to day if you will hear his Voice, in another Pſalm, and if not, that they ſhould not enter into his reſt, and this in *Heb.* 6. 4. is by the Apoſtle made an Inſtitution of; He hath appointed, ſaith the Apoſtle, another day, in oppoſition to the ſeventh day which he had ſpoken of in the *5th* and *6th* verſes. So *Clement* anſwerably in his Epiſtle ſpeaking of the Inſtitution of the Offices of Biſhops and Deacons, quoteth the Propheſie in *Iſa.* 60. 17. out of the Septuagint, as then it was, neither ſaith he, is this a new inſtitution, but many years afore it was thus written of Biſhops and Deacons. * So alſo in the applying of Types, we may diſcover what is an Inſtitution of God, but then we muſt find them ſo applied, if we find them warrantably applied by the Holy Ghoſt in the New Teſtament, or by Prophecy in the Old (for the ſignification of a Type it is by the Holy Ghoſt as in *Heb.* 9. 8. the Holy Ghoſt thus ſignifying) we may infer an Inſtitution from them. So when it is ſaid in *Iſa.* 66. 21. *I will take of them for Prieſts and for Levites*, it implies that there ſhould be theſe two ranks and ſorts of Officers in the New Teſtament, anſwerable to thoſe two in the Old, for ordinary Officers, as indeed there are, *viz.* Biſhops and Deacons.

6. We may be aſſured what is of Divine Inſtitution by parallel reaſon, between things of a kind, and of a like nature; as for example, God having appointed Baptiſm a Sacrament, and the Lord's Supper a Sacrament, theſe being things of a kind, if he hath bidden and appointed Miniſters by Inſtitution to Baptiſe, the reaſon is good that therefore they ſhould have power to adminiſter the Lord's Supper, although there is no inſtance in Scripture for it. So if he have given them power to be the Mouth of God in Preaching to the People, then alſo that they ſhould be the Mouth of the People to God in Prayer, we finding that publick Prayer is appointed as well as Preaching, although we have not one inſtance in the New Teſtament that the Officers of the Church did perform publick Prayer. So alſo God hath appointed Deacons, and he hath appointed Elders, he hath appointed Deacons to be ſet up by choice, and the Elders to be ſet up by choice; we find that the People did chuſe their Deacons, we warrantably argue therefore they may chuſe their Elders. In things that are thus of a like reaſon, we argue from one to the other in other caſes, as for inſtance

* Καὶ τοῦτο οὐ καινῶς ἐκ γὰρ δὴ πολλῶν χρόνων ἐγέγραπτο περὶ ἐπισκόπων, καὶ διακόνων. οὕτως γάρ που λέγει ἡ γραφὴ καταστήσω τοὺς ἐπισκόπους αὐτῶν, ἐν δικαιοσύνη καὶ τοὺς διακόνους αὐτῶν ἐν πίστει. *Clem. Epiſt. ad Corinth.* p. 55. *Edit. Patr. Junii. Oxon.* 1633.

ſtance, (ſince to us Chriſtians 'tis not the Judicial, and Ceremonial, but the Moral Law which is obligatory) how do we know, and why do we take the Levitical Law for degrees prohibited in Marriage, *Lev.* 18. Becauſe we find in 1 *Cor.* 5. 1. one of thoſe degrees forbidden in the New Teſtament, *viz.* for one to have his Father's Wife, and therefore all the reſt, although we have no warrant in Scripture for every particular degree. Alſo in that Law the Letter of it only forbiddeth the Aunt to Marry the Nephew, the Popiſh Divines have argued, that, yet it is lawful for the Uncle to Marry the Neece; whereas on the contrary, by a parity of reaſon it is unlawful, for it is all of a like kind, as the ſame way from *Thebes* to *Athens*, that is from *Athens* to *Thebes*, the one therefore being forbidden to Marry, becauſe they are nigh a kin, ſince the other is of as nigh a kin, therefore the Law holds in the one as well as in the other. So under the New Teſtament, we have days of faſting ſet apart as well as in the Old, for the ſame Moral grounds, but we have no one inſtance of a Day of Thankſgiving in the New Teſtament; but theſe being parallel Ordinances (for as Thankſgiving and Humbling of a Man's ſelf before God for Sin are parallel duties; ſo to have a Day of Thankſgiving, and a Day of Faſting are parallel Ordinances; therefore ſince we find the one in the New Teſtament, and find both in the Old; we may argue the other from this one. But then that we may argue rightly, the things muſt be collateral, and of a kind, as the the Lord's Supper and Baptiſm are both Sacraments; Elders and Deacons are, both Officers of the Church, they are things Co-ordinate, *Ejuſdem ordinis*, and ſo we may argue from one to the other, in things that may be ſuppoſed common to both, and is not upon a peculiar reaſon reſtrained to one. But otherwiſe for things that are ſubordinate as we may call them, and of another kind, there *Par ratio* will not make an Inſtitution, for then it is not *Par ratio*, becauſe it is not *Inter paria* or things co-ordinate. As we can by no means infer that, becauſe God hath ſet up an office of Elders ſuperiour to that of Deacons, becauſe he hath ſet up the Office of Paſtors and Teachers ſuperiour to that of Ruling Elders, that therefore upon a pretended neceſſity, we may ſet up an office over all theſe Elders, as the Antient Times did a Biſhop. And ſo neither will it follow, that becauſe God hath ſet up a Court in a particular Church to correct offending Brethren, by delivering up to Satan, that therefore they may ſet up an higher Court in like manner to correct Churches by Excommunicating them. Theſe are not things of the ſame order, but they are things of Superiority and Inferiority. Though we may argue in the Judicial Law, that if the Aunt may not Marry the Nephew, likewiſe the Uncle may not Marry the Neece, becauſe they are things of the ſame Order, yet we muſt not now go and make a new Degree forbidden; as is the caſe betwixt our Brethren and us in the Presbyterian controverſie. Reaſon will help us to apply the ſame things, in things collateral, but not to inſtitute, and ſet up things anew.

Concerning the uſe of Man's Reaſon in this point about Inſtitutions, we only ſay this, that Man's Reaſon may by way of Interpretation find out what God hath ſet up, but it cannot proceed further. Men miſtake in thinking that if God hath ſet up this, that therefore they may by like reaſon ſet up another thing: As becauſe that God hath made Set Forms of Prayer, that therefore Men may; or as becauſe that God did deliver the Scriptures to be read, therefore Men may appoint Sermons to be read. For in ſo doing Man's Reaſon becometh a Judge, and takes on him God's Authority, in Inventing and Authorizing this, as God hath done another thing, whereas we ſhould be content with God's means that he hath appointed; but in the other, Man's Reaſon is only but as a Witneſs, that applies a thing according to what by reaſon he gathers God's Mind to be. And there is this difference between Doctrinal Truths and Inſtitutions, that one Truth may be by reaſon better fetched out of another, and more ſafely and eaſily than Inſtitutions. For one Truth begets another, and Truth is infinite in the conſequences of it, but ſo Inſtitutions are not. And the reaſon of the difference is this, becauſe they depend upon a Promiſe, and upon the Power, and Will of God, immediately to concur with them, and ſet them up: They are things that are ſingled out by the Will of God, to a Spiritual End, with a Spiritual Efficacy.

7. We may be aſſured what is an Inſtitution of God, by Examples which we meet with in the Scriptures. For one way by which Chriſt was pleaſed to convey his Inſtitutions to us, is by way of Examples in the New Teſtament, without the which, being intended as a rule for us, we acknowledge, that a compleat Rule for all

things could not be made forth. We ſhall therefore endeavour to give reaſon and demonſtration, that the example of the practices of the Primitive Churches are to be taken as Rules to us. 'Tis true indeed, Examples then bind not, when the Story is ſo Written as there may be a ſuppoſition of errour in the example, as the Story of the Lives of the Patriarch's is; And alſo thoſe examples bind not which we find expreſly contradicted by a Law, or which we find blamed, as that of *Peter*'s diſſembling, *Gal.* 2. 11: and that of *John*'s Worſhipping the Angel, *Rev.* 19. 10. Theſe are not rules. But if an example be written as a Rule, then it will bind, becauſe there is no ſuppoſition of errour. But the Apoſtle's ways in Churches and ordering of them, yea and of the Churches erected by them, are propounded and profeſſed to be recorded as patterns and rules to us. Neither needs there a particular warrant to make every one a rule whilſt the general one that propounds all to be ſuch will ſanctifie all. I ſhall firſt prove my aſſertion, and then ſhew the reaſonableneſs of it, that it ſhould be ſo.

1. My firſt proof is from comparing the Commiſſion Chriſt gave his Apoſtles at his aſcending, *Mat.* 28. 20. with the Book of the Acts, the Title and Preface to it, and Matter in it. In *Mat.* 28. 20. This is the Commiſſion he gave to his Apoſtles conſidered as common perſons, as the laſt clauſe argues, *Lo I am with you to the end of the World.* His Commiſſion is, that they ſhould teach thoſe that were Converted to obſerve whatever he had commanded them. For the matter of the Doctrine of the Goſpel, what they ſhould Preach, he had given Commiſſion for that, in the verſe afore, *ver.* 19. *Go teach all Nations*, which *Mark* Interprets, *Mark* 16. 15. *Go Preach the Goſpel to every Creature.* that is, as to matters of Faith what they are to Believe, for it follows, *ver.* 16. *He that believes ſhall be ſaved*, But for matter of Evangelical practices what Christians are to do, and to obſerve by ſpecial command from Chriſt, that injunction he gives in a diſtinction from the other, *ver.* 20. he ſpeaks of matters of practice as the word τηρεῖν *obſerve* implies. And their Commiſſion is preciſely limited unto what Chriſt had commanded; he gives them no authority to impoſe and cauſe them to obſerve any other thing in practice but what he commanded; they went beyond their Commiſſion if they did. For matters of practice and obſervancy, Apoſtles are to meddle with nothing elſe but Chriſt's Commands; And they are enjoyned to teach Men, to obſerve all that Chriſt commanded. Now the ſtory of the Acts relating what was obſerved and practiſed by the Churches founded by the Apoſtles, and ſo in the Epiſtles, they giving many hints what were the Obſervations and Orders of Churches: We finding theſe and gathering them into a Body together, cannot look otherwiſe upon them, than as practices taught them by the Apoſtles, and if ſo, then no other than what Chriſt commanded. Obſervations of Churches recorded, not blamed, we take to be directions from the Apoſtles and to that end Written; and directions of the Apoſtles, we may ſafely take to be Commands of Chriſt, as well in matters to be done, as to be believed. This gives us a general ground to argue from examples of the Apoſtolical Churches.

2. But ſecondly when we find the Book of the Acts to contain many practices in and about Churches, and the Officers of them recorded but by way of ſtory, and hints of examples to ſhew us what was the order of Churches in the Apoſtle's times: We may be well aſſured that theſe were written on purpoſe to ſhew what the Apoſtle's taught them from Chriſt to obſerve; which we gather from all theſe things laid together.

1. From the profeſſed Title of the Book of the *Acts*, which, as thoſe Titles to the *Pſalms*, hath ever been acknowledged part of Canonical Scripture. It is entitled *The Acts*, or πράξεις *Practices* of the Apoſtles. That Book contains much of their Doctrine, and yet it is not entitled *The Doctrine of the Apoſtles*, but their *Practices*. And it contains moſtly the ſtory of one Apoſtle, *Paul*, and yet becauſe his ordering and ſetling Churches (as we ſhall anon obſerve) was by the ſame rule that the other Apoſtles all went by, it is called *The Acts of the Apoſtles*, on purpoſe to conſign and give warrant unto thoſe Practices as Apoſtolical. Yea alſo though many things are the practices in Churches themſelves, and of the Elders and Brethren of them, yet they are called *The Acts of the Apoſtles*, becauſe even thoſe practices of Churches were guided by the Apoſtles, and ſo they are called their Acts; and they taught them but to obſerve what Chriſt commanded.

2. Then ſecondly, after *Luke* had given it this Title, ſee further what his Preface

is, which further declares this to have been the ſcope and drift of it. He connects it with the Story of Chriſt in the Goſpel, as paſſing from all that *Jeſus began both to do and teach*, ver. 1. from his Example and Doctrine, unto what the Apoſtles did do, and what they did teach Churches to obſerve by commandment from Chriſt; therefore he makes mention of the Commands that Chriſt by the Spirit had given them unto the day he was taken up, *ver.* 2. All which Commandments, and thoſe eſpecially which pertained to his Kingdom and Government of his Church on Earth, he renewed after his Reſurrection, ſpeaking, ſays he, by the ſpace of forty days of the things of the Kingdom of God, *ver.* 3. The meaning of which both Title and Preface, and connecting it with the ſtory of the Evangeliſts is evidently this, that theſe Apoſtles being thus thoroughly furniſhed with Commands from Chriſt, and eſpecially about the things of his Kingdom, in governing his Saints (all which when as he was about to aſcend he gave in charge, as the Evangeliſt *Matthew* tells us) that therefore they ſhould teach thoſe whom they converted to obſerve them, and that done you have the ſtory, declaring the practiſes of the Churches they reared, and the ways of the Apoſtles in them, and both as ſuch as were according to theſe Commands of Chriſt given them, which he therefore mentions in the Preface to give a countenance to them as rules. And the Language of it is as if he had ſaid, you ſhall know what thoſe ſpecial Commands pertaining to the Kingdom of God, and which they taught the Churches to obſerve, were by their ways and practices here recorded, and mentioned as practiſed in the firſt Churches. What Reader obſerving that charge in *Matthew*, given by Chriſt at his Aſcenſion, with the Title of, and the Preface to this Book, of the *Acts*, but will acknowledge all the ſtory of all the practices here recorded to be Scripture, written for our admonition, and think this to be the ſcope and intent of them? So that although we have not a particular warrant annexed to every example here to make it a rule, yet we have this general, which if it make out this, that they are written to let us ſee the Commandments of Chriſt in the Apoſtle's practices, it is enough.

3. Then add to this thirdly, That the practices here recorded of the Apoſtles in the firſt Churches of *Judea*, were ſetled generally in other Churches of the *Gentiles* alſo, who yet varied in Language, in Faſhion, and Manners, and Government Civil. They ordain Deacons in the Church of *Hieruſalem*, *Acts* 6. and Elders we read mentioned, *chap.* 11. 30. which are mentioned but hiſtorically, and yet we read of the ſame kind of Officers, Deacons and Elders, in other Churches of the *Gentiles*, at *Philippi*, *Phil.* 1. 1. and in many other Churches mentioned in the *Acts*. Yea and we find the ſame Practices and Officers, *&c.* in the Churches of the *Gentiles* ſetled by *Paul*, that was Converted and made an Apoſtle many years after the other, and who learned not the Goſpel, nor any part of it from the Apoſtles or the Churches of *Judea*, but had it by revelation of Jeſus Chriſt, as himſelf ſays, *Gal.* 1: 17. *he immediately conferred not with fleſh and blood*, that is, with no man, yea *I came not to Hieruſalem* (ſays he) *to them which were Apoſtles afore me*, ver. 17. *but I went into Arabia, ond returned again into Damaſcus; and then after three years I came again unto Hieruſalem to viſit Peter*, ver. 18. *and none Apoſtles ſaw I ſave James*, ver. 19. And yet he ſet up the ſame practices in Churches that the other Apoſtles did, *Ordained Elders in every City, and Deacons*, &c. Now that they ſhould ſo agree in the ſame practices; that theſe all here recorded ſhould be intitled the practices of the Apoſtles; that they ſhould be the ſame in ſeveral Churches, in that firſt of *Judea*, and the ſame from ſeveral Apoſtles in thoſe ſeveral Churches, and ſome of theſe Apoſtles not conſulting each with other; how could this be but as guided by the ſame Spirit, and as going by the ſame rule common to all, which was the Commands of Chriſt?

4 Yea fourthly, As they have thus Chriſt's Commands (afore the recording theſe practices) for their warrant, ſo ſome of them that are recorded in the *Acts* but as hiſtorically done at the firſt as Acts of the Apoſtles, yet are in after-times in other Scriptures, given by way of command. Now this further confirms this ſame, being thus warranted and conſigned, for the reſt to ſhew the like reaſon of all the other. Thus the firſt mention of the Office of Deacons in the Church, is but hiſtorically and by way of example ſet down with the occaſion of it, *Acts* 6. As alſo of Biſhops and Elders in the Acts often, and not at all as recorded therein with any commands from the Apoſtles, and yet to ſhew that theſe examples are recorded for Commands and Rules, *Paul* in his Epiſtle to *Timothy* writing to him how to behave himſelf in

the houſe of God, mentions theſe Offices of Deacons and Elders as the Commands of Chriſt, 1 *Tim.* 3. and on the contrary, that which Chriſt gave a Precept and an Inſtitution about, *Mat.* 18. namely Church Cenſure and Excommunication, you have it in a directive example given to the Church of *Corinth*, 1 Cor. 5.

5. And for a Fifth Argument yet further to confirm this, the Apoſtles do in their Epiſtles refer Churches and Others to their Example in the Churches, as Rules for their Imitation, and this in matters of Church Order. Thus in 1 *Cor.* 11. *Paul* when he was to Write to the Church of *Corinth*, about ordering matters of Order, as *ver.* 34. ſhews, and alſo all the particulars in that chapter do ſhew it (for they are matters of that nature, as about covering and uncovering, in token of Subjection, and about their Love Feaſts breeding Diviſions, and Eating in the Aſſemblies, and the abuſe in the Lord's Supper, &c.) he makes this the Preface to all theſe, *Be ye followers of me even as I am of Chriſt*, ver. 1. commending them in other things of their Church Order (ſuch as theſe) they had remembred all theſe things, and kept the Ordinances as he had delivered them, ſo *ver.* 2. But in theſe abuſes and diſorders, he ſaith he could not but diſpraiſe them, *ver.* 17: Now in all matters of this Nature, as well as matters of Doctrine, he exhorts them to be Followers of his example, and practice in the Churches as he was in Chriſt: So as about all, for ſuch things Chriſt gave a command and the Apoſtles gave order, and by their Doctrine and Practices delivered them. We have no ſuch cuſtom ſays he, that is, no ſuch practice, and ſo condemns their diſorder, by bringing them to that as the Rule. So alſo in his Preface to that Diſcourſe of his about Church Cenſures to be executed upon that Inceſtuous Member in the Church, which you read of, *chap.* 5. and other particular directions that follow in that Epiſtle, he tells them *chap.* 4, that though they may have many thouſand Inſtructers, yet he was their Father, *ver.* 15. Telling them, *ver.* 17. that he had ſent *Timothy* an Evangeliſt unto them, which ſhould put them in remembrance of his Ways in Chriſt, as I Teach every where in every Church, the meaning whereof is plainly this, that he did bind them to no other Rule than what he bound all other Churches to; and that his example or way, whereof *Timothy* could put them in mind, was that Rule he would have them and other Churches follow, he teaching all Churches to follow thoſe his ways, for otherwiſe *Timothy* could not know what he taught every where in every Church, ſo as he means not his Doctrine materially, but his ways which he taught every Church to follow as alſo he requireth them. So in his Writing to the Church of the *Philippians*, his general concluſion in matters of Practice is, *chap.* 4. 9. *Thoſe things which you have both learned and received, and heard, and ſeen in me, do*, what you have received by hearing and learned by ſeeing:

1: I obſerve, his ways and practices in all the Churches were regular and alike in, and all tyed to the ſame rule, and given by Doctrine and by Example alſo. Look what his ways were, the ſame he taught, and this univerſally in all Churches, teaching them to obſerve it as Chriſt charged them.

2. He means his Ways in matters of Diſcipline and Government of the Church as well as Doctrine, and indeed thoſe matters of Diſcipline were delivered alſo by Doctrine to thoſe Churches. For 1. This is a Preface to his Diſcourſe about matters of Diſcipline, which he enters into, in the following verſes and following chapters. 2. Therefore he calleth them *Ways* not *Way*, as being acts and practices of him as an Apoſtle, things to be done, which matters of Faith are not called. And 3. They were not moral ways of the moral law, for theſe the Old Teſtament directed to, and he might refer them unto the Rules there, but Evangelical ways he means, which the Goſpel brought in, *Ways in Chriſt*, given as directions in all Churches. And 4. To that end he ſent *Timothy* an Evangeliſt, whoſe Office it was to order things in Church Government, as appears by the matter of the Epiſtle to *Timothy* and *Titus*. Add but this, that if any where he calls on them to imitate him in Diſcipline, then in theſe places, matters of Diſcipline are meant and included, but he doth this in many places, as in 1 *Cor.* 11. and the matters of this firſt Epiſtle to the *Corinthians* are much about order, *The reſt will I order when I come*, 1 Cor. 11. 34. and ſo *Timothy* was ſent to eſtabliſh them therein.

Again 3. Writing to *Timothy* an Evangeliſt on purpoſe to direct him how to behave himſelf in the Houſe of God (this being the chief ſcope of thoſe Epiſtles as was noted) he calls him to his example as his rule, as one that had known his Doctrine, Manners, Life, &c. 2 Tit. 3. 10. *But thou haſt fully known my Doctrine, manner of Life, Purpoſe, Faith, Long-ſuffering, Charity, Patience.* The word is, παρηκολȣ́θηκας *Juxta ſequi, veſtigiis inſiſtere,* haſt followed it ſtep by ſtep. 1. In Doctrine, 2. ἐν τῇ ἀγωγῇ, in Converſe or ways in the Churches, as that place, 1 *Cor.* 4. 17. ſhews in my Platform, or Form, or Leading, or Method, which may very well mean his Inſtitution of Churches, his leading or framing them, and training them up.

4. Yea, 4. Yet further, to ſhew that the practices of Churches ſetled by the Apoſtles, are Rules unto us; we find him calling upon Churches, then to imitate the Orders of other Churches in thoſe times planted by the Apoſtles, therefore the practices of Churches Recorded and not blamed, are intended as Rules. The Cuſtoms of Churches is now much urged in the World, to bind others to them, becauſe the Apoſtles refer'd to them; but the Argument fails and differs in this, which is not conſidered, that the Cuſtom of Churches then were Apoſtolical; and ſuch Cuſtoms in ſuch Churches, ſo directed infallibly, and Recorded then when the Apoſtles were preſent, we may ſafely account Obligatory, but not Cuſtoms meerly Humane. Thus *Paul* Argues from the Cuſtom of all Churches, in that 1 Cor. 10. 16. *We have no ſuch Cuſtom, nor the Churches of the Saints,* that is, thus founded by Apoſtles. Thus, 1 *Theſ.* 2. 14. he commends them for having become Followers of the Churches of God in *Judea,* becauſe they being the firſt Churches planted by the Apoſtles, were almoſt exact according to the pattern. Of other Churches he ſays, *Came the Word of God out from you?* 1 Cor. 14. 36. Now from the Churches of *Judea* it did. And he ſpeaks it generally of all their imitations of them; and that both in matters of Order as well as Faith, they being Conſtituted and ſetled in both; for if not in all things, why puts he not the difference?

And to ſhew that all Churches in ſuch matters, were ordered by the ſame Rule, one as well as another; and that therefore what we find Recorded of one Church, was in like manner in all, the Apoſtle ſometimes in giving Cirections to one Church, adds, *As I Ordain in other Churches of Chriſt alſo.* Thus 1 *Cor.* 16. 1. in the ordering of Collections on the firſt Day of the Week, which is in view but an inferiour Matter, and might have been done any day, yet when he gives inſtruction about it to the *Corinthians,* though it had been enough, that he an Apoſtle gave it, yet he puts this in, *as I Ordain in the Churches of* Galatia, *ſo do ye alſo.* So in giving thoſe Rules about Prophecying, to ſpeak one by one, and the leſſer number of Prophets, to ſubmit to the greater, he inforceth it by this, in 1 Cor. 14. 33. *as we ſee in all the Churches of the Saints*; and ver. 37. *let him that is Spiritual, acknowledge that theſe are the Commands of God.* To this doth that old ſaying agree, *Conſtabit id eſſe ab Apoſtolis traditum quod Eccleſiis, Apoſtorum ſuit ſacro ſanctum.* That is evident to have been delivered by the Apoſtles, which hath been Sacredly obſerv'd by the Churches of the Apoſtles.

5. Chriſt calls upon the ſame Churches, to imitate the firſt Pattern given them, and wherein they or any ſwerved, he Reduceth them to what they had at firſt received and learned from the Apoſtles, as containing an immutable Rule, not to be ſwerved from. Now if they had not liberty to ſwerve from them, then not we, Rev. 3. 3. *Remember how thou haſt received and heard, and hold faſt and Repent.* Thoſe Epiſtles to the Seven Churches, do as much concern Diſcipline, as matters of Doctrine; for the chief fault he doth find with them, ſtill is ſlackneſs of Diſcipline, whereby they ſuffered Men to Teach or Practice amiſs.

Now the general Reaſon of this, why the Apoſtle left theſe things in Example, is firſt; becauſe this agrees with the Nature of the thing, for matters of Practice and Order, are as well, if not better Repreſented in Examples than Rules, Men are moved more by Examples, than by Precepts, (as *Seneca* ſaid) as Buildings and their Platform are beſt ſet out in Pictures. And 2. Conſider the manner of writing Scriptures, the occaſion of writing theſe of the New Teſtament, both *Acts* and *Epiſtles,* and it will appear that this way of Example was moſt ſuitable. 1. The manner of the Scriptures, even as to matters of Doctrine, is not to write Methods or Harmonies, Truths ordered, but ſcattered; and often left to us to pick them out, by Intimations and Coherences, and this as to many great Truths. And 2. Let us conſider when it was they were written? The Work was not firſt to write Scriptures, as having Churches Conſtituted to their Hands. Though *Moſes*'s caſe was otherwiſe, who

Ch. IV. had a People already gathered, the Nation of the *Jews*, which were in one place, whom he could therefore deliver a Law unto, in Precepts, yet the Apoſtles Diſperſt themſelves to ſeveral places; and their firſt Work was to Convert Men in all Nations, and ſo to build them up into Churches, and ſo carry their Directions with them in their Breaſts. Thus they did firſt in *Judea*, then among the *Gentiles*; and every one of them, (when apart) was led with an infallible Spirit in ſo doing, and all with one Spirit, agreeing and conſpiring in the ſame, as by the Churches ſet up by them doth appear. And many years after this, were the Scriptures written to thoſe Churches, (as occaſion was) whom they had firſt Ordered and Diſciplined; and this for the direction of times to come: And ſo in writing to them, they hint Relations of what was done and conſtituted among them Hiſtiorcally, (for the Rule was already put in practice, and they were framed and reared:) And ſo *Luke* writes an Hiſtorical Relation, (after the Apoſtles had ſet many Churches) of their Acts and Practices; and it was not comely to write a Law to ſuch Churches, to have ſuch and ſuch Officers, *&c.* when already they had them; but rather they maintain their Officers, as exiſting among them already, and ſhew their Diverſity, by Exhorting them to their ſeveral Duties, as *Rom.* 12. and elſewhere; which yet becauſe they were erected by Apoſtolical direction, is hint enough to us to have the like. If they had written to any company in a place that had not been gathered into Church Fellowſhip, to, *Eccleſia conſtituenda*, A Church that was to be Conſtituted, then it had been meet to have written the Laws and Rules of it, how to order themſelves. But the Apoſtles had already afore, writing the Scripture, caſt all Churches into that Order which Chriſt had appointed, and by Example and Precept, in word of Mouth delivered them, the *Traditions* as the Apoſtle ſpeaks, 1 *Cor.* 11. 2. And after upon occaſion, writing to ſome of them as Churches already Conſtituted, he mentioneth matters of Diſcipline, but either Hiſtorically, as already ſetled among them, or by way of Precept in ſuch particulars as they were amiſs in; yet ſo as Divine Providence, that took care for after times, hath given a Compleat Direction, either in Hints and Records of thoſe Examples, of what was already Conſtituted in ſome Churches, or in ſuch thoſe Occaſional Precepts.

And further in general, that Examples, Recorded in Scripture,, are intended as Rules, and ſo are underſtood by Divines, appears by theſe Inſtances.

1. It is evident in the matter of the Sabbath; for which, ſuppoſe that we have no poſitive command given in the New Teſtament (and the command in the Old, was evidently pitcht on the ſeventh Day from the Creation, in the Letter of the command) yet becauſe we have mention of it by way of practice, and Adminiſtration of Holy meetings on that day; as in that of Collection of Saints, upon the firſt day of the Week; and *Acts* 20. 7. of breaking Bread on the firſt day of the Week, *&c.* our Divines have warrantably concluded the alteration of it. And therefore we do alike wonder at thoſe that are for Church ways, that they ſhould be againſt the Lord's day; and that thoſe that are for the Sabbath, ſhould be againſt the form of Examples in the New Teſtament.

2. This is evident alſo, in matters of contract afore Marriage; but a hint by the by, in a Rule given concerning Adultery, and in the Example of *Joſeph* and *Mary*, confirms the obligation of it.

3. The ſame appears in many particular explications of the Moral Law. All that write upon the Commandments, though for greater things of the Law, theſe follow the expreſs Rules; yet the leſſer explications are but from examples of Holy Men. Now allow but the ſame liberty in theſe Evangelical Precepts; that for the great things, there are expreſs Precepts for; as for the Sacraments, for Inſtitution of Churches, *Matth.* 18. for Officers in *Timothy*, and *Rom.* 12. for Cenſures, *Matth.* 18. but for many Branches; for matter of carriage in theſe, we muſt have them out of the examples and hints in the New Teſtament, and it is all that we ask.

4. We find our Saviour Chriſt and the Apoſtles, arguing from examples of firſt Patterns. Thus, 1. To prove what is lawful, *Mat.* 12. 3. Chriſt argues from *David's* example, in breaking a Law, in eating when he was Hungry the ſhew-bread (which was not otherwiſe lawful for him to eat, *Exod.* 29. 33.) To prove it lawfull to pull Ears of Corn on the Sabbath Day, and eat them. And ſo from the example of the Prieſts profaning the Sabbath, and being *blameleſs*, *Matth.* 12. 5. that is, not found fault with: And though Chriſt annexeth a ground out of one of the

Prophets, I *will have Mercy, and not Sacrifice*; yet conſider that that Law came long after, and theſe examples were in force long before this Law; for *Hoſea* wrote long after. 2. Examples are urged, not only to prove what is lawful, but alſo what is a Duty. Thus the Apoſtle *Peter*, 1 *Pet*. 3. 3, 4. Exhorts Wives, that their *Adorning ſhould not be that of putting on Apparell, but the Ornament of a meek Spirit*,; for v. 5. *after this manner in the Old Time, the Holy Women who Truſted in God, Adorned themſelves.* Thus alſo in the matter of Praying twice a Day, Morning and Evening, ſays *Paul*, 2 Tim. 1. 3. *Whom I ſerve from my Forefathers without ceaſing, having them in remembrance in my Prayers, Day and Night.* This cuſtom to pray ſo often, was from the Fore-fathers, who in the Temple did ſo, and in their Houſes; and this is argued not ſo much from an expreſs command, as from their examples. 3. Eſpecially when the firſt Inſtitution is founded upon an example, then the example is the Great Argument for it; *As Primum in quolibet genere eſt menſura reliquorum*, the firſt in every kind is the meaſure of the reſt, ſo in this caſe too. Thus the Law of Marriage is founded upon the example of *Adam's* Marriage, and ſo argued from both, by the Prophet *Malachi*, and by Chriſt alſo; both that a Man ſhould have but one Wife, and not put her away. Thus *Malachi* argues from the very Creation, of but one Woman for *Adam*, as a rule for us, *Mal*. 2. 15. and did he not make one? And wherefore one? Yet had he a Reſidue of Spirit, (namely to have made more) *that he might have a lawfull and godly Seed*; for which cauſe, Adultery and unlawful Marriages, is not Sanctified from the firſt Inſtitution. And ſo our Saviour Chriſt, *Matth*. 19. 4, 8. *In the beginning it was not ſo*, argues from the practice then.

If it be ſaid that there was a Law; *Therefore ſhall a Man leave his Father and his Mother*, &c. Yet ſtill the Law is founded upon the example of *Adam*, and *Eve*, the firſt Pattern; that becauſe God made but two at firſt, therefore no more ſhould be joyned together, as Chriſt reaſoneth, Matth. 19. 4. *Have ye not read, that he that made them one at the firſt, made them Male and Female*? He argues from that very inſtance. Yea, and he made the firſt Woman of *Adam's* Fleſh, ſo as *Adam* ſaid, ſhe is Bone of my Bone, and Fleſh of my Fleſh; and therefore, or for this cauſe (as Chriſt and the Apoſtle Interprets it) was the Law given; yet ſo as *Adam's* example is made the Foundation of it; becauſe *Primum in iſto genere*, what *Adam* did then by God's appointment, is a Rule for ever.

Only to prevent a miſtake, we will add theſe Cautions as Limitations.

1. That for the great and more Eſſential parts of Church Order and Worſhip, we have expreſs and direct Rules. As for the Inſtitution and Conſtitution of a Church, *Mat*. 18. For the Adminiſtration of Cenſures by Admonition, Excommunication, for the chief Officers thereof; Biſhops and Deacons, for the Sacraments, publick Prayers, Preaching, &c. The Examples do only moſtly concern the Limits, Order, and Adminiſtration of all theſe. And in ſuch things, Scripture Examples ſhould be admitted for Rules; for ſo it is in Interpreting the Moral Law. The great things of each Commandment, concern the groſſer ſins, and maineſt general Duties for which you have expreſs Rules and Commands; but for all the particular Branches and Caſes about particular Sins and Duties, it will be hard to fetch expreſs Rules to direct Men's Conſciences; but Men take the help and benefit of examples unblamed in Scripture, for a Deciſion of them. Look all Interpreters of the Ten Commandments, and their Quotations, and you will find it ſo. Now why ſhould not as great a liberty be left us to find out God's politicks, as God's Ethicks, it being as neceſſary, if not more, that Men ſhould have directions to guide their converſe in the Houſe of, God, as in their own Houſes and private Affairs.

2. We muſt be carefull that we take ſuch Examples, as are written and not blamed, ſuppoſing this to be the Rule, that what is not blamed or contradicted by a Rule doth bind us. Chriſt arguing from an Example of the Prieſts, alledgeth that for a Warrant, you read (ſaith he) *how that the Prieſts profaned the Sabbath, and are blameleſs*, Matth. 12. 5. Hence becauſe Apoſtolical Examples in the converſe in Churches are Recorded as Rules; therefore ſuch Examples of theirs as were faulty are blamed, and took notice of, as *Peter's* Example in a Church matter at *Antioch*, Gal. 2. *Paul* reproved him to his Face, and that upon this ground, becauſe his Example being an Apoſtle, *Compelled Men*, Gal. 2. 14. it had the force of an Argument in it.

3. We muſt get Characters to diſtinguiſh between Extraordinary, and Ordinary Examples, Recorded of Churches and the Apoſtles. As we do make a Diſtinction

of Chriſt's own Example; and of *Philip's* Baptizing out of a Church, (he being an *Evangeliſt*, and carrying Church power about with him, and the Perſon's Caſe requiring preſent departure into a far Country) and of Chriſtians ſelling their Eſtates in the firſt Churches of the *Jews*, when there were many poor; and of the Apoſtles being maintained, and ſent into all the World.

If you ask how we ſhall Diſtinguiſh them? We Anſwer, even as you do other things that are Extraordinary, promiſcuouſly Recorded with Ordinary, for the things Diſtinguiſh themſelves; as 1 *Cor.* 12. ſpeaking of Gifts, he promiſcuouſly reckons up Ordinary and Extraordinary, *ver.* 8, 9, 10. *To one is given a word of Wiſdom, to another a word of Knowledge, to another the gifts of Healing, and to another working of Miracles, to another divers Tongues,* here is no greater matter of Diſtinction put for the things, than what themſelves afford. The Gifts that remain ſtill in the Church, are Ordinary, they that do not are Extraordinary. So for Officers, *ver.* 28. *God hath ſet in the Church, Firſt, Apoſtles, Secondarily, Prophets, Thirdly, Teachers, after that Miracles, then helps in Government.* How can we diſtinguiſh here, and know that we have Teachers and Government, and not Apoſtles, &c. but by this, that the neceſſity of Gifts for Teaching and Government ſtill remains, not the other? And ſo do we as eaſily diſtinguiſh of Examples, ſuch as were things common, founded upon common and general Reſpects, theſe we account Ordinary, and to bind, becauſe they may continue, and the reaſon of them continue, where it is not ſo in Extraordinary.

4. The like we ſay of Examples meerly occaſional. The occaſion ceaſing the thing ceaſeth: And therein we judge but as we do of other things under the Law, when yet *Moſes* gave direct Rules; as in eating the Paſſover, that they were commanded to do it with ſtaves in their Hands, and in haſt was meerly ſuited to the occaſion of the firſt Paſſover, becauſe that Night they were to Travell, and ſo it did not bind afterward.

If you ſay, ſhew me a compleat Syſteme of Directions out of the Examples or Rules given, and we will believe you.

To this we Anſwer. 1. That in the main and ſubſtantial matters, we can ſhew enough to guide the preſent practices of Churches, in managing the great and neceſſary Ordinances of Chriſt. We gave one Inſtance afore for all the reſt, about diſpenſing the Cenſures of the Church. And 2. By finding expreſs order taken about ſmall things, (as to Carnal Eyes they may ſeem to be) we may be directed in greater as how and when to order the Collection for the Saints, on the firſt day of the week, and to Treaſure up by a Man's ſelf weekly, as God hath bleſſed him, whereas another Set Day in the Week might have ſerved, according to Humane Prudence as well, and to lay up as God hath bleſt a Man, at the Months end, might ſeem to have been as well in a way of Humane Arbitrary Prudence, and have been left to Men's Directions) and yet the Apoſtle makes this an Order in *Corinth*, and in the Churches of *Galatia*. Now think we, if God took care and bound up Humane Wiſdom, and Interpoſed his own in matters of ſuch ſmall Moment, as theſe Circumſtances ſeem to be; we cannot but believe he hath done the like in all things elſe of a like Nature; and either he would have given Rules about ſuch things, or have left a compleat Rule, if we could find it out. That in Digging, we find ſuch ſmall Medals as theſe, here and there, ſtamped by God's Authority, and bearing the Image of his Wiſdom and Soverainty, doth encourage us to Dig, hoping to find that whole Treaſure that is hid in Chriſt, in whom we are compleat, for all Treaſures of Knowledge and Wiſdom. And this binds up our underſtandings from daring to Coyn by Humane Wiſdom and Authority, and the like Inſtitutions, leſt we ſhould ſet up our poſts by God's, and eat out by Humane Prudence, thoſe things which we ſee God hath uſed his Wiſdom to deliver to us, (as by ſuch Inſtances evidently appears) wherein we ought to ſuſpect our Ignorance of his Will, rather than his Faithfulneſs to deliver all of the like Nature. And 3*ly* We are to be careſull in doing what we find a Rule and Examples for, and ſo whereunto we have Attained, walking. We find that True of Chriſt, and made good by him unto us, that in doing the Will of God, we know it; and in matters of practice Experience, with Faith waiting for Light, helps to the Knowledge, more than all the Study in the Abſtract in the World can do. And therefore though we profeſs, we know not Rules for every Caſe, or Query that may be put, yet ſo far as we have Attained, we walk; ſuſpending where we want light till God reveal it, knowing that God will accept this: We finding that in all ſorts of humane actions, in all callings and relations there are a thouſand caſes, wherein men are to ſeek for direction out of the Word, and yet they do not forbear to walk in all thoſe relations, till they are reſolved of every particular caſe and duty that may fall out. And ſo in matters of Doctrine, if we ſhould forbear to believe the truths we know and have received, until we have a compleat Syſtem of undoubted verity, and *Paul*'s form of wholeſome words in all particulars we ſhould be ever learning, and never come to the knowledge of, and aſſent to any truth.

And therefore our deſires is, that the Churches of Chriſt would in this Age (wherein theſe things are enquired into, and the Reformation of Diſcipline yet imperfect) walk by this rule, that ſo far as they agree, and in common have found out the rule, to walk by it, and be obliged ſo to do, and wherein they differ or want that light that others have, they might be left to that rule which God hath ſet up, as the great Peace-maker and Arbiter in his Churches, not to judge one another for theſe things, but to ſay with the Apoſtle, *Theſe that are otherwiſe minded God ſhall reveal it to them in his due time*, and in ſo doing know God will accept us, and we hope men will.

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That there are Ordinances of Publick Worſhip eſtabliſhed in Churches under the New Teſtament, which are to continue to the End of the World.

I Deſign not to diſcourſe here of the Doctrine of Ordinances, as it is ſtated againſt the Seekers, who yield the Being of ſuch Ordinances to be of Divine Right, and no deficiency to be in Chriſt's Inſtitution; and yet aſſert that as a roſe in Winter hath a Being in the World, of right, as well as any other Fruit of the Earth then extant; only there is not a way of means of its actual exiſtence by reaſon of the Seaſon, ſo Ordinances have a Right of being in the Church, but Anti-Chriſt, hath Withered all things, and made an interruption in Ordinances, Miniſtry, &c. An unhappy Generation of men have riſen up, who cry down all Ordinances as Forms, yea and would rank them as Forms equally, with all the Idolatries in Popery, or any other Superſtitions, in all which (ſay they) God was in thoſe appearances ſerved, as well as in thoſe that were once of his own Inſtitution; ſo making them all one and all forms alike, they pretend to live in the Spirit, and not only without all theſe, but above them. But beſides what the Prophecy of *Jude* and other holy Apoſtles *Paul* and *Peter* have given in caution concerning theſe, *Jude* 18, 19, 20, 21, ver. *How that they told you, there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. There be they which ſeparate themſelves, ſenſual, having not the ſpirit. But ye beloved, building up your ſelves on your more holy faith, praying in the Holy Ghoſt, keep your ſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life.* The ſeparation there is to be interpreted by what as the oppoſite thereto the Apoſtle exhorts true Believers unto. *But you beloved building up your ſelves,* &c. *ver.* 20. What he mentioneth as means of Grace to preſerve them to eternal life; from theſe it was theſe men ſeparated, pretending to live in Spirit, and therefore with Indignation the holy Apoſtle ſaith of them, that they were *Senſual not having the Spirit.* They ſeparated not from other Chriſtians, but from theſe things, that were means of Grace when influenced by the Spirit. I will not meddle with any of their Evaſions, but only poſitively ſpeak that which concerns the truth of my poſition, and prove the exiſtency, and continuance of Goſpel Ordinances, as Baptiſm, the Lord's Supper, &c. I will begin with that Scripture upon which I have diſcourſed on another occaſion, namely, to ſhew the danger of living in the practice of prevailing Luſts, under Ordinances. That which now I ſhall make uſe of that Scripture for, is to ſhew both the exiſtence and continuance of Ordinances, of Baptiſm, and the Lord's Supper, under the New Teſtament.

1 Cor. 10. 1, 2, 3, 4, 5, 6. *Moreover Brethren, I would nor that ye ſhould be ignorant, how that all our Fathers were under the Cloud, and all paſſed through the Sea,*

and did all Eat the ſame Spiritual Meat, and did all Drink the ſame Spiritual Drink, (for they Drank of that Spiritual Rock that followed them: and that Rock was Chriſt) But with many of them God was not well pleaſed: For they were overthrown in the Wilderneſs. Now theſe things were our Examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Compare it with *ver.* 11. *Now all theſe things happened unto them for enſamples: and they were written for our admonition, upon whom the ends of the World are come.*

The general ſcope is, to ſhew how for the ſubſtance of them, the Fathers enjoyed the ſame Spiritual Ordinances, which now our Baptiſm and the Lord's Supper anſwers to, and which theſe *Corinthians*, and all Chriſtians generally lived under, only with that difference which that diſpenſation of the Old had in it from this of the New. As that thoſe were more Shadowy, and in their immediate Ordination but Types, as their Baptiſm then pointed forth immediately, their total deliverance from *Egypt*, as then Baptized unto *Moſes* in the Cloud, and the Sea (but yet under that to us Believers is held forth our Baptiſm as union into Chriſt (of whom *Moſes* was a Type) and the deliverance of our Souls from Hell and Satan.) Whereas our Ordinances now have that outward Rind ſhaled off, and Chriſt only and Baptiſm unto him, are barely and nakedly held forth, &c. Now I ſhall but proſecute two obſervations, which to me ſeem natural as to this aſſertion out of the Scripture, concerning theſe two Ordinances of Baptiſm and the Lord's Supper here particularly ſpecified, and ſo conſequently concerning all other parts of Inſtituted Worſhip under the Goſpel.

Obſer. I. Obſerve firſt, *That theſe Ordinances were generally received, and practiſed by the Chriſtians of thoſe times.*

Obſer. II. Obſerve ſecondly, *That theſe Ordinances are to continue to the end of the World.*

To prove the firſt Obſervation, I remark the Note of Univerſallity which the Apoſtle uſeth. As he ſays that thoſe *Iſraelites* were Types of us; and their Ordinances Types of ours, ſo in making the parallel between us and them, he carefully inſerts this, that as all of them were partakers, and lived under thoſe Ordinances then; ſo all of us Chriſtians do partake, or ought to do, of theſe Sacraments that anſwer unto thoſe Types of theirs now. *Of the Fathers* (as he calls them) *in the Wilderneſs*, he ſays it no leſs than five times. *All our Fathers were in the Cloud, and all paſſed through the Sea, and were all baptized unto Moſes in the Cloud, and in the Sea, and did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink.* And anſwerably concerning the Chriſtians of thoſe times, he utters it in all their names, and involves himſelf, *ver.* 17. *We are all Partakers of that one Bread.* And ſays the ſame of Baptiſm, 1 *Cor.* 12.13. *We are all baptiſed by one Spirit, into one body, and do all drink,* &c. And *Rom.* 6. 3, 4. *Know ye not, that ſo many of us as were baptiſed into Jeſus Chriſt, were baptized into his death? Therefore are we buried with him by baptiſm into death.* He argues from the known and generally received Profeſſion and Practice of all Chriſtians: *Know ye not that ſo many of us as were baptiſed,* that is, that whoever of us that profeſs Baptiſm into Chriſt, profeſs Baptiſm into his Death, as the thing intended by it. The *Us* there, is the generality of Chriſtians, diſtinguiſhed uſually by that word from Heathens, as *Rom.* 14.7, 1 *Cor.* 8. 6. *To Us there is but one God,* &c. that is, we Chriſtians profeſs all, and generally ſo. And his ſcope being to ſhew how Sanctification flows from being in Chriſt; His argument is drawn from a general principle of the [*Us*] of Chriſtians. As many of us (to a man as we uſe to ſay) as have been baptiſed into Chriſt, and do profeſs that part of Religion are all taught, that the import thereof is, to be therewith baptized into his death. So that his expreſſion, as many of us, imports not, as if ſome were, and ſome were not baptiſed (for then his Argument of Sanctification had not been binding to the generality of Chriſtians, which it is evident, it was in his intention) but it imports the contrary, that as many as were Chriſtians, were all Baptized, and were taught this to be the meaning of that great point and principle of Religion, That as they were Baptized into Chriſt thereby; ſo alſo into into his death.

I obſerve alſo out of this, 1 *Cor.* 10. That it was in Eſteem, yea, and taken for granted, a point of the then Religion, to receive the Lords Supper. For obſerve how he Reaſons againſt their Eating in the Idol's Temple, things Sacrifiſed to Idols, ver. 21. *Te cannot Drink the Cup of the Lord, and the Cup of Devils: Te cannot be partakers of the Lord's Table, and of the Table of Devils.* He ſet theſe two, one againſt the other; *To Eat in the Idol's Temple*, as a point of Heatheniſh Religion, and *to partake of the Lord's Supper*, as a point of our Chriſtian Profeſſion. Now that he might be ſure at once, for ever to knock down that Idolatrous practice, he uſeth this Argument drawn from that, which according to all the then received Principles, could not be denyed. He Argues with them in this manner, a main practice of your Chriſtian profeſſion, which you all take up, and of which you muſt in effect Renounce your Profeſſion, if you Renounce this Practice, is the Lord's Supper, It is the outward Badge of your Chriſtian Religion; and you muſt utterly renounce that, if you will needs alſo practice this other of Eating in the Idol's Temple; for there is a Contradiction between them, *Te cannot Drink the Cup of the Lord, and the Cup of Devils.* Chriſt cares not for your coming to his Supper, but had rather you ſhould keep away, if you alſo receive the Devil's Sacraments. Thus he plainly works upon this firm ground, in which they knew he muſt not be at a loſs, that they muſt continue to drink of that Cup, that they muſt partake of that Table, ſo he takes that for granted, as Sacred to them; and then infers that other, of not eating in the Idol's Temple. And it is as if he had ſaid, I know I have you faſt here; That you will never forſake Aſſembling your ſelves for the Lord's Supper, or neglect to do it; this I hope you will all ſay preſently, that you will never do: Now then ſaith he I tell you, you cannot partake of the Lord's Cup, and of the Devil's. Chooſe you whether you will give over the one or the other, upon your peril. He holds them hard to it, as this one, whiſt he argues from thence againſt the other. Now as to the Opinion of ſome Men in our Days, that profeſs they are not bound to the Lord's Snpper, and think it is no point of any Religion, but that they can live without it, or above it; If the Devil had thought of this, yea, and had put it into the Heads of any in theſe Days; unto ſuch the Apoſtle *Paul's* Argument had no ſtrength or force of Conviction. For if he had ſaid to them, *Te cannot drink the Cup of the Lord in the Sacrament, &c.* (as *ver.* 16.) they might readily have ſaid, or any one for them; This is no Argument to us, it reacheth not our principles, for we think not our ſelves obliged to drink the Cup of the Lord, nor to eat his Table. And indeed theſe that profeſs this principle, (I except the dark ſcrupled Seekers) can as well partake of the Maſs, as of the Lord's Supper, they are all to them but Forms, the one as well as the other; and a Chriſtian may uſe all, and is above all. This as to the firſt thing I obſerved, concerning theſe Ordinances.

Obſ. Tne Second Obſervation is; *that there is to be a continuance of theſe Ordinances to after Ages*, which out of the Scope of the Text, I demonſtrate thus; That twice in the *6th Verſe*, and in the 11*th verſe*, in making the Reddition or Application of the Story of the *Iſraelites*, both for Ordinances and for like Puniſhment due to the abuſe of them, he ſay's, that in theſe they were τύποι ἡμῶν Types of us, ſo *ver.* 6. (which is their Concluſion as to their Enjoyment of like Ordinances) and ſo *ver.* 11. as to our incurring the ſame puniſhment, he had from the *6th verſe* Diſcourſed of; he Subjoyns, *Theſe things were written for our Admonition, upon whom the ends of the World are come.* So that all Chriſtians, that do live under, or ought to live under theſe Ordinances, partaking of thoſe ſins, are to partake of theſe puniſhments, as well as theſe *Corinthians*. Some of the ſeekers interpreting that place in Matth. 28. 20. *Go Preach and Baptize, I am with you in all things, to the end of the World.* (The words being in the Original, τελείας τοῦ αἰῶνος in the ſingular Number) would have this determine in the firſt Age of the Church. Whereas every-where in Chriſt's Speeches afore, the very ſame Phraſe in the ſingular alſo, is put to expreſs the end of the World, or as *Paul* ſay's, 1 *Cor.* 11. 26. until Chriſt come. In *Matth.* 13. 40, 49. alſo you have the ſame phraſe where is meant the end of this World, when the Day of Judgment comes, as alſo plainly diſtinguiſht from the end of that Age, wherein *Jeruſalem* was deſtroyed, *Matth.* 24. 3. And Chriſt alſo adds in this place, of *Matthew* 28. 20. the word alway, which means *All the days or times to the end of the World:* And ſo all the Ages between are implyed. Well but further, here

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you ſee that in 1 *Cor.* 10, 11. it is affirmed of the Lord's Supper, as well as Baptiſm, that they concern all them, upon whom the ends of the World in the plural are come, that is, all the Ages, that ſucceed each other in this laſt Scene of the World. So as indeed if any were to be excepted, thoſe rather that lived in that firſt Age comparatively ſhould. We have lived 1600 years, ſince *Paul* wrote this, and upon us, rather than upon them, it might be ſaid, that the ends of the World are come: I will but caſt in this out of this Scripture more, and I think it is not altogether to be ſlighted as to his Head. You ſee he plainly Parallels our Sacraments, and their's as Types, and Anti-Types. Now what ſhould be the Myſtery then, that when he ſpeaks of that Sacramental Rock, which was Chriſt, and ſays that they drunk thereof, he would needs inſert one circumſtance concerning it, that is yet not ſo evident in the ſtory of the Old Teſtament? *The Rock* (ſays he) *which followed them*, that is, all along through their Travel in the Wilderneſs. It is to be ſuppoſed the Rock ſtood in its own place, but *Moſes* ſtriking it, and a River of Water ſpringing forth, ſerved them with Water, not only in that place, but followed them in all their Journey in that Deſert. Which the Pſalmiſt intimates, Pſal. 105. 41. *He opened the Rock, and the waters guſhed out, they ran in the dry places like a River.* Surely this is (as here) added to no other purpoſe, but to make up the Parallel in our Ordinances the Anti-Type, When God had ſtruck Chriſt the Rock, and opened his ſide, (and 'twas for us Rebels too, (as *Moſes* then called the *Iſraelites*) that Water and Blood came forth, which are Communicated to us in Baptiſm, which is a waſhing by Water, as Blood is held forth in the Lord's Supper.) Theſe Ordinances were as Channels cut out by God, through the Means and Conduct of which, this Rock ſhould follow us; and that whilſt the Church is in the Wilderneſs, and this ſide *Canaan*, as that did, as a Sacrament to the end of their Journey. And ſo in this, was the Type fulfilled to them, in the primitive Ages of the Church, and is yet to be fullfilled unto us, upon whom the ends of the World are come.

I ſhall now by other Arguments farther prove, that there are Ordinances, or Inſtituted Worſhip, under the New Teſtament, to continue unto the end of the World.

1. The New Covenant hath Ordinances of Divine Worſhip annexed unto it, as well as the Old Covenant had; for which the Coherence of the Eighth, or Ninth Chapters to the *Hebiews*, the latter part of the Ninth, and the beginning of the Tenth, are a clear Evidence. The Scope of that Epiſtle, is indeed to ſhew how the Worſhip, and Ordinances of the Old Teſtament, were Tranſlated into a Worſhip under the New, in ſubſtance anſwering to it; and how Chriſt as an High Prieſt, was as Faithfull to God in his Houſe, as *Moſes* was, *Hebr.* 3. In the eighth Chapter, having Treated of the two Covenants, the Old and New, and by the new underſtanding that, wherein the promiſe was, *That they ſhould not need to be Taught*, &c. ver. 10. than preſently upon it, *chap.* 9. 1. he goes on thus. *Then verily the firſt Covenant had alſo Ordinances of Divine Service*, which was the Tabernacle, and the Worſhip performed there, ſo, ver. 2. *to* ver. 7. *For there was a Tabernacle made, the firſt wherein was the Candleſtick and the Table, and the ſhew Bread; which is called the Sanctuary. And after the ſecond Vail, the Tabernacle which is called the Holieſt of all: Which had the Golden Cenſer, and the Ark of the Covenant, overlaid round about with Gold, wherein was the Golden pot that had* Manna, *and* Aaron's *Rod that budded, and the Tables of the Covenant; and over it, the Cherubims of glory, ſhadowing the Mercy-Seat, of which we cannot now ſpeak particularly. Now when theſe things were thus ordained, the Prieſts went always into the firſt Tabernacle, accompliſhing the Service of God.* I lay hold of the word *alſo*, as implying, that therefore the New Covenan hath the like Ordinances, and not only ſo, but obſerve that in God's intention, ou Ordinances were the firſt of the two, and the chief, though their's firſt in tim For he ſay's not, the New Covenant hath alſo; but the Old had alſo; for ours wer more the Subſtance, their's more the Type and Shadow; yet ſo as both muſt hav Ordinances of Divine Worſhip, the New as well as the Old, whilſt it continue And ver. 10. They *were appointed, but untill the time of the Reformation*, or chang of Worſhip, to be made, not of the Abolition of it; and what thoſe Ordinances ar you know.

2. If there be no Inſtituted Ordinances to continue, then the ſecond Commandme is utterly Obliterated under the Goſpel, or under the times of the Goſpel, in whic

theſe Ordinances are ſuppoſed to ceaſe. What is the difference between the firſt Commandment, and the ſecond? The firſt Commands ſuch Worſhip to God as is always, and for ever due to him, as he is God, and we Creatures, which is Termed *Cultus Naturalis*, Natural Worſhip; becauſe due upon the account of our being Creatures, and ſo Indiſpenſible and Eternal, and continuing in Heaven, as to fear God, love him, &c. The ſecond Commands Inſtituted Worſhip, or ſuch means and helps of Worſhip, as God Sanctifies by his Inſtitution, as helps and means to Worſhip him by, and convey himſelf to us, which continues whilſt we are on Earth. Now this Commandment hath been, and hath continued in all the States which Men have gone through, or ſhall go thorough whilſt on Earth. And though the Duties have been changed as the Prieſthood hath varied, or as God was pleaſed to ſignifie his good pleaſure, how he meant to be Worſhip't; yet ſo as in all States on Earth, there have been ſome or other ſuch Duties belonging to the Commandment in force; which ſufficiently argues, that Command to have been, and to be ſtill in force in all States.

1. In Innocency thoſe two Trees, the Tree of Life, and of the Knowledge of good evil, were two Sacraments Admoniſhing *Adam*, the one of his mutable condition, the other Sealing up the promiſe of Life. Under the Law, 'tis evident that a commanded Worſhip was in force, under the Goſpel which began to be Preached by *John*, together therewith was Baptiſm Inſtituted, of which Chriſt, (who repreſented us) did in the Name of us all, as Head; ſay, *Thus it becomes* (us) *to fulfill all Righteouſneſs*, and he began an Example unto us therein. And indeed if there were no ſecond Command in force under the Goſpel, then there were no ſuch ſin as Idolatry, or falſe Worſhip of the True God, as far as concerns the means of Worſhip. There will be no Idolatry but what is Heatheniſh, or the Worſhip of a falſe God. Now the Conſequence is good, for the Negative part of the Command; *Thou ſhalt not make to thy ſelf an Image*, or uſe falſe means to Worſhip the True God, is founded on the exiſtence of a poſitive part, that there are Means or Inſtitutions of True Worſhip, appointed by God. But now there is ſuch an Idolatry and Superſtition, of Worſhipping God by falſe means, forbidden, under the New Teſtament. For *Col.* 2. *Paul* bids them to take heed of Will-worſhip, and voluntary Humility not commanded, ver. 21, 22, 23: *Touch not, Taſt not, Handle not: Which all are to periſh with the uſing after the Commandments and Doctrines of Men. Which things have indeed a ſhew of Wiſdom, in Will-worſhip and Humility, and neglecting of the Body, not in any Honour to the ſatisfying of the Fleſh.* And *John* that lived to the end of that Age, at laſt ſtill chargeth them to keep themſelves from Idols, 1 *Joh.* 5.21. 'Twas an Admonition not ſo much againſt Heatheniſh Idolatry, which is to Worſhip outwardly another God, as againſt *Popiſh*, which was coming upon the World, (as *Paul* alſo foretold both to *Timothy*, and in his other Epiſtles) and for which God brought upon the Chriſtian World, thoſe plagues which have befaln the *Grecian* Churches, *Rev.* 9. 20. and for which *Rome* alſo is Threatned, *Revel. chap.* 17, & 18.

3. If there were no Ordinances, God ſhould have no proviſion for his publick worſhip, and Chriſt ſhould have no Court on Earth. Two things are the glory of a King, the Laws and Juriſdiction by which he Rules abroad, and the State and Reverence done him in his own Houſe at Home. Chriſt is the King of Nations, *Rev.* 15.3. and therefore all are Exhorted to Worſhip him, *ver.* 4. In *Heb.* 3. 1. Chriſt is as well Termed our High-Prieſt, as our Apoſtle. As our Apoſtle he hath given forth our Faith in the Doctrine, and we believe it: As our High-Prieſt, he is the Leader of all the Worſhip of the New Teſtament, as the High-Prieſt was of the Old. The Apoſtle makes an Inference from this, Heb. 10. ver. 21, 22, 23, 24, 25. *By a new and living way which he had Conſecrated for us, through the Vail, that is to ſay, his Fleſh: And having an High-Prieſt over the Houſe of God: Let us draw near with a True Heart, in full aſſurance of Faith, having our Hearts ſprinkled from an Evil Conſcience, and our Bodies waſhed with pure water. Let us hold faſt the profeſſion of our Faith without wavering: (for he is Faithfull that promiſed) and let us conſider one another, to provoke unto love and to good Works. Not forſaking the Aſſembling of our ſelves together, as the manner of ſome is, but Exhorting one another; and ſo much the more, as ye ſee the Day approaching.* Chriſt is an High-Prieſt, therefore he hath an Houſe, a Court on Earth, and therefore Worſhip, in which you muſt draw near

with inward Waſhings and Sprinklings, (as the Prieſts of Old in the Type did with Water, &c.) And therefore he muſt alſo have Aſſemblies to be Worſhipt in : So *ver.* 25. it follows, *Not forſaking the Aſſembling of your ſelves together.* He exhorteth them to meet in Churches, as the *Jews* did in Synagogues, ſo the word τὴν ἐπισυναγωγὴν ſignifies. And now ſuch Aſſemblies muſt have Ordinances to converſe with God in, as they accordingly had Preaching and ſinging of Pſalms, 1 *Cor.* 14. 23, 26. and Sacraments of the Lord's Supper, 1 *Cor.* 11. to which all were bound; for they were to tarry one for another, *ver.* 33. And they being the Top Ordinance of the Goſpel, their whole Aſſembling or Meeting was Denominated from it, Acts 20. v. 6. *When the Diſciples met to break Bread,* and 1 Cor. 11. 20. *When ye come together into one place, this is not to eat the Lord's Supper.* Thus their Aſſembling to Worſhip, and their eating the Lord, are promiſcuouſly put one for the other. So among the Antients, this did bear the Denomination, being Termed *Sacra* σύναξις, and is put for the whole of Goſpel Worſhip in the Propheſy, *from the Riſing of the Sun, even unto the going down of the ſame, my Name ſhall be great among the* Gentiles, *and in every place Incenſe ſhall be offered unto my Name, and a pure offering : For my Name ſhall be great among the Heathen, ſaith the Lord of Hoſts,* Mal. 1. 11.

See Mr. Joſeph Mede, *pag.* 359. *of his works, Edit. Lond.* 1677.

But to prove the continuance of theſe two Ordinances, both of Preaching, and of the Lord's Supper, we need only conſider, that Chriſt hath Adjoyned his promiſe to them both. Chriſt's promiſe is annexed, to that of Preaching, Matth. 28. 20. *Teaching them to do what ever I have Commanded you, and Lo I am with you to the end of the World*; and as for the Lord's Supper, *Paul* expreſly ſays, *As I received of the Lord, ſo I deliver to you,* 1 Cor. 11. 23. It is therefore one of theſe Commands of Chriſt ; *And do this* (ſaid Chriſt, Luke 22. 19.) *in Remembrance of me*, which is there expreſſed as a Command, and implyed by the Apoſtle, 1 Cor. 11. 2. *I praiſe you, that you keep the Ordinances, as I delivered them to you*; whereof this of the Lord's Supper was one, and a great one inſiſted on throughout that Chapter. And writing to the *Theſſalonians,* and giving a warning to them, and to thoſe that ſhould live in the times when Popery ſhould over-ſpread the World, (of which ſpeaks, 2 *Theſſ.* 2. 3. to 13.) He Admoniſheth a Remedy againſt theſe Seducements, ver. 15. *To hold faſt the Traditions which you have been taught, whether by Word or by Epiſtle.* This, though given to the *Theſſalonians,* yet muſt needs more properly concern thoſe that ſhould live in the times, when the perverting of Ordinances ſhould come into the World : For then is the moſt need of that Exhortation, when there is an Advance of Popiſh Innovations, then is the proper ſeaſon for it. And therefore though it concerned thoſe *Theſſalonians* in theſe times, when the Myſtery of Iniquity began to work ; yet upon the ſame ground more fully it concerns us in theſe times when this Myſtery of Iniquity hath prevailed. For their ſakes therefore, this was written upon whom theſe latter ends of the World are come ; and ſo concerns us and our Foreſathers, who Reformed from Popery, to hold firmly to Scriptures and Ordinances, as a preſervative againſt Popery. Yea, *Paul* goes further, 1 Cor. 11. 26. *For* (ſays he) *as often as ye eat this Bread, and drink this Cup, ye do ſhew the Lord's Death till he come,* and again, *do this in Remembrance of me.* It is as if he had ſaid, Chriſt muſt be abſent till the day of Judgment, and the Heaven of Heavens muſt contain him till then; and to keep up the Remembrance of that great love of his, in dying, he hath appointed this as the Memorial of him whilſt abſent, till he come. And what manner of coming that is, which puts the Period to this his abſence, the Angels hath reſolved us, and alſo how he will come, Acts 1. 10, 11. *And while they looked ſtedfaſtly towards Heaven, as he went up, behold two Men ſtood by them in white Apparel, which alſo ſaid, ye Men of* Galilee, *why ſtand ye gazing up into Heaven ? This ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like manner, as ye have ſeen him go into Heaven.* If ye ſay, he is already come in Spirit ; do but conſider who was more fill'd with the Spirit, than Chriſt himſelf ? and yet he was not only Baptized, but in being Baptized, profeſſeth his obſervance of it to be this end, to fulfill all Righteouſneſs, and he ſeems alſo to ſpeak in the Name of us, *i. e.* of all Believers, and ſo it becomes us to fulfill, *&c. Matth.* 3. 15. becauſe he, as the Head, gave example to all his ſucceeding Members. And not only ſo, but though he thereupon received the Spirit, and was in Spirit in the Wilderneſs, and that above meaſure, as *John* Teſtifies of him, *John* 3. 34. yet he lived under the Obſervation of all the *Jewiſh* Ordinances of Worſhip, as going to the Feaſts, eating the Paſſover, *&c.*

CHAP. VI.

That by Excommunication more is meant than bare caſting out of the Church. That it is an Ordinance of Chriſt, to deliver the Excommunicate Perſon to Satan in his Name and Power. The Rules which Chriſt hath given for Church Admonitions and Cenſures.

THO' this Ordinance of Excommunication be deſcribed many ways, As 1. *Let him be to the as an Heathen and a Publican,* Mat. 18. 17. And 2. *With ſuch an one no not to eat,* 1 Cor. 5. 11. And 3. It is expreſſed as a *Caſting out of the Church,* John Epiſt. 3. *ver.* 10. yet over and above all this, it is called a delivering unto Satan, 1 *Cor.* 5. 5. And now that by this phraſe more is intended than ſimply an ejection out of the Church, theſe following Arguments evince.

1. That word of *delivering to Satan*, imports ſomething poſitive, diſtinct from, and including more in it than Ejection out of the Church. It imports a giving up a Perſon to receive a poſitive puniſhment from Satan; therefore is more than a caſting out of the Church. This is apparent, for as the Sentence of a Judge (tho' it doth not pitch upon the conſequent of the puniſhment of Death, *viz.* the ſending a Man to Hell, nor doth he expreſs the Sentence he judgeth him to by that) imports more than a mere caſting the condemned Man out of the World, for the Sentence directly expreſſeth that puniſhment which the Judge hath power to inflict, *viz.* The carrying of the Man back to the Gaol from whence he came, and from thence to the place of Execution, and that there he ſhould be hang'd (tho' he doth not put it into the Sentence, in the Name of the King to deliver this Man to the Devil to be Damn'd) ſo in the Sentence of Excommunication, there is more implied than a caſting of the Perſon out of the Society of Chriſtians; for the Judgment, the Sentence, and that in the Name and Power of Chriſt is to deliver unto Satan. It is not to leave the Man unto Satan only, but it is to deliver unto Satan, which is an Act of Authority, to give him up unto him, as to give a Man up to the Jaylor or to the Tormentor. Thus when God ſpeaks to Satan of *Job*, he is in thine hand (ſaith he) I have given him up unto thee, *Job* 1. 12. and *ch.* 2. 6.

But you will ſay, the bare caſting of a Perſon out of the Church ſtill imports but the conſequent of it, *viz.* A delivering him up to Satan, as to deprive of Light is to give up to Darkneſs. But unto that it's anſwered, that what the formal Sentence of Excommunication pitches upon, is more than a mere conſequent of the Perſon's being caſt out, or is more than accidental: For what the very formal Sentence of Excommunication pitches upon, and which is in the power of Chriſt, is not barely leaving the Man unto Satan, but a delivering of him unto Satan. Yea this is in the very definition of Excommunication, and therefore is not to be omitted. For that which is the poſitive form of the Sentence, and by which Excommunication is expreſſed, containeth the eſſential terminative object or matter of it; that a Man is ſo delivered up to the Devil, as in the Name, ſo in the Power of the Lord Jeſus; now this, *viz. The delivering of a Perſon to Satan in the Name of Chriſt*, is a diſtinct character of Excommunication, as that is of Baptiſm, *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghoſt.* As in the act of Ordination, when you ſay, I Ordain thee a Miniſter or a Paſtor, it imports truly what is ſaid, and not only in a Metaphor, but a reality; ſo in this Act of Excommunication, it is with the Power of the Lord Jeſus to deliver ſuch an one unto Satan, therefore when Chriſt doth give Commiſſion to the Church to do it, in his Name and Power, this being the formal Sentence, his Power concurreth to it. Now this is more than to throw out of the Church, for if there was only a Power to throw the Man out of the Church in the Name of Chriſt, without a Power to deliver unto Satan, the Church would have no more Prerogative than what is a common thing to all Societies. But now when the Church can give Satan Power over a Man, this is an act of the Power of Jeſus Chriſt indeed, peculiar to a Church of his.

2. Again, If Excommunication puts a Man into a different ſtate than merely that of being again thrown into the World under Satan, as the World is, that never profeſt Chriſt, then it imports ſome diſtinct thing from caſting out of the Church. But a Perſon's being Excommunicated, is a differing thing from being in the World or under Satan, as the World is: And it is ſo not only in this reſpect, that they that are in the World, and never were of any Church, are ſo in the World as withal they never were of any Church, as this Man hath been, but it is alſo different in reſpect of ſome ſpecial Power that Satan ſhould have over this Excommunicated Perſon. Which is evident by this, becauſe that Power which Satan hath over a Man Unregenerate in the World, is to carry him on to Sin, to work effectually in the Children of Diſobedience, *Eph.* 2. 2. therefore we are ſaid, *Col.* 1. 13. to be Tranſlated out of the Kingdom of Darkneſs, that is, of Satan, who, as the Strong Man, keepeth all in Peace. But ſo to be delivered to Satan cannot be the meaning of Excommunicating a Man, for the intent of this is to deſtroy the fleſh, and to ſave his Spirit, therefore it is not to deliver a Man unto Satan, ſo as to be a Man of the World out of the Church. Again the difference is evident by this, that this Man's puniſhment is in other reſpects, greater than that of a Man Unregenerate in the World, for as the Apoſtle ſaith, the Saints may eat with them of the World, but with ſuch a one as is Excommunicate, are *not to eat*, 1 Cor. 5. 11.

3. Excommunication imports a poſitive puniſhment, for it is a ſpiritual Revenge. The *Negative* throwing out of the Church is but that which is common to all Societies; *But the Weapons of our Warfare* (ſays the Apoſtle) *are mighty through God, having in a readineſs to revenge all Diſobedience,* 2 Cor. 10. 4, 5, 6. As will be evident, if we do but lay all theſe following things together. 1. That Satan is ready to puniſh the Man in his Spirit by Terrors, , and to ſet on his ſins with horrors, if he have leave from Chriſt. 2. This Man is by the Power of Chriſt given up and not left only to him. 3. He is given up to Satan to puniſh and correct him, 1 *Tim.* 1. 20. *Whom I have delivered to Satan that they may learn not to blaſpheme*, that is, that they may learn how horrid a ſin it is to blaſpheme, by what Satan inflicts, the word tranſlated to Learn is in the *Greek* παιδευθῶσι which is, to be diſciplined as a Child is, to learn by Rods, ſo that being delivered unto Satan to learn how dreadful it is to blaſpheme, implies that Satan is to whip them, that they may learn by a ſuitable puniſhment what it is to blaſpheme, by Satan's caſting Helliſh Terrors into their Mind.

4. And the Analogy of a Man's ſin when he deſerveth Excommunication, and the puniſhment it ſelf ſeem to be ſuitable, and that the ſin deſerves it in a way of proportion. For when a man is obſtinate, the frame of his Spirit is ſuch, that he doth not regard the Ordinances, therefore to be caſt out of the Communion of Saints would not be a ſore puniſhment to him, neither would that be enough to bring him in, and therefore the only way to bring this man in is, to have Satan ſet on his back with terrors, as in the work of humiliation at firſt.

5. Then again, ſuch a man hath grieved the Holy Ghoſt the Comforter, and therefore he is ſuitably given up unto Satan as an Accuſer and Tormentor: And ſo the phraſe of delivering unto Satan ſeems to mean a Spiritual puniſhment oppoſite unto joy in the Holy Ghoſt, which is the fruit of obedience; that as the *Kingdom of God is Joy and Righteouſneſs, and Peace,* Rom. 14. 17. *The Peace of God ſhall guard your hearts through the working of the Holy Ghoſt*, Phil. 4. 7. So that eſtate this Man is given up to, is an eſtate of terror and darkneſs; it is not to be an Unregenerate Man; but it is to be under the bondage of Satan.

6. And then again, Excommunication is called the retaining of Sin, and binding of Sin, a binding of Sin upon the Conſcience: Now the queſtion is, *Quo efficiente*, by whom this ſhould be done? This ſentence of delivering him unto Satan, implies, that Satan hath power given him to ſet his Sin on upon his Conſcience, and that he is able to ſet Sin on upon the Conſcience is evident from other Scriptures.

7. Again we do find by experience, that where Excommunication is not Adminiſtred rightly, there the Saints oftentimes are given up to very great terrors of Conſcience, and that from Satan, and left to great Temptations; the Lord ſometime working without the Ordinance, that which he doth work by the Ordinance of Excommunication, when it is rightly adminiſtred.

8. This fruit doth ſeem to have been in that *Corinthian*, 2 *Cor.* 2. for the Apoſtle

deſires them to forgive him, leſt he ſhould be ſwallowed up with over much ſorrow, *ver.* 7. It ſeems to be more than an humane ſorrow, or more than a ſorrow which would have been from the Holy Ghoſt's working, for that would not have ſwallowed a Man up, It implies therefore that he was in Satan's Power, *We art not ignorant* (ſaith he) *of his devices*, ver. 11. and that his devices were to keep this poor man in his clutches. And the phraſe there, *ſwallowed up*, anſwereth to what is ſaid of Satan in other caſes, *He goeth up and down ſeeking whom he may devour*, 1 Pet. 5. 8. *Whom he may drink up*, ſo the word ſignifieth, καταπιεῖν.

9. And again, Excommunication may ſeem to be more than meerly a throwing out of the Church, by that parallel of a greater Excommunication than what is ordinary, that *Anathema Maranatha*, 1 Cor. 16. 22. Which was not only to give a Man up to Satan for a time, but to give him up into an eternal curſe, when they ſaw that a Man which had been a Profeſſor, loved not the Lord Jeſus Chriſt, that is, hated him, as ſinning againſt the Holy Ghoſt. Now if the Church in that caſe hath power more than to eject, *viz.* To eject with an eternal curſe, never to receive a Man more, which God ratifieth in Heaven, then in the ordinary caſting a Man out of the Church, tho' there be hope that he may be recalled again, the way of doing it, is not merely a private puniſhment, or a throwing him out of the Church, which ſhould work upon him, in a moral way of a ſorrowful thought, and ſenſe, that he is caſt out from among the People of God, but it is a giving him up to Satan to terrifie him, God ſanctifying that, as he doth other Afflictions to bring him in.

10. If Excommunication were nothing elſe, but a ſecluſion from the Church, then for the ſubſtance of the Act it would be no more than a continued ſuſpenſion; for if the ſubſtance of the act be the ſame, they do not differ, tho' the one be done out of an Act of Authority, the other not. They will admit him again upon Repentance, if he be Excommunicated, as well as when Suſpended, and if he do not Repent, they will not admit him, no more than when he is Excommunicated. And when he is Excommunicated he needs not a new admiſſion, as when he is Suſpended and Repents he doth not. So that for the extrinſecal act, they are all one. But Excommunication hath a Spiritual puniſhment attending it; and therefore anſwerably when that *Corinthian* was to be received again, 2 *Cor.* 2. They are not ſimply to paſs an Act of Forgiveneſs, and to Receive him again, but to comfort him alſo.

If it be Objected, that we do not always ſee this effect, of a Spiritual puniſhment following Excommunication.

1. We Reply Firſt; That there have been very few Excommunications in the World, that have been from thoſe that have had the right power of doing of it, And thoſe Excommunications which have been Adminiſtred by the Rightful Perſons, yet have not been due, becauſe proceeding on too ſlight Occaſions, and ſuch as have not deſerved Excommunication.

2. They have, in their Excommunication, truſted more to the power of the Magiſtrate, when it ſhould have come to a Writ, *de Excommunicato capiendo*, or to horning of a Man as in *Scotland*, Baniſhing him, or depriving him of his Eſtate, *&c.* they have confided, I ſay, in the Magiſtrate's power, and in his puniſhment, more than in Excommunication, or elſe why have they Recourſe to it, to make a Man Repent? Whereas if they would wholy leave it unto God, to inflict that which he hath ordained to be the puniſhment, and that ſufficient too, (for all his means are ſufficient, as the Apoſtle ſay's, *the Weapons of our Warfare, are mighty through God to Revenge all Diſobedience,*) 2 Cor. 10. 4. It would prove Efficacious enough to all ends and purpoſes, and ſufficient, for ſuch a Man, would that puniſhment be. But becauſe they put confidence in an Arm of Fleſh to bring him in, as if that were more an effectual means, than the power of God; therefore God makes his Ordinance to be but as an Arm of Fleſh, and to have no other effect or fruit, than what the Magiſtrates puniſhment hath.

3. It is with this, as with all other Ordinances, which do not alway's attain their end, which they are principally ordained for, becauſe that God works freely by them. Preaching is ordained to Convert, yet there are Millions of Men, to whom the word is preached, upon whom it hath not this effect; for *although they have all heard, yet they have not all believed,* Rom. 10. 18. It is enough, that God hath ordained it to

ſuch an end, and it takes place in ſome, as the Apoſtle ſpeaks; and ſo alſo hath this very Ordinance wrought in that very way, as divers Inſtances might be ſhewn.

4. Jeſus Chriſt always fulfils what he hath promiſed, Mat. 18. 20. *I will be with you, and in the midſt of you*, either to bleſs this my Ordinance, by giving Repentance, or giving up to a Reprobate Senſe. So as Excommunication hath uſually its effect one way or other, the Man is given up unto Satan, and if it have not that direct effect of Terrifying of him, ſo as to bring him to Repentance, he is given up to a Reprobate Senſe, Satan entring into him, as into *Judas*, ſo that he turneth a Perſecutor, as was frequent in the primitive times, that Men once Excommunicated turned Perſecutors. They forſook the Aſſemblies of the Saints, which was a ſtep to the ſin againſt the Holy Ghoſt, *Heb.* 10. 25, 26, 27. When they were thrown out, they could come at them no more, and ſo were given up unto Satan for ever.

Parkerus De polit. Eccleſ. lib. cap. 5.

Object. In *Matth.* 18. 17. all that is ſaid is only, *let him be to thee, as an Heathen and a Publican.*

Anſw. 1. There he ſpeaks in the Language of the *Jews*, and ſo expreſſeth Excommunication only, by what caſting out of the Synagogues was amongſt them as elſewhere, Chriſt expreſſeth the Ordinances of the Goſpel, under the *Jewiſh* Phraſe, *leave thy Gift at the Altar*, Matt. 5. 24. Now the *Jews* did not know what it was to be delivered unto Satan, and therefore no wonder if Chriſt did not expreſly ſpeak of it in that place of *Matth.* 18. 17.

But 2. One place expounds another, and that which he calleth there, Matth. 18. 17. *Let him be to thee an Heathen and a Publican*, is in 1 *Cor.* 5. called a delivering unto Satan.

Then 3. This delivering unto Satan, was exemplified in the puniſhment of *Judas*, for after he was gone out, (as it is judged by *Piſcator* and others, he did not receive the Lords Supper, but was ſent out) preſently the Devil entred into him; he was a Branch caſt out, *John* 15. 6.

4. Though our Saviour Chriſt expreſſeth it to them in the *Jewiſh* Language, in *Mat.* 18. 17. Yet to the ſame Apoſtles, when this Ordinance of Excommunication came to be exerciſed in a Church, his Spirit expreſſeth more fully what was the intent of that Ordinance, not ſimply to throw a Man out, to avoid outward couverſe with him, and in that Senſe to be as an Heathen and a Publican, but to be a delivering unto Satan. So that as the Church of the Goſpel in the priviledges of it, exceedeth that of the Law, and that priviledge they had in the Synagogues, ſo the diſpriviledging of a Man from the Communion of the Saints under the Goſpel, hath an higher puniſhment, than the Synagogues knew.

5. When Chriſt ſaid, let him be to thee as an Heathen and a Publican, he expreſſeth there not ſo much what the Churche's Cenſure pitcheth upon, but what the conſequent is, *viz.* the manner of their converſe afterwards towards, him, therefore he ſaith, *Let him be to thee*, he ſaith, not only let him be to the Church, *but to thee*. He expreſſeth it by what is the conſequent, but in 1 *Cor.* 5. 5. He expreſſeth the formal Sentence, when the Apoſtle ſaith, no not with ſuch an one to eat, he expreſſeth there indeed the conſequent of the Sentence, but delivering unto Satan, is put into the Sentence it ſelf.

I ſhall urge one Argument more, to prove that Excommunication is not meerly an Humane Ejection out of a Society, but an Ordinance in the Church Eſtabliſhed by Chriſt's Inſtitution, becauſe Chriſt hath given us expreſs Rules by Church Admonitions, and cenſures; we find as direct Rules chalked out, for the Series and Order of proceedings therein, as any State can take for ordering proceedings in Civil Cauſes.

1. For the matter of Chriſt's Cenſures, what we are to convert in Men, and how we muſt apply thoſe Cenſures, we have our Limits and Rules in the word, ſo as we need no Orders or Canons to be made to make new matter, or the chief matter of Church Cenſures. For plainly it is told us, that *Sin* only is the Subject of Church-Cogniſance, that it is a Tranſgreſſion of ſome Law of God, *Them that ſin*, (ſay's *Paul* to *Timothy*, 1 Tim. 5. 20.) *Rebuke*; Now what is ſin, and not ſin, the word is the ſole Judge of, and a perfect Rule of.

And 2. It is Scandalous ſin that is the matter of Cenſure, ſin judged ſo by common non light, and received Principles ; ſin that goes afore to Judgment, that you may ead afar off, 1 *Tim.* 24. Doubtleſs Diſpenſations and ſins controverted, are not to be nade the Subject of Church Cenſures ; for if the weak are not to be received to uch, then neither are they to be caſt out for ſuch. Inſtruction may be uſed to conciences ignorant, as the phraſe is, 1 *Tim.* 25. but Admonition only for ſins taken or granted, and profeſſed to be ſins by the light of Nature, and the common light f Saints, 1 *Cor.* 5. 1, 8, 3. For how alſo ſhall all fear ? 1 *Tim.* 5.20.

2. For the ways of dealing with ſuch ſinners, we have Admonition, Excommuication, and Rejection preſcribed.

1. Admonition, ***Them that ſin Rebuke***, 1 Tim. 5. 20. and that not privately, (if he ſin be open) but publickly *afar off* ; to the end others may fear.

2. For Excommunication, we have Warrant after Admonition, Tit. 3. 10. *After the firſt and ſecond Admonition Reject*, which in 1 *Cor.* 5. 5. called *delivering nto Satan*, &c.

3. We have Order given, for the Degrees of proceedings in theſe, as orderly as ny Law can make proviſion for the Indemnity of Men Innocent and Juſt, proceedng in any Civil Court in order to amend Men.

1. If the ſin be private, ſo as thou alone knoweſt it, *that thy Brother ſin againſt hee*, Mat. 11. 15. *Go and tell him his fault, between him and thee alone, if he hear nd Repent*, (as 'tis, Luke 17. 3.) *thou ſhalt forgive him, and it ſhall go no further.* This proviſion hath Chriſt took, to prevent the Reputation of Perſons, ſo to mend them, as not to blaze their faults ; and this not for one ſo ſining, but if ſeven imes, that is, never ſo oft, *Luke* 17. 4.

If 2. He neglect to hear thee, that is, Repents not, then take two or three and ell him of it afore them, and if he denies not the Fact, and yet Repents not, then thou haſt two or three Witneſſes of his not denying the Fact, and yet of his Obſtinacy and Hardneſs in not Relenting, and of his Impenitency ſo it follows ; That in he Mouth of two or three Witneſſes, ***every word may be eſtabliſhed***, that is brought nto publick.

Therefore 3. Now the matter though but private at firſt, is ripened for Churchcogniſance, ***If he neglect to hear them, tell it to the Church.*** But if it were a ſin that is publick, that it is though, privately committed, yet made known, ***commonly Reproved***, and ſo commonly known, as it is, 1 *Cor.* 5. 1. Then the Church is to take immediate notice of it publickly, without telling it in private ; and thoſe that can accuſe, ſhould impeach, as 1 *Cor.* 5. he ſhews, and alſo 1 *Tim.* 5. 20.

But 4. If it be a ſin that is ſuſpected, and cannot be proved, (whether commonly reported or private) and that by two or three Witneſſes, the Officers are to caſt it out of the Church proceeding, and not to receive it, ***Receive not an Accuſation***, ſo as to proceed in it, unleſs it appears evident by two or three Witneſſes, This Rule is given about Admoniſhing Officers, 2 *Tim.* 5. 19: But it regards alſo every Man elſe, *Matth.* 18. 16. Then, when any ſin is thus made of publick Cogniſance, 1. They are to Admoniſh. 2. To Excommunicate in caſe of Obſtinacy and Impenitence.

To conclude all in a word, if Chriſt had not ſetled by his Inſtitution the Order, Diſcipline and Government of his Churches, if he had not given Eſtabliſhed Rules for Church Cenſures, Admonitions and Excommunication : If a certain Platform of Church-Government, had not been fixed by him, we ſhould have no Warrant to endeavour a Reformation, when the Order and Diſcipline of the Churches of Chriſt is impaired, and almoſt loſt. For there would be no Rule to go by in, ſuch a Reformation. And without a Rule of Divine Inſtitution, there could be no ſetting things right, when amiſs, no διόρθωσις, as the Apoſtle calls it, *Heb.* 9. 10. Nor could we produce any Warrant to Advance the Spiritual Scepter and Kingdom of our Lord Chriſt, if we did not know, by the Rules and Laws of his own Inſtitution, what it is.

The Government OF THE Churches of Chriſt.

BOOK. II.

Of the Divine Inſtitution of a Congregational Church. That it is not Secondary, or Conſequent upon a Charter given to the Church Univerſal, as virtually included therein, but is immediate and proper to it. That Chriſt Inſtituted ſuch a Church, in *Mat.* 18. and gave the Power of the Key's to it. That ſuch Congregational Churches were Primitive and Apoſtolical, proved from the Inſtances of Churches planted by the Apoſtles. That the Conſtitution and Order of ſuch Churches, is moſt fitly ſuited to the Edification of the Saints, and moſt exactly accommodated to their various Conditions. That Chriſt hath not only Inſtituted a Congregational Church, but hath appointed what the Extent and Limits of it ſhould be.

CHAP. I.

That the Inſtitution of Particular Churches is not virtual only, or Secondary, and Dependent on the Charter given to the Church Univerſal, but immediate and proper to them, as Particular Churches.

THEY, who aſſert the General Church to be a Political Body, ſeem to be divided into thoſe two ſeveral ways of explaining it. 1. That it cometh to be a Political Body *Aſcendendo*, ſo making a Congregation to be *Eccleſia prima*, a Church firſt deſigned in the Inſtitution, and which the Inſtitution falleth upon; but yet, that by the vertue of the ſame Commiſſion, that Saints make up a particular Church, many Churches may make up one Church, and more of thoſe Churches may make up a greater Church, for Appeals, &c. And ſo by the like reaſon, the Univerſal Church cometh to be a Political Body, the National, or Provincial Churches, being but *Eccleſiæ ortæ*, removes from, and repreſentations of thoſe that are *Eccleſiæ primæ*, the firſt Churches which are Congregations. This opinion, I ſhall conſider, when I come to diſcourſe of the Nature of Synods, and thei Subordination.

2. Others form the Inſtitution to be *deſcendendo*, as aſſerting the firſt principa Charter, to be given to the Church Univerſal, ſo as that is by Inſtitution firſt Church, and particular Congregations have it but by a derived right, as leſſer Leaſe have their's out of a greater Charter. And the reaſon that is given, is this, tha when the Church Univerſal was but ſo many (or if it were again reduced to ſo ſmall number) as might meet in one place, they met by vertue of being the Church Univerſal; but that it afterwards was multiplied to ſo many, as that they muſt meet i ſeveral places, which is the occaſion of forming particular Churches, this is accidental and occaſional, and ſo they are to be regarded as one Church ſtill, and ſo tha firſt fundamental Inſtitution goes on. For number or multiplication of Churches, i not the object of God's Inſtitution; for God ordained not firſt that Churches ſhoul be many. If theſe many particular Churches are fram'd, it is with *Proviſo*, and *Sub conditione*; namely, only when they are ſo far multiplied. Nor did Chriſt give ſuch command, that when they did ariſe to ſuch a number, they ſhould make ſeveral Churches, only neceſſity doth that, which yet ſtill proceeds by vertue of the general grant.

But to refute this, conſider, 1. That if there had been a time in which the Univerſal Church was ſo ſmall under the New Teſtament, living alſo together as they might have met in one place, they had not met by vertue of their being the Univerſal Church, or being a Myſtical body to Chriſt, as the Church Univerſal is: For they had been a Church Myſtical unto Chriſt, tho' they had not ſo met, even as the Church Myſtical now is a Body to Chriſt, though it never doth thus meet. Yea, thoſe Saints who then made this Church Univerſal, might have Worſhipped apart, and ſingly, and God might have ordered it ſo; therefore that they ſhould meet, and meet together fixedly for ſupernatural Ends, and Ordinances, this dependeth over and above, upon a ſpecial Will of God ſuperadded to this Univerſal Church as ſuch. If therefore when the Univerſal Church was no more than could meet in one place, it muſt have had for thoſe fixed Meetings, and the priviledges of them, a Divine appointment, and if it met then, it muſt be by vertue of a ſpecial Inſtitution: Then afterward, when it was divided into many Congregations, they muſt meet by a ſpecial Divine Inſtitution too. If the Univerſal Church was no more than could meet in one, yet they muſt then have, for thoſe fixed meetings, met by a ſpecial Inſtitution and Priviledges, and afterward when they are many, they met by the ſame ſpecial Inſtitution alſo; and ſo what at firſt ſuited their condition, when they were no more than could meet in one place, ſuiteth their condition afterward, when they are multiplied.

2. They could not then meet *Qua* Univerſal Catholick Church, for the Univerſal Catholick Church, is called ſuch in reſpect of it's being in all Nations, both Jews and Gentiles. Whereas the Inſtitution of a particular Church is the ſame, whether there be no more Saints, than can meet in one place at once, or whether there be more. When they are many, thoſe many do ſet up ſeveral Congregations upon the ſame ſpecial ground that the Univerſal Church did ſet up a Meeting. And the Univerſal Church did ſo meet in a Congregation, by a ſpecial ſuperadded ground over and above their being a Church Univerſal, for it further depended upon God's Will, that they ſhould all meet thus together fixedly, for they might have met but occaſionally ſome times, and they might have met in ſeveral companies, or they might have Worſhipped privately, and God's Ordinance might only have been ſo adminiſtred; for if they meet for theſe Ordinances *qua* Church Univerſal, then in Heaven they ſhould meet for them too. So then that they ſhould meet in one fixed Society for publick Worſhip, is by Inſtitution. And

2. This Inſtitution of meeting together, was rather made, and ſuited for the Saints when multiplied, than in reſpect of their being one body, as an Univerſal Church.

For 1. Under the New Teſtament there was never a time (that we know of) after the Jewiſh Law came to be diſſolved, that this Univerſal Church could meet in one, for although not at *Hieruſalem*, yet ſurely in whole *Judea* there were more ſcatter'd up and down, than could have met in one place.

2. Under the New Teſtament, when the Church Univerſal is multiplied to all Nations, (in reſpect of which it is called the Church Catholick, by way of diſtincti-

on from the *Jews*) then it is ſo ſcattered, as that they cannot meet together, no not by way of Repreſentation. So as indeed this pretended principle, that Inſtitutions ſhould mainly fall upon the Church Univerſal, is ſuch as was never practiſed, nor *extant de facto*, neither at firſt nor at laſt.

Then 3. We may obſerve that God did frame the Inſtitution of his Churches, according to what, in the Wiſdom of his Counſel, he hath determined, and foreſaw would fall out. His Inſtitutions are ſuch, as he in Wiſdom knew would beſt ſuit the condition of Saints in all Ages to come, under the Goſpel. He therefore ordered particular Congregations, as the moſt commodious Seat of publick Worſhip, Government, and Order, and as the beſt, and fitteſt ſecurity to preſerve the Saints from Scandal, and alſo the means of maintaining among them, the moſt intire kind of Communion, which could be attained.

That particular Congregations do not meet as Aſſemblies for publick Worſhip and Ordinances, by vertue of a Charter given firſt to the Church Univerſal, is evident from theſe Reaſons.

1. If they do meet by vertue of the general Charter of the Church Univerſal, and they needed no other Warrant than that: Then if they meet occaſionally only, ſome Saints together at one time, and others at another, and not fixedly, whether for Government or Worſhip, they do thereby ſatisfie the Obligation they have, by vertue of the general Warrant. And indeed, to make running Churches, and Societies of Saints, up and down in the World, would more ſatisfie the obligation of the general Charter, and come up more nearly to it: Therefore for them to have a fixed ſpecial Tye to particular Churches in a conſtant way, when the Churches are many, muſt needs be by a further ſpecial Inſtitution.

2. If they thus meet by vertue of their being the Church Univerſal, then they met by vertue of it only in all times, and then afore the Law was given; and ſo the ſame Government, that is now pleaded for, from the Notion of the Church Univerſal, ſhould have been then. And then likewiſe after the Law, the *Jews* ſhould have met by the Law of the Church-Catholick; And if ſo, there ſhould be now the like meeting for publick Worſhip of the whole Church, as was then, *viz.* three times a year. Was their meeting by vertue of their Catholick Communion, or as they were a Nation? As they were a Nation ſurely: For if multitudes out of other Nations had been converted, they had not been, (as the *Ninevites*, and the like, where they had not been bound to the Ceremonial Law, neither were the *Jews* themſelves, that lived out of the Land diſperſed) bound to come up to the *Synedrim*. And ſuppoſe that they had been the Church Univerſal, yet that they were caſt into a National way, was by Inſtitution, over and above that univerſal conſideration, as they were the Seed of *Abraham*.

3. If the Inſtitution of a particular Church, depend on the Charter firſt given to the Church Univerſal, then where there are more of Believers, and more of Elders, there would be more of the keys, if they had them by vertue of the Univerſal Church; for why? there would be more of the Univerſal Church in ſuch a Body. The Inſtitution therefore muſt fall primarily upon their being a particular Body to Chriſt, meeting in his Name, by his ſpecial Commiſſion, though the Perſons be but two or three, that is a few in number, which argues, that he doth not put his Inſtitution barely upon their Memberſhip, or Station in the Church Univerſal, but upon the Formality of their being his Body thus united; his Bleſſing is given to them, as formed up by Inſtitution, whether they be Saints more or fewer, as among the *Jews* alſo it was in their Cities and Towns, as well as they were a Commonwealth in their Nation.

According to this Aſſerted Charter of the Church Univerſal, when as he ſaith, tell the Church, *Matth.* 18. 19. it ſhould be meant primarily, of the Church Univerſal, for the Inſtitution and Rule for Church proceedings, would fall firſt upon it. But he ſpeaks plainly of a particular Church, (and the Chriſtian Church, being as then to be gathered, when he uttered it; if he would have made a Charter to the Univerſal, then had been the fitteſt time to have expreſt it) for he declareth his Inſtitution there, when he had but a few Diſciples about him, and thoſe with him, and yet declareth his Inſtitution for all Ages, to tell it to that next Church, whereof a Man is a Brother. And if the Church Univerſal had been intended here, then the Church

Ch. II.

Church of the *Jews* had not been intended as the pattern, which would overthrow the main Aſſertion of our Presbyterian Brethren.

5. The truth is, that the meeting of the Univerſal, is but occaſional, for in all the Ages, that the Church was to run through, it hath ſeldom been, yea, could never be: And when that which we call General Councils have been, they were rather for matter of Doctrine, than for Government, or for Appeals about perſons, and that the Inſtitution could not fall upon. It's true in *Matth.* 16. 18. the word *Church* is taken indefinitely, and for the Church Univerſal; but yet not as an Inſtitution Political, therefore he doth not ſay, he will give the keys to it, but unto *Peter*, as Repreſenting both Saints and Miniſters, to be divided into ſeveral Bodies, as afterwards Chriſt ſhould appoint it.

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That the Grand Charter of Church-Government, or the power of the Keys, is granted not to Miniſters in particular only, excluding the People, but to the whole Body of Believers.

IF any were to ſet down the Model of any Government whatſoever, the firſt and moſt neceſſary thing is, to ſet out firſt what Common-wealth, Corporation, or Body Politick, ſhould be the *Subſtratum*, the Seat of that Government, (in and among whom it is exerciſed;) and to ſet out the Bounds and Extent thereof by which the Juriſdiction of that Government is limited, and unto which, as the Subject matter thereof, all the particulars of that Government are ſuited and proportioned, (as the Building is to it's Foundation) and alſo the Scituation and Meaſure of the Ground, which they make the Seat thereof. Therefore in the Inquiſition after that Order and Frame of Government, which (we conceive) Chriſt hath inſtituted for his Church, it is moſt proper to begin in ſeeking out what kind of Body or Society it is, which ſhould be that proper Adequate, intire Seat and Subject of this Government, what the Bounds and Extent thereof are, wherein Chriſt would have his Government exerciſed, and within which confined. I call the Church *Sedes* or Seat, not in Alluſion to that Ancient Phraſe uſed, for the Subject of Eccleſiaſtical Juriſdiction, (which Phraſe yet ſtrengthens this uſe of it) but in Alluſion to that Scripture Phraſe, 1 *Tim.* 3. 15. where he calls the Church ἐδραίωμα that is, the *Seat or Ground of Truth*, and as of Truth there, ſo (ſay I) of Worſhip and Government. This therefore as the Foundation, ſhall be the Subject of my Diſcourſe, and, upon the finding the true Abuttments hereof, doth the ending and determining of moſt of thoſe Suits and Quarrels of this Age, about Church-Government depend. The firſt Charter granted by the Founder, and the Patterns of thoſe Maſter Builders the Apoſtles, and the proportions of thoſe Primitive Churches, muſt be our guide herein.

Begin we therefore to enquire what is the true purport of the firſt grand Charter of all the reſt, and what help that will contribute hereunto; as we find in *Mat.* 16. 19. *And I will give unto thee the Keys of the Kingdom of Heaven: And whatſoever thou ſhalt bind on Earth, ſhall be bound in Heaven; whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.*

1. Where firſt, he no ſooner mentions, (and it is the firſt mention) a New Church to be Builded by him under the New Teſtament, but he, together therewith, makes mention of Keys, both as means of Building it, and of governing it, following the Metaphor of an Houſe therein. And *Peter* having newly made a Confeſſion, that Jeſus was the Son of God, he being declared and owned by him as ſuch, Chriſt utters himſelf again to him, as the Son of God indeed, ſpeaks of Building, and Contriving anew of his Houſe, as a Prerogative proper to him, as the Son; which, to the ſame purpoſe, the Apoſtle in like manner alledgeth, Heb. 3. 3, 4, 5. *Chriſt, as the Son over his own Houſe, is the Builder thereof*, which Prerogative he here holds forth, ſaying, *I will Build my Church*, and *I will give Keys.* The *Church* he intends, is the Church of the New Teſtament, which (the Son being himſelf come) was to be moulded and built anew by him, eſpecially after his Aſcenſion. And *the Keys*

he means, are *the Keys of the Kingdom of Heaven*, (as the State of the Church under the Goſpel is called ;) which, to ſhew he is the Son, and hath all power committed to him, he profeſſeth to diſpoſe of anew, (as the Keys themſelves were new) to another ſort of Perſons than before ; The Keys of Knowledge and Government having been before in the Hands of High Prieſts and *Levites*, &c. Now as the Church was to be of a new frame, and the keys were new, ſo he declares a new diſpoſement of them to other Perſons than the former. So that this place ſtrengthens the Aſſertion, *That Chriſt as the Son, is the Builder of his Church*, Heb. 3. 3, 6. and the Inſtitutor of all power and means of Building in it ; and alſo it proves that the Frame and Government of the Church under the Old Teſtament, delivered by *Moſes* to thoſe that ſat in his Chair, cannot be a ſet Rule of the Frame and Form of Government, of the Church under the New. For Chriſt the Son, being come, ſhews his Prerogative by declaring the Old to be done away, ſaying, I will Build, I wil give the keys, *&c.* whilſt he ſpeaks of a New, the Old is done away, yea, the Perſons to whom, and the Extent and Limits of the power are to be ſet out by him, as well as what thoſe keys ſhall be, by which he will Build and have his Church governed ; and he therefore ſays to *Peter*, *I do give to thee*. In that he ſingles him out electively, it argues his ſpecial Deſignation of the Subject or Perſons, (who ever they be) to whom he will bequeath them.

2. That *Peter* here in this promiſe of the keys for the future to be given, ſhould ſtand in a Repreſentative Reſpect, and not meerly Perſonal, all Writers in all Ages, and all ſides, though in *Peter's* Name, laying ſeveral claims unto theſe keys, do univerſally acknowledge and obſerve. Some ſay, the grant is to *Peter* only, conſidered as a Believer, having made Confeſſion of his Faith, that Chriſt was the Son of God; and therefore Repreſenting the Church of Believers, as unto whom all Church power ſhould be firſt given. Others aſſert, this grant to be made to *Peter* as an Apoſtle, and ſo Repreſenting the Apoſtles and Miniſters only. Thirdly, others as the Papiſts, vindicate a perſonal priviledge of *Peter's*, above all the other Apoſtles, yet therein Repreſenting his ſuppoſed Succeſſor, the Biſhops of *Rome*. Learned *Cameron* almoſt alone, would have it, that this was a perſonal priviledge to *Peter*, wherein none others did ſucceed him. Thus much ſeems evident to us, that our Saviour Chriſt ſpeaks unto *Peter*, under a double conſideration in theſe words, *ver.* 19. and the words before. The one was meerly *Perſonal*, and therein he ſpeaks to him, under his *own proper Name*, Simon *Son of* Bar-Jonas, and ſo pronounceth him Bleſſed, for that his Confeſſion, which accordingly expreſſed his perſonal priviledge, (which under that Name he had even from Circumciſion) of his being Saved, without any mention of the gift of the keys. But then ſecondly he gives him withal a new Name, and I *alſo ſay unto thee*, *Thou art* Peter, or *Rock*, which was a New and Myſtical Name, as the word following ſhew, *upon this Rock*. Πέτρος and πέτρη, anſwering each to other, as *fides* and *fidelis*. And under this new Name now put upon him, he gives him a further priviledge, I *will give to thee the Keys*, namely as thou art *Peter*. This was not ſo much in a Perſonal, as a Myſtical conſideration, upon which this New Name was given him. And to ſtrengthen this, it may be obſerved that God in firſt delivering his promiſes and grand Charters unto all ſorts, ſingled out ſome one Man, in whoſe Name the grand Charter ſhould eminently run. So *Adam* was fixed upon, when God, in his Name, gave the Earth unto the reſt of the Sons of Men : So *Abraham* was ſingled out to Repreſent the Church, both of the *Jews* and *Gentiles*, but eſpecially to repreſent the *Jews* who were his Children, to whom God gave the promiſes of the *Land of Canaan*, as repreſenting all his Seed, and *of the* whole *World*, as repreſenting *all the Saints*, Rom. 4. 13. And accordingly he did upon it change his Name from *Abram*, to *Abraham*, Thus in like manner here doth Chriſt deal with *Peter*. He firſt bleſſeth him perſonally as *Simon*, then changeth his Name to *Peter*, and ſo bequeaths this Charter of the keys, in his like repreſentation of others, to whom in him the grant is made, as well as to himſelf. For *Peter* was ſtill more forward than all the reſt, to utter his Faith that Chriſt was the Son of God. Elſewhere indeed, (as in *John* 6. 69.) he ſpeaks in the perſon of all the Apoſtles ; but here where this grant is firſt uttered, ſingly in his own ; And on this occaſion, Chriſt Honoreth this Great and Eminent Confeſſor of him, as that Man in whoſe Name this great Charter ſhould run, he bearing therein the perſons of all ſorts, that were to have any portion of power, whether of his Apoſtles,

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Apoſtles, Extraordinary Officers; or of ordinary Officers, as alſo of the Church of Believers, and even of all to whom ever any portion of the keys was for the future to be given; yet ſo as this Honour was peculiarly his, and he is ſingled out to be this common Repreſenter of all others under the New Teſtament, which Honour he doth bear to this Day in his Name, even as *Abraham* had the like Honour under the Old Teſtament. And to evidence this the more by the event, Chriſt did, in an eſpecial manner, honour *Peter* to be the Founder as it were, and beginner of the New Chriſtian Church, (as *Cameron* hath obſerved out of *Tertullian*) when he converted that Multitude at one Sermon, *Acts* 2.

Neither yet is this to be underſtood, as if thoſe keys were given unto *Peter* to convey the keys unto others Derivatively, but he takes them Repreſentatively, (and therefore it was not neceſſary that all power ſhould be in *Peter's* perſon as an Apoſtle, otherwiſe than Repreſentatively) and that not *Repræſentatione Reali*, as if he received all power for the Church, over her, as a King or a Parliament doth, who Repreſents a Common-wealth, (as the Papiſts and Epiſcopal Divines, and others ſay of the Officers, that they Repreſent the Church) but only *Repræſentatione Typicali*, a Typical Repreſentation, (as *Baynes* Diſtinguiſheth) that is, that power which the Church or others that were Officers unto her, ſhould receive in themſelves afterwards, he now received in a Repreſentation both of her and them, as a common Perſon ſtanding for, and ſpoken to for all the reſt. And Chriſt therefore doth not ſay, *I give*, which if he had ſpoken to him only as an Apoſtle, conſtituting him ſuch thereby at preſent, he would have done; but *I will give* for the future, becauſe many of thoſe whom *Peter* Repreſented here, the power was afterwards to be given to, when the Lord ſhould be pleaſed to declare it by himſelf or his Apoſtles.

3. Further as all this is ſpoken of *Peter* here as a Repreſentative Perſon, ſo in an indefinite and general way. And as it is the firſt Great promiſe and Charter, in which all particular portions of power, to whomſoever afterwards diſtributed, are included, ſo likewiſe as the other firſt and great promiſes of God uſe to be, this is as comprehenſive, ſo indefinite alſo, not deſigning at particulars; ſuch was that grant of the Earth to the Sons of Men, whom afterward God divided into ſeveral Nations, to whom by his Providence, ſuited to his Decrees, he ſet out the bounds of their ſeveral Habitations, *Acts* 17. 26. and in *Deut.* 23. 8. The like was, that firſt Charter made of *Canaan* to *Abraham*, which was afterwards particularly deſigned out by *Lot*, to the ſeveral Tribes, &c. whoſe Right was yet all indefinitely comprehended, and intended in that firſt grant to *Abraham*. So accordingly all the expreſſions in this promiſe are general, and indiſtinct; and to be taken in an indefinite and comprehenſive way.

1. As firſt, where he ſaith, *He will Build his Church*, it is hard to know how to limit it, for he means all ſorts of Churches: he means the Myſtical Church, for he ſaith, *The Gates of Hell ſhall not prevail againſt it*, wwhich is only true thereof; for they have prevailed againſt particular Churches, and may: And yet again he muſt include particular Churches too, for it is certain that the Myſtical general Church, hath not the power and exerciſe of all the keys; but only as divided into particular Churches, or if it might be ſuppoſed to have the keys of Rule in General Councils, yet not of the Sacraments, not of Preaching the word; for, as for ſuch Ordinances, that Church cannot meet, and therefore exerciſeth them only in ſeveral parts, and diviſions of it ſelf.

2. Thoſe words *the keys*, are a general comprehenſive expreſſion, anſwerable to that of the word *Church*, taking in keys of all ſorts; *viz.* the keys whereby the Univerſal Church, as ſuch, is Built and Reared, that is, thoſe means whereby Men are Converted, and made Members thereof; which God oftentimes bleſſeth in the Hands of others than Miniſters. And they are therefore called *the keys of the Kingdom of Heaven* at large, not the keys of the Church, as reſtraining it to a political Church; and therefore (as *Bellarmine*, though to a wrong purpoſe, urged, namely for the Tranſcendency of the Pope's power above the Church, yet for the thing it ſelf rightly) is larger than that in *Matth.* 18. It is there meant of a Church political, but the keys here in *Matth.* 16. 19. have relation to the opening the Door of Faith, as in *Acts* 14. 27. it is called, and therefore implies all means of converſion. And accordingly the oppoſite thereunto is *the Gates of Hell, which ſhall not prevail*: And yet again on the other ſide, the keys or the power that is given to particular Churches

are intended, for this is the general grant, afterwards ſetled in *Matth.* 18. where, *go tell the Church* is mentioned. And the binding and looſing ſpoken of there, is comprehended under the binding and looſing, which is ſpoken of here. So as Churches of all ſorts, and keys of all ſorts, keys given to Churches in a way of Diſcipline, and to private Perſons to build up one another, keys given to Officers of all ſorts, Apoſtles and others, are all here intended. And therefore *Melancton* well ſaith, *Claves Eccleſiæ datæ ſunt, ſed juxta electionem a chriſto inſtitutam.* And it is certain that in *Matth.* 18. He inſtituteth a Church-power, as touching the Perſons to whom it belongs, diſtinct from *Peter's*, and that of the Apoſtles as ſuch; and yet whatſoever Church-power there mentioned was to be in any, *Peter* receiveth it here. And as when we ſay all Civil power is in a Kingdom, it is meant, *ſenſu diviſo*, the King hath one part, the Nobles another, the People another; and the ſeveral Officers of a Kingdom, they have their part; and ſo it is here, and all at the firſt was now given unto *Peter*, as bearing the Perſon of all theſe.

4. Whereas the Controverſie hath been, whether *Peter* Repreſented the Apoſtles and the Miniſters only; or whether he Repreſented the Church alſo, or whether *Peter* is here perſonally to be taken, as the ſole and ſingle Subject of a perſonal priviledge? We ſay all theſe are here intended by Chriſt, in this his firſt promiſe, uttering it himſelf in this indefinite way, which was afterwards to be further and more diſtinctly divided, and ſet out by himſelf and his Apoſtles: So that whether *Peter* had it granted to him as an Apoſtle, and as an Apoſtle repreſenting Apoſtles and other Miniſters, we will not contend; but yet that *Peter* had it alſo Repreſenting the Church it ſelf, and Saints built upon the Rock, the Arguments are as convincing and concluding to prove it, if not more than thoſe that on the other ſide are framed to prove, the words ſhould be ſpoken of him as an Apoſtle, Repreſenting the other Apoſtles and Elders, and therefore we ſafely take in all. The main Argument urged to prove that it is ſpoken to him as an Apoſtle, is drawn from this, that the Perſon ſpoken unto, *viz. Peter*, was an Apoſtle, and the other Apoſtles were preſent, and ſo intended; and therefore this Grant here, ſhould be Reſtrained to *Peter*, and them as ſuch. And the Arguments for the other, Namely, that ordinary Believers alſo ſhould be intended, is taken from the occaſion and ground of Chriſt's Speech, which was a confeſſion of Faith made by *Peter*, and therefore that Chriſt ſhould take in, and intend other ordinary Believers and Confeſſors, to have an intereſt in the keys, as well as Elders and Apoſtles, and accordingly to have been by *Peter* Repreſented. So as the pleas of this Suit, (ſo far as concerns this place) do lie between the ſort of Perſons ſpoken to, and that were preſent; and the qualification of that Perſon, as a Believer, namely, and the ground of Chriſt's Speech. And all the Arguments that are brought to prove, they were given him as an Apoſtle, are not excluſive, that they are not given him alſo as a Believer. *Auſtin's* Expreſſion, *non tantum Petro, ſed Eccleſiæ*, not to *Peter*, (that is, as an Apoſtle) only, but *alſo to the Church*, doth rightly divide the ſhare between both.

The occaſion of the promiſe, was *Peter's* confeſſing that *Chriſt was the Son of God*, which holds forth nothing proper unto Miniſters only, or himſelf as an Apoſtle only; and therefore the priviledge here, muſt be common unto that ſort, that make confeſſion of Faith, as well as to Miniſters. It was a common Faith confeſt, not of what belonged unto Apoſtles only, but unto Believers; The promiſe is therefore ſuited unto the occaſion. And this is a ſtronger inference, than that other, which is brought, that he Repreſented the other Apoſtles only, namely, becauſe that they were preſent, when as *Peter* here did not intend to ſpeak it in their Names, as in *John* 6. 69. he did; but rather he ſteps out and prevented them, and therefore alſo Chriſt ſpeaks firſt unto him, in his perſonal condition, *Bleſſed art thou Simon*, Bar-Jonas; and then in his Repreſentative condition, as repreſenting thoſe whoſe Faith he had confeſſed, as well as the Apoſtles, whom if only or ſimply, Chriſt had intended that he ſhould repreſent, he might have ſpoken to them all, as well as to *Peter*, they being then preſent.

And then again, his Name *Petros*, *Peter*, which Chriſt here anew gives him with the Reaſon of it, *viz. upon the Rock*, &c. in an Alluſion to *Petra*, ſignifying one built on the Rock, and ſo of the ſame nature with the Rock, argues this to have been Chriſt's Scope, in promiſing to him the keys. This change of his Name thus into *Peter*, Elegantly ſerved to ſuit and anſwer the thing which Chriſt was ſpeaking, Namely, the Building his Church on the Rock, whereon *Peter* (thus confeſſing himſelf) was built. *Thou art* Peter, that is, *Thou art built on this Rock*, thou art a ſtone in this Rock, and unto thee as ſuch I ſpeak. And further, he doth not ſay, *Thou ſhalt be called* Peter, but *Thou art* Peter, that is, Thou art a ſtone, thou art built on a Rock; and thus it anſwereth to his being a Believer, which is all one as to be a Member of the Church ſo built, and therefore it is ſpoken of *Peter*, conſidered in the Perſon of Believers built with the reſt of the Church upon the Rock, as well as the Apoſtles, whoſe priviledge alone this was not, and it is farther obſervable, that of all the Apoſtles, this *Peter*, here ſpoken to, ſhould, as if only intended alone, uſe this very ſimilitude, to this particular purpoſe, and in effect, apply what is ſaid here of himſelf, [*Thou art* Peter] to all Believers in 1 Pet. 2. 5. *Te alſo as lively ſtones, are built up a Spiritual Houſe*, &c. As if he had ſaid, It is not I only that am the *Peter*, that Chriſt intended, it was not ſpoken to me, but unto you all. And his expreſſion in 2 *Pet.* 2. 1. is all one with this in his firſt, *To all that have received like precious Faith with us*, *i.e.* with me; as in 1 John 9. *John* ſaith, *that receiveth not us*, that is, that receiveth not me: And almoſt all Divines of all ſides do thus far yield this, they ſay the keys are given primarily to the Faithful, only they explain it, and ſay, they are given *in bonum Eccleſiæ*, *for the good of the Church*, but unto the Officers of it.

Obj. 1, If it be ſaid, that if they be given to *Peter* as a Believer, then unto all Believers, to Women and Children, and the like.

Anſw. The Anſwer is, Firſt, when it is ſaid the keys are given to a Believer, it is to be underſtood not *Reduplicativè*, as if only, and to all ſuch, all ſorts of the keys are given but *Extenſivè*, that is, to *Peter*, as Repreſenting Believers alſo, and not barely as an Apoſtle; but yet ſuch Believers as after ſhould be more ſpecially determined to have their ſhare in them. For they are given unto Believers, in *Peter*, Repreſenting ſuch, according to Chriſt's Diſpoſement, after to be declared; it is an indefinite Charter to be formed up by him afterwards, only now declaring that thoſe, of that ſort, ſhould have them. And Chriſt hath afterwards made a peculiar exception of Women not to *ſpeak*, nor to uſurp Authority in the Church, 1 *Cor.* 14. 34. which being an Exception, it muſt be from a Rule, and ſo *firmat regulam*, argues and confirms that the Rule is, that *Males* have liberty and power to ſpeak and judge in ſome Caſes. And yet Secondly, even they have a ſprinkling of the keys in their proportion, if you take keys in that large Senſe before explained, for the keys of Converſion and Edification, may be through God's bleſſing in their Hands: Their Speeches and Inſtructions in private may, and often do Convert and Edifie the Souls of others. Thus Tit. 2. 4. *That the Aged Women may Teach*, (namely, by private inſtructions, and the like) *the younger Women to be Sober, to love their Huſbands:* And other of them may be Inſtruments to Convert or Build up, Servants and Children, Friends, &c. in their Families; yea, their *Huſbands may be won without the word, by their chaſt Converſion*, 1 Pet. 3. 2. Yea, and as Members of a Church, they have power to bind ſin upon a Man, in private perſonal Admonition; firſt, which is a Degree, and in order to that publick, if a Man Repents not; which yet perſonal Admonitions of others to thoſe, not in Church-fellowſhip, (as in *England* formerly) are not in order unto. For when a Woman doth tell a Man of his ſin, if ſhe makes it out and prove it, ſhe tells it him with this bond upon him, that if he repent not, ſhe bringeth it to the Church; and ſo ſhe binds him before, and in the Church, which ſhe doth as a fellow Member, though not as a Judge: And the ſame Sentence that a Woman hath thus pronounced in private againſt him, the ſame the Chuach afterward Ratifies, even as what the Church Ratifies, is bound in Heaven. The miſtake of the Objection lies in this, to infer that, becauſe Women have not the Authority, the publick power of the keys; that therefore they have no pow- of the keys committed to them, whereas none hath all that others have, not the Apoſtles themſelves.

Obj. 2. If further it be Objected, that the keys are given to others than Believers, as to Miniſters, though not true Believers.

Anſw. The Anſwer is; yet ſo as that they are viſibly Believers, or they ought not to be Miniſters; ſo *Judas* was. And ſo if it be given to Miniſters only, and Apoſtles, it is ſuppoſed that they are Faithful, *The things that thou haſt heard, commit to Faithful Men, that they may teach others,* 2 Tim. 2. 2. *Juſt, Sober, Holy,* Tit. 1. 18.

Obj. 3. And if it be ſaid further, That then they are given to Believers ſingly, and out of Church-fellowſhip.

Anſw. The Anſwer is; Although they are here given to Believers materially, yet formally but as built up in a Church, according as Chriſt ſhould after order it. And if we ſpeak of the Judiciary Power, Elders themſelves muſt needs be ſuppoſed to be ſet over a Church, ere thoſe keys are given unto them; and ſo alſo what is granted to Saints hereof, thoſe keys muſt needs fall under the ſame ſuppoſition. But if we ſpeak of the keys in a larger Senſe, ſo they are given to all, and every one ſingly, whether they be in Church-fellowſhip or no. Now Chriſt's grant here being general and indefinite, though it takes in all, yet each according to Chriſts order; and ſo if the Judiciary keys are ſaid to be intended, they muſt be underſtood to be here given, as Chriſt afterwards ſhould particularly deſign, how they ſhould be exerciſed, and that is, and can be only in Church Society; and whether by Saints or Elders only, as they are rightly form'd up into fixed Bodies.

But for a concluſion, that which from this place we take along with us, towards the finding out the Seat or Subject of Church-power, is this; That the keys were indefinitely and materially here given, as well to Saints, as Elders, in the Perſon of *Peter*, in their ſeveral proportion, and afterwards were particularly determined, and held forth in the Rules and Examples ſet by the Apoſtles.

CHAP. III.

That before a company of Believers or Saints, can become the Formal Seat of Government, they muſt be united into the ſtate, and order of a Church. Reaſons given why this is neceſſary. A Demonſtration of it alſo from the Example of the Primitive Churches, planted by the Apoſtles.

THis firſt Charter or Grant of the keys both to the Saints and Officers, being but indefinite, and given unto them but as materially conſidered, as the command and bleſſing to multiply, is to Men, *Gen.* 1. Ere theſe can become the Formel Seat of Government, or Publick Worſhip, there muſt be an orderly moulding and caſting of this matter, both Saints and Officers, into ſeveral Bodies or Societies, for the exerciſe of theſe keys; which both the neceſſity of the thing requires, and alſo the examples in the New Teſtament do warrant and confirm unto us.

1. The neceſſity of the thing requires it.

For firſt, otherwiſe there would be no Order, which in the Church of the *Coloſſians*, the Apoſtle doth ſo praiſe in them. He might have commended the Saints in that City, for their Perſonal Holineſs, the Teachers among them for their Gifts; but he further rejoyceth in their Order. And as Order in any Multitude or Company of Men, primarily reſpects their Union into a Body, for ſuch ends and purpoſes among themſelves, as thereby they ſeek to attain; So here in this caſe, *Quod non eſt formatum, non eſt vere unum,* what is not formed, is not truly one: This outward Order is as the Form that gives the Unity. An heap of Stones is not one Body, ſo properly as an Houſe, although the parts in ſuch a heap be Homogenial, and of one and, the ſame kind; and the other conſiſts of ſeveral materials, Hetrogenial, and of ſeveral kinds, as Wood, Stone, Iron, Clay, *&c.* Yea, and the indefinite Collection of all ſuch Materials into one heap, are not a Building, although they be Squared, and fitted to be joyned each to other; the Beams and Rafters by their Tenants and Morteſſes, and the like: But that all theſe ſhould be Reared, and Artificially erected into one Building; it is that, which makes them one Body, in ſuch a reſpect as the other are not.

Ch. III. 2. Secondly, There would otherwiſe be no Government at all. When God gave forth *that Law*, Gen.9.6. *he that ſheddeth Man's Blood, by Man ſhall his Blood be ſhed*; over and above this indefinite Commiſſion given, it was neceſſary for the due and orderly execution hereof; that there ſhould be Orderly Societies of Men, which ſhould be the Seat of a Government, by which this puniſhment ſhould be exerciſed. God's way in this Law, and ſo Chriſt's meaning in that Gift of the keys, *Mat.* 16.19. cannot be like to that which *Cain*, through the Horrour of his Conſcience feared, that any Man, or every Man that met him next, might kill him. So neither is it indefinitely and promiſcuouſly in the power of any, the next company of Saints and Elders to judge an offending Brother. And Reaſon confirms this. For 1. It is this Form and orderly Union of them into a Body, that makes any company the Seat of Government, and to have a power among them; and how can there be true Government, without a Seat of Juriſdiction, in which it muſt be exerciſed? And that muſt be a Body, politick, according to the nature or kind of the Government, or politick exerciſed in it; if Civil, then 'tis a Common-wealth or Corporation, &c. if Eccleſiaſtical, it is a Church. A politick Body is not made up by a Multitude; for then a company of Men at a Horſe-Race were ſuch. Nor is it Local Union in the ſame place, for ſo at a Stage-play, a throng or a croud meeting, would be ſuch.

As Forms in Natural Bodies, are neceſſary to conſtitute them ſuch, as well as matter; ſo an Union and Moulding into one, is needful to conſtitute a Body politick. Yea, a judicial power doth as much depend upon a Formality of Order, as it doth upon a Material qualification of Perſons. Take a company of Miniſters, or what ſort of Perſons elſe, however qualified or denominated, they have not that power (which yet doth belong to Miniſters) indefinitely, or as any way met; but as Formed up into Bodies, as a power in a Kingdom is not given to Juſtices of Peace indefinitely, or promiſcuouſly met; but as met according to Commiſſion in ſeveral Circuits, and diſtinct Bodies from them. Burgeſſes of Parliament, although lawfully choſen to be ſuch, yet they have not Parliamentary power, but as met in Parliament, according to the Law of the Kingdom; and the Legality of the meeting, doth give us as much Power and Authority, as the qualification of the Perſons. The Authority is the Reſult of Union, and that legally and lawfully made, as well as it is founded in Perſons fitly qualified. Power in Civil things, is not ſo much given to Mayors and Aldermen, as to the Corporation, though the whole Corporation exerciſeth it not; yet it is this priviledge, and they have ſuch and ſuch a power amongſt them, it is not alone the priviledge of the Magiſtrates ſo much: That Heatheniſh Town-Clark of *Epheſus*, when the Men of that City met in in a promiſcuous way: (And perhaps the very ſame Men of that City, had panegyrical meetings for ſome Acts of Government, as Election of Magiſtrates, and the like; yet) becauſe then they met not according to the Order of that City, he ſays of it, that it was an illegal ἐκλησία Aſſembly.

2. Without this Union, and Order of Society, Perſons offended, that ought to complain, ſhould not have whither to go to accuſe; nor the party offended be obliged to come. Nor would it be known, whoſe the Care and Duty were, to take on them the cognizance, and judging of it; and whoſe the ſin was, if it were neglected. If theſe companies of Elders and Saints in a great City, were fluid and promiſcuous; and but like ſuch companies as met at ſights, or ſhews, or Ordinances without any Incorporation or Imbodying, ſo as, all being in an equal liberty, to go one day to this, another to that company, &c. the ſame Perſons never met in one place, unleſs caſually, and providentially; if twelve ſuch Meetings were in one ſuch City, what ſhall oblige me to any one, more than the reſt? If I come to receive in any one; and they upon occaſion would proceed judicially to deal with me, I might plead and ſay, I am no more accountable to you, than the reſt; I receive as often with them, as with you, I belong as much to other Aſſemblies, as to you; and what have you to do to judge me, more than they? And beſides it being (in this way) but providential, that the ſame Perſons, the offender is accuſed unto to day, ſhould meet in one place another day, when all have an indifferent liberty, without any ſet or fixed Incorporation; at the utmoſt it is but his forbearing, to Aſſemble with the company for that time, or in that place any more, and retire unto thoſe other; for he is at his freedom ſo to do.

Again in this caſe; all, that any of thoſe companies can inflict upon him, is but for that time to ſuſpend him from Communion with them; but to proceed to Excommunication they cannot, not only becauſe that imports a fixed company, he is caſt out of; but alſo becauſe there is nothing to oblige him to attend that company, to be ſo often Admoniſhed, as his ſin ſhall become an obſtinacy, and fit matter for Excommunication. Or what ſhall oblige thoſe of this individual company, to whom the complaint firſt came, that they in relation to, and for his Cenſure's ſake, ſhould meet ſo often together, as that he may be publickly Admoniſhed by them, ſo many times as in the end deſervedly to be thrown out?

Yea, 3. This Union and Order, muſt needs hold in ſuch Societies, where the very puniſhment is to caſt out of that Body, they were firſt within; for to caſt out, and to be within, are Correſpondent, and anſwer each to other. Now the puniſhment to be exerciſed, is not only a perſonal withdrawing by every Man apart, (as occaſionally they ſhould meet him) by a Sentence publickly agreed on; but the Sentence, then in uſe in the Primitive Churches, was to caſt out of the Church, *ver.* 3. *John* 10. (as to Expel, and caſt out of a City or Town, or Family) which unleſs they were a Body formed up among themſelves, and he one within to them, they could not do.

II. As the neceſſity of the thing, ſo the Examples of thoſe Primitive Churches, argues them to have been formed and fixed Bodies, that were the Seat of Worſhip and Government, and do agree with theſe forementioned principles.

Firſt, The very Denomination of Churches, (as of Churches in *Judea*, *Galatia*, &c.) doth fall in with, and confirm that firſt Reaſon, that the Saints and Elders in thoſe Countries were caſt into diſtinct and ſeveral Bodies; and diverſifyed by ſeveral Corporations and Relations. It imports not a Diſtinction of them, only as Saints materially from the World, (as the Univerſal Church, whereof they are parts, doth) but a Diſtinction of them into ſeveral companies among themſelves; Namely, the Univerſal and Great Church, parted into ſeveral leſſer companies and Churches. Nor can thoſe ſet and fixed Titles, ariſe from ſeveral Promiſcuous Acts of meeting of theſe Saints and Elders providentially; but it inclines, in the Holy Ghoſt's Language, a ſetled State, and Incorporation, in order to ſetled Meetings; as the word Presbytery notes out, not ſimply a company of Elders, but united into a Body for Government; ſo the Phraſe *Churches* imports, not ſimply a company of Saints and Elders met, but a ſtated Society: So as when the Union of their actual meeting is diſſolved, they ſtill continue the ſame; as the Companies in *London* are ſtill ſo many Companies in State, though not in Act, when every Man is gone to his own Houſe, as well as when met in their Common Hall. They are not only a Body becauſe, or when they actually meet, but they are a Body in order to meeting; and there is a power in their Governours, to call them together again. And this alſo all the Compariſons of an Houſe to God, &c. (ſpeaking of particular Churches) implies, not ſimply acts of meeting, but a compacted State.

And that the Churches then in the Primitive Times of Chriſtianity, were ſuch Bodies is evident: For 1 *Cor.* 14. the Apoſtle calls not only a particular Church, an whole Church, (as likewiſe elſewhere, *Acts* 20.28. the Church of *Epheſus*, is called the *whole Flock*; and that at *Corinth*, *a whole lump*; 1 *Cor.* 5.6. each therefore making a Diſtinct Body, an whole and entire Body, bounded within it ſelf, as any other Corporation is) but further, he ſpeaks of that Church, as importing a ſtated Union, in relation to meeting actually, *if the whole Church*, (ſays he, *ver.* 23.) *come together*. They were therefore a Church in order to meeting, even when they met not, and are at home, in reſpect that the Union and Bond to the ſame Laws and Ordinances, ſtill remained. They were not a Church ſimply, becauſe they met, or when they met; but they, the ſame Perſons were to meet, becauſe they were a Church in a ſtated and conſtant Relation. Aud ſuitably to this, he elſewhere ſays of them; *when you are gathered together, to caſt out ſuch an one*, 1 Cor. 5.4, 5. becauſe they were to meet as a Body, in a conſtant way. And upon this fixed Relation of each, unto the whole, the Apoſtle lays, upon this ſame Church, this as a Duty, as to meet for Worſhip, ſo to ſtay each for other, in 1 *Cor.* 11.33. and ſo not to meet in promiſcuous ſeveral companies, (as Men at Ordinaries) for the Sacrament:

Though it be not ὅλος *in* Acts 20. *yet 'tis ſo elſewhere in other places.*

There was therefore a Set Company, known to each other, obliged to meet in one, in a conſtant way, and ſo was an whole Church, in a fixed Relation.

And ſuch were all the Churches the Apoſtles wrote unto, and gave Ordinances forth unto; *So I ordain in all the Churches*, 1 Cor. 7. 17. *we have no ſuch Cuſtom*, (ſaith he, 1 Cor. 11. 16.) *nor the Churches of Chriſt:* Whom he praiſeth for, *keeping the Traditions he gave them*, as 1 Cor, 11. 2. and rejoyceth in their Order, and whom he blameth for occaſion of Diviſions, in reſpect of their publick *MEETINGS*, as *ver.* 18. 17. 21, 22. Now all this argues, that as Churches, theſe were Bodies and Societies, in a fixt and ſetled Relation; For his manner of writing is parallel with that; as if a King or his Superior Officers, ſhould write in his Name to all Corporations, Shires, and Bodies politick, giving out Laws and Proclamations, and edicts to be obſerved by them in their Aſſemblies; which if they were not fixed and ſetled Bodies, but only unfixt and uncertain fluid Aſſemblies, they were not meet Subjects, capable thereof, nor of Orders to Regulate them. This alſo the State of the Seven Churches of *Aſia*, whom Chriſt directeth thoſe ſeven Epiſtles unto, with ſeveral Inſcriptions to the ſeveral Angels of thoſe Churches, it evidently argues, they were fixed Bodies, having each their Elders an Angel, Collectively taken as the uſe of that Phraſe in that Book is) in a ſpecial relation; to whom therefore, as to the Mayor or Aldermen in a ſetled Corporation, the Letters are directed. And he blames them, as Bodies or Societies of Men fixedly incorporate, for ſins paſſed in their publick Tranſactions, as they were a Body; as ſuffering *Jezabel* to Teach, &c. And further, he threatneth to remove the Candleſtick, *Rev.* 2. 5. that is, their Church-State, as they were a ſtanding Seat and Subject, of the Ordinances of the Goſpel; as the *Jewiſh* Condleſtick was. For the ſeven Candleſticks, are the ſeven Churches, *Rev.* 1. 20. As theſe Candleſticks were theſe Churches, diſtinguiſhed each from other, ſo theſe Churches were the Saints and Elders, as Candleſticks caſt, and moulded into a ſet and ſtanding Form; and ſo thereby made diſtinct each from other, though all made out of the ſame lump of the Church Univerſal; therefore choſen out as ſtanding patterns of the Frame, and Fabrick of other Churches then extant, or to come. And as that and the like threatning, concerns Succeſſion, ſo it further argues a fixed Combination, that is the Subject of Guilt; for that Combination continuing, though the Perſons then alive, ſhould all die: Yet if the ſame ſins continued in Perſons that ſucceed Members of that Combination, that Church or Body, in reſpect of the fixed State of it continuing, would inherit it. For by reaſon of ſuch a fixed Union, or ſtated Society or Corporation, it comes to paſs, that not only a company of Men are one Body, when their Aſſemblings or Meetings are not, though in order to ſuch Meetings, as well as when they are; but farther, that they continue the ſame Body to Succeſſion, and ſo each of theſe the ſame Church or Candleſtick, notwithſtanding it may ſuffer alteration in encreaſe or leſſening, in reſpect of particular Perſons. Yea, though the Matter, the Gold, the Perſons that now make up one of theſe Candleſticks, ſhould all be removed by Death, or otherwiſe yet the Candleſtick continued the ſame, becauſe the ſame ſetled Church-State continued; as in this reſpect, the Company of *Mercers*, or any Corporation, is the ſame it was an Hundred years ago, becauſe of this ſetled Order and Union; and is capable of being threatned to have their Charter taken away, their Corporation removed, or the main priviledges of it ſome way nullified, though the Original Perſons do not ſtill dwell in the ſame City.

2. And as in reſpect of publick Worſhip, ſo in reſpect of Judicature; the Churches then were Bodies caſt into fixed Relations. This made the Church of *Corinth*, (as 1 *Cor.* 1. 2. 'tis called) a Seat and Subject of Judicature and Government, 1 *Cor.* 5. 12. Do not ye Judge them that are within? And what have I to do to Judge them that are without? Here was firſt a Set and certain Judicature among themſelves, as the word Judging imports: Secondly, a Body within which who ever was, he came under this Judicature. For they Judged them within, as Corporations or Bodies politick, uſe to do them within themſelves. There was ſomething then that made a ſpecial Relation, which was the ground of their power to Judge this Perſon; and brought him within the compaſs of their Juriſdiction. And it is further expreſſed with a denial of power, over others that are without; *What have I to do to Judge them that are without?* I that am an Apoſtle, that have the largeſt Juriſdiction and

Commiſſion, what have I to do in it? And his power and theirs did differ; for though he might Judge as occaſion was, in any Church where he came; yet he lays it as a ſpecial peculiar Duty upon them, to have power over them that were within themſelves; and that power belonged unto them, as the other belonged unto him. And the Perſons that are ſaid to be *within*, to that Church of *Corinth*, to whom he writes, could not be the Church Univerſal; for then the Church of *Corinth*, ſhould have had power to have judged all or any other Churches of Saints in the World, as well as it ſelf, and ſo a part had power over the whole. There was thirdly a duty lay upon ſome Perſons among them, to whom this belonged, *Do not ye judge* and a ſin that lay upon them for their neglect, which lay not upon another company *Do not ye judge them within*? And have you hitherto neglected it?

3. Thirdly, The ſpecial relation of Elders to their Churches, and the Members in particular Churches among themſelves, doth evidence, that not any company of Chriſtians, but ſuch as embodied together into, and ſetled in the Order of a Church, are the Subject and Seat of this Grand Charter of the keys, or the Eccleſiaſtical power.

1. The Relation of the Members among themſelves, doth evidence it, 1 *Cor.* 12. 27. where he deſcends from the Diſcourſe of Union of the Members, in the Univerſal Body of Chriſt, which he calls Chriſt, *ver.* 12. to a more particular enforcement of the Duties of that ſpecial Relation, that was amongſt the Members of that Church, as a particular Body to Chriſt; and ſo to oblige each to other, not only by that general Law of the Univerſal Relation; but further by vertue of a more ſpecial one, contracted among themſelves, being made a diſtinct and entire Body to Chriſt in particular, by being one Church. And ſo the Obligation was not only doubled upon them, but further the proportion of the general Tye, (which was more diffuſed) was contracted into a narrow and leſſer compaſs; and as holding analogy with it, was ſo made ſtronger and more vigorous. Thus we underſtand thoſe words to be a ſpecial Application of that general Doctrine promiſed in the former part of the Chapter, which Treats of Chriſt's Body, the Church Univerſal: *Now ye*, the Church of *Corinth*, *are the Body of Chriſt*, and *Members in particular*, in a more ſpecial Relation; and ſo owe all thoſe Duties in a ſpecial manner, one to another. In this reſpect alſo, ſometimes when the Apoſtle hath occaſion to mention a Member of a particular Church, he ſpecifies it with a ſpecial diſtinctive Relation, Epaphras, *who is one of you*, Coloſ. 4. 12. And Rom. 16. 1. Phebe *our Siſter, who is a Servant of the Church, which is at* Cenchrea, is commended to Communion with them, as ſtanding in ſpecial relation to that Church. So when he ſpeaks of Elders, a ſpecial relation to a particular Church is intimated, which could not be, unleſs thoſe Churches had been fixed Bodies for State; and not Promiſcuous Aſſemblies, in reſpect of acts of meeting. Thus the ſame *Epaphras*, as to his common relation of Memberſhip, in that Church of *Coloſſians* is mentioned, *who is one of you*, as afore, *chap.* 4 12. and alſo as to his more ſpecial relation, as an Officer of that Church, *who is for you a Faithful Miniſter*, of whom they had been taught the Goſpel, *as ye alſo learned of* Epaphras, *who is for you a Faithful Miniſter*; and in a ſpecial relation your Miniſter. He ſtill held his relation of a Miniſter for them, though for the preſent occaſionally imployed with *Paul*. Thus the Ordinary Elders were ſet over particular Churches, and ſo had a ſpecial relation to thoſe Churches, as Elders of them; and the Relation was the Riſe and Foundation of their call to be Elders: As *Acts* 14 23. The Apoſtles who were general Elders in all Churches, by vertue of Apoſtolical Commiſſion, Ordained ordinary Elders in every Church; and theſe Elders were ſpecially appropriated εἰς τοὺς *to them*, and were to take care of that whole Flock, which appertained to them, *Acts* 20. 28. and ſo they were intruſted with the care of them, and to watch over them, as thoſe that were to give an *account to God for their Souls*; and therefore they were their peculiar charge, *Heb.* 13. 17. And in reſpect of this Relation, the Holy Ghoſt directs thoſe Epiſtles mentioned, *Rev. ch.* 2. 2, 3. to the ſeveral particular Angels of thoſe Churches in *Aſia*, who therefore had their Churches aſſigned to them; for which they were to give an account, and more accountable for their ſins in which they are accordingly blamed.

And theſe Elders could not have a ſpecial ſetled relation, if theſe Churches were not caſt into a fixt ſetled State, as Churches under them; for the one, are relations to the other ; and therefore the Holy Ghoſt directs his Epiſtles to the Churches alſo, *chap.* 1. as well as to the Angels of theſe Churches, for in their relations, theſe two were Commenſurable.

4. And Laſtly, Theſe Elders and theſe Churches, were formed up into fixt and ſetled Presbyteries, ſo 1 *Tim.* 3. And the Acts of Ordination, were not Attributed ſimply to an indefinite company of Elders, (as promiſcuouſly, or any way met) but to a Presbytery, which imports not ſimply an Act of meeting, by a company of Elders ; but (as the word is Paraphraſed by our Tranſlators, with reſpect to the Jewiſh *Synedrim*) *the Eſtate of Elders*, Act. 19. 5. As if we ſhould ſay, the Common-Council did ordain ſo and ſo, it notes not out ſimply, a meeting of a company of Wiſe Men in ſuch a City, but as met in an united Body. And if theſe Presbyteries were a fixed and united company of Elders, then the Churches muſt needs be alſo, to whom they were a Presbytery. And ſo this is a further Argument than that former, which was drawn from the ſpecial relation of Elders, ſingly or perſonally, or looſly taken ; which was ordinarily fixed, to be a ſetled Church. But if further, we conſider theſe Elders, as united into a Presbytery, it yet more importeth this. For though it ſhould be granted to be a Truth, which ſome affirm, that every Elder, were an Elder indefinitely of the Church Univerſal ; yet every Presbytery, is not a Presbytery to the whole Univerſal, (no more than every Common-Council in each Corporation, is a Common-Council for the Kingdom ; though each Burgeſs met therein muſt be capable of being a Burgeſs in Parliament for the whole Kingdom ;) but as ſpecificated, ſuch muſt relate only to ſome particular Church. If therefore the Government were ſeated, as our Brethren would have it) in Presbyteries, yet theſe Bodies muſt be fixed and incorporated : Or if in Churches with their Elders, (or elſe no where) yet if their Elders were Presbyteries to their ſeveral Churches, (as is evident they muſt be) then thoſe Churches alſo were fixed Bodies, over which they were placed. Yea, and the Scripture doth in *Terminis*, in plain Terms, Attribute the Act of Ordination to a Presbytery ; that is, a company of Elders united in their Relation, and in that Action ; and as much to this their united relation, as to their being Elders. And ſo the validity and legality of the Act, depends as much upon this, as upon their being Elders met ; as if a Man ſhould ſay, ſuch a thing was done by the Common-Council, certainly he means thereby, that it was done not only by Men that are Councellors promiſcuouſly in that ſenſe, as Lawyers are called to give counſel, as occaſion is ſingly or apart ; but it imports, they met as a Common-Council ſo imbodyed, that the Act hath a Legality, an Authority therefrom. And the Validity as much depends upon that incorporation of theirs, according to a Law, as upon their being Men, and ſo qualified.

CHAP. IV.

That Chriſt in his Inſtitution of Eccleſiaſtical power, Matth. 18. *hath granted this power of the Keys, only to Saints embodied; and united in the State and Order of a Congregational Church. That though it ſhauld be granted, That Chriſt in this Inſtitution, had a regard to the conſtitution of the Church of the* Jews, *yet it would be evident, that he intended a Congregational Church.*

Matth. 18. 15, 16, 17, 18, 19, 20.

Moreover, if thy Brother ſhall Treſpaſs against thee, go and tell him his fault, between thee and him alone: If he ſhall hear thee, thou haſt gained thy Brother. But if he will not hear thee, then take with thee one or two more, that in the Mouth of two or three Witneſſes, every word may be Eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church: But if he neglect to hear the Church, let him be unto thee, as an Heathen Man, and a Publican. Verily I ſay unto you, Whatſoever ye ſhall bind on Earth, ſhall be bound in Heaven: And whatſoever ye ſhall looſe on Earth, ſhall be looſed in Heaven. Again, I ſay unto you, that if two of you ſhall agree on Earth, as touching any thing that they ſhall ask, it ſhall be done for them of my Father, which is in Heaven. For where two or three are gathered together in my Name, there am I in the midſt of them.

THere are three things may be proved out of this place. The firſt is that Church-power, is by Chriſt's Inſtitution. Secondly, That a particular Congregation is there meant, and ſo we have an Inſtitution for it. Then Thirdly, That ſuppoſe there were a Subordination of Churches, above particular Churches, that yet the particular Church ſhould finally Excommunicate; and that the ſuppoſed Superior Orders of Presbyteries, ſhould not take it out of their Hands.

1. The firſt is plain, that here is an Inſtitution of Church-power, as is evident by comparing it with, *Matth.* 16. 18, 19. where it is ſaid, *I will Build my Church, and I will give thee the Keys.* He ſpeaks indefinitely. That place affordeth this Evidence, that Chriſt is the only Builder of his Church, (*Every Houſe is Built by ſome one,* Heb. 3.4.) and of all things about the Houſe; *The Builder of all things is God,* (ſaith he) Namely Chriſt, who is God, as he had proved in *chap.* 2. having ſpoken this indefinitely in, *Matth.* 16. 18, 19. here in *Matth.* 18. 15, 16. he particularly determines the Seat, and Subject of this Eccleſiaſtical power. Here in *Matth.* 18. 17. Chriſt uttereth himſelf definitely, *Tell the Church.* The *Jus proprietatis,* is in *Matth.* 16 19. the Right of propriety is ſtated in the Right of Adminiſtration. The *Jus Executionis,* in *Matth.* 18. 16. He doth not give it to Saints and Officers ſimply, but as formed up into Bodies. *Matth.* 16. Holdeth forth, that they are to be Saints, making Confeſſion as *Peter* did; there is the matter of a Church, to whom the keys is given, but *Matth.* 18. holdeth forth, how that theſe Saints are to be formed up into ſeveral Bodies or Churches, and ſo to execute this power. Therefore he ſpeaks of them, as being *gathered together in his Name,* Mat. 18. 20. Their being Saints, or Faithful, is not enough; but Order is to be added to Faith, (as in *Coloſ.* 2. 5: which Order is held forth here, in *Matth.* 18. *ver.* 15. to 20.

2. The words of Chriſt here in Matth. 18. 18. *Verily I ſay unto you,* which are inſtitutive; and again I ſay unto you.

1. That word *Amen,* or *verily, Eſt idem quod firmum & ratum,* ſhews *the thing to be firm and ratified,* as *Amen* doth alſo; but ſet to our Prayers. And here ſo it is taken, for it is with a promiſe of power from him, confirming and ratifying of ſuch meetings as he ſpeaks of. And a promiſe to any thing that is beyond the Law of Nature, implies an Inſtitution: For what is an Inſtitution? But a ſetting up ſomething with promiſe, to have a Bleſſing in it beyond the Efficacy of the thing.

2. *Again I ſay unto you,* ſaith he, *ver.* 19. The word again is *Additionis, moreover,* a Superadded Expreſſion, as Matth. 4. 7. *again it is written.*

3. The words, *I ſay*, are inſtitutive; or commanding with an Efficacy. As they are uſed in *Luke* 5.24. *I ſay unto thee ariſe.* And if they be only Aſſertory, (as ſome ſay, they are) yet being ſpoken by the Son, of his own Houſe, in his Mouth, they are Edificatory, or Inſtitutive of it.

4. Jeſus Chriſt giveth power to a Brother to Admoniſh; and that in an orderly way, in order to Excommunication. Then bids him take two or three, and then tell the Church. And it is not a matter of indulgency or liberty, or priviledge, (as *Cameron* obſerveth) that his Speech importeth, for that is, when as there is a benefit to ones ſelf by it, which if I will forego, I may; but what is ſpoken here is, *per modum Imperij, by way of command*, for it is for the gaining of a Brother. And it is in order alſo to a Court-Sentence, when it is brought to the Church, And the word, *Eſtabliſhed*, Matth. 18. 16. that is, *the Sentence ſhall be firm, and fixed, or ratified*, confirms this to be his deſign and meaning.

5. To reckon a Brother as an Heathen, if obſtinate after this courſe is taken with him, is an Act of power; which if Chriſt had not given, ſhould not have abſolutely neceſſitated it.

6. He ſaith, *where two or three are gathered in my Name*, therefore it is an Ordinance. What makes other things an Ordinance; but that they are done in the Name and Power of Chriſt? Is Baptizing in his Name, an Ordinance; and ſo gathering together in his Name alſo? And in his Name is all one, as in his Power and Authority, by Commiſſion from him; and to ſuch ends and purpoſes, as he hath appointed, whereof one is to throw out an offending Brother. He ſpeaks as the *Meſſiah*, that did anew form his Church, and put a new Title upon their gathering together; calls it *Aſſembled in my Name*, as the *Meſſiah* is come in the Fleſh; And whereas before he did Authorize the whole Nation, and made the Truſt unto them, he Reduceth it now to a fewer company, to two or three gathered together in his Name. All Aſſemblies, if they be not Eſtabliſhed by Authority, are unlawful, *Acts* 19.39. Therefore theſe Aſſemblies that Chriſt here ſpeaks of, muſt be Eſtabliſhed by the Law of Chriſt.

And thus much may ſuffice to ſhew in general, that let it be meant in Church-power, what ever it is, it is by Inſtitution.

And when he ſaith, Go tell the Church, he imports Authority and Power, placed in that company he calls a Church, with which he inveſts them. The word *Church* in this, is an Authoritative Word; and the Authority, the Church hath, is his, and whom ſhould ſhe have it from, but from him? And therefore in 1 *Cor.* 5. 4. They are *ſaid to be gathered together in his Name, and in his Power.* And by comparing this place and that together, it appears, that his intent is both inſtitutive and directive, only with this difference, that in *Matth.* 18. Jeſus Chriſt ſpeaks by way of directing a Brother what to do, when he is offended; and upon that occaſion, mentions what Authority he would give unto his Church, and *Aſſemblies of his Saints gathered together in his Name*; *But in the* other Text, 1 *Cor.* 5. *Paul* gives forth the direction to the Church it ſelf, calling upon them to perform their Duty, according to the Power and Authority given them by Chriſt. As an Apoſtle, he commands them when gathered together, to deliver ſuch an one unto Satan, and (ſaith he) *do ye not judge them that are within*? That is, have ye not power to do it from Chriſt, is it not a Duty lies upon you? And he Parallels it with that power himſelf, had according to proportion. Now the power he had all, I grant to be Inſtitutive, for otherwiſe, what power could one Man aſſume over the Churches of Chriſt? And ſo likewiſe without the like Inſtitution, what power could a Church aſſume to deliver a Man to Satan, which is out of their Natural and Moral power to do?

I ſhall now Demonſtrate, that a particular Congregation is meant in this, *Matth.* 18. and that a particular Congregation is there Inſtituted, and Inſtituted too, as having that power of Excommunication.

Now that a particular Congregation is here meant, is proved firſt out of the place. The Church intended here, is a Church appointed for Worſhip, as well as for Diſcipline. Not only becauſe that meeting to Pray, is mentioned as well as to correct Offences; but becauſe if that be a Church which is appointed for Worſhip, it were ſtrange if Chriſt ſhould in his firſt Inſtitution, mention that Church which is only for Diſcipline, and not that which is for Worſhip alſo. 2. Out of Presbyterian Principles.

And 1. Out of the place it is apparent, that a particular Congregation is meant, take *Church* to be interpreted by whatſoever you will, that Chriſt alluded to them in uſe.

There were many unformed Sects, that had ſeveral companies belonging to them, that were of the ſame Principles and Regular Order; who although they held a general Communion with the Church of the *Jews*, yet the manner of theſe Sects, was to have their Synagogues and Schools, (as *Paul* was brought up at the feet of *Gamaliel*; and we read of the School of *Tyrannus.*) And if any of them Tranſgreſſed the Principles of their Order and Sect, they were brought (as *Grotius* ſaith) before the whole; and ſo they were reproved, ἐνώπιον πάντων, that is. *before all.* And now if this Alluſion be to ſuch a Church or Company, then the People are taken in, ſuch as ſhould meet and hear; and ſo then, Jeſus Chriſt ſo fixed his Inſtitution, as the People as well as the Officers met, for even thoſe Sects, ſuppoſed Guides, who did bring it to the whole company of that Sect, whereto a Man belonged. Secondly, if the Alluſion were to this, then according to the liberty that was then given, of having Diſciples, our Saviour Chriſt had then a Church upon Earth, which he ſpoke actually unto. For he had by him twelve Apoſtles, and Diſciples, who after grew unto one Hundred and twenty. And therefore according to the Law of thoſe times, he directs them, that if any offences were among them, after two or three Witneſſes taken, they ſhould tell it to this Church. Although *Judas* had ſinned, yet he had not ſo ſinned, as to have Witneſſes againſt him, until his betraying of Chriſt, and then (as our Saviour Chriſt Propheſied of him, *John* 15. 6.) he was caſt out as a withered Branch. And then, 3. That Phraſe *of gathering together in my Name*, is an Alluſion to that cuſtom in thoſe times; for the manner was then, to call Diſciples by the Names of thoſe they followed, and their meetings by their Names, as *Herodians* were ſo ſtiled, from the Name of *Herod.* *In my Name* (ſaith Chriſt) that is, ſuch as profeſs me, and ſet up ſuch Schools in [illegible] Name, are to obſerve the Rules which I ſet them, for their Order, and Government. Chriſt here expreſſed how his Churches ſhould, after his Death and Aſcenſion into Heaven, be ordered under the New Teſtament. As it is ſaid, the *Scripture foreſeeing that God would juſtifie the* Gentiles *through Faith*, (Gal. 3. 8.) made the promiſe unto *Abraham*: And as God foreſeeing, that when the *Iſraelites* came into *Canaan*, they ſhould live in Cities, and be a Kingdom or a Nation, accordingly Ordered beforehand their Government, and gave Laws aforehand, for that Nation of the *Jews* as ſuch, when they ſhould be in their own Land: So here (the Church of the New Teſtament, being to be multiplied and ſcattered, that they could not aſſemble in one, as that National Church of the *Jews* did) Chriſt aforehand ſpeaks, what he would, have his Churches under the New Teſtament to be; and his Inſtitutions are ſuited to what in his Counſels, and Providence he had Determined, ſhould be; and he knew aforehand would fall out.

2. If Secondly, The Alluſion be to the *Jewiſh* way, that was appointed by God, and had been of Old; then either the *Synedrim* is meant, or the Synagogues with the Officers there. But in the firſt place, the *Synedrim* is not meant; for (as *Cameron* ſaith) that is never called *Eccleſia, a Church*, no not by the *Septuagint.* But be it, that this word had been uſed of it, yet private offences, (of which Chriſt here ſpeaks) were never brought to the *Synedrim*; but Chriſt ſpeaks this of private offences; for it is, *if he offend thee, then take two witneſſes*, and then tell it to the Church. Whereas there were but four Caſes which belonged immediately unto the *Synedrim*, and thoſe were Caſes of Difficulty, when the private Judges in the Cities, could not end the controverſy, who yet had full power to have done it. And then in the third place, *Cameron's* Reaſon, why the *Synedrim* is not meant, is good, becauſe the *Evangeliſts* do ſtill call it πρεσβυτέριον τοῦ λαοῦ and that now only, Chriſt ſhould call *Eccleſia, a Church*, when it is no where uſed by the *Septuagint*, under that Name, would be very ſtrange. Secondly, if his Alluſion be to the Government of every Town, this makes for the way of Congregational Churches. For every Village hath their Government entire within themſelves, Deut. 16. 18. *in all their Gates.* If it were a ſmall Town, there were three Elders, (to which Chriſt here Alludeth) and in the Cities one and twenty. And from the Towns to the Cities, there was not an Appeal, but immediately to the *Synedrim.*

3. His Alluſion rather is unto the Synagogues in every Town, which were the Eccleſiaſtical State. The Books of *Moſes* were Read in every City, in the Synagogues,

Ch. III.

gogues, *Acts* 5. 21. For every City had their Synagogue, and ſo then in this Senſe, *to tell the Church*, was to tell that particular Synagogue, (whereof they were Members) both to People and Rulers. Now that Chriſt alludeth to this appears.

1. Becauſe that Excommunication was exerciſed in their Synagogues, not in the *Synedrim*. Indeed the *Synedrim* might make a Law as a Rule, according to which Men ſhould be Excommunicated ; but the Synagogues executed it, thereof it is called, *Caſting out of the Synagogues*, John 16. 2. And Synagogues were not governed by an Aſſociation, but each Synagogue had it's Rulers, *John* 9. 22. and in John 16.2.*They ſhall caſt you out of the Synagogues*. And a Synagogue was a particular Aſſembly, ſuch as Congregations now, Luke 7. 5. He hath *Built us a Synagogue*, Mar. 1. 21. *Chriſt entred into the Synagogue and Taught*. And when a Man was caſt out of the Synagogue, and would come into the Temple, they uſed to ſay to him, when he would offer to enter into the Temple, (although they refuſed him not to enter thither, for he held Communion ſtill with the Temple) *May he who inhabits this Temple, give thee an Heart to hearken to the words of thy Brethren, that ſo they may receive thee.*

2. In every one of theſe Syuagogues, there were two or three Officers. They had Rulers, *Acts* 13. 14, 15. *Acts* 18. 7, 17. And therefore Chriſt alluding unto this, ſaith, *If two or three agree*. They uſed to have three at leaſt, that a Major Vote might caſt it among the Rulers. And they uſed to have two or three Admonitions, afore they caſt out, and thirty days between every Admonition.

3. In a manner, all other Authority was taken from them ; but what they exerciſed in their Synagogues thus, or in the *Synedrim*, which dealt only in the great matters of Blaſphemy ; whereas this Authority of Synagogues, was for offences of Brethren ; and therefore it is ſtill ſaid, they ſhould bring them into their Synagogues, when they queſtioned them, as *Luke* 12. 11. The *Romans* took away all other power from them. But here they could inflict puniſhments, *They ſhall Scourge you in their Synagogues*, it was the place of their puniſhment, ſo *Matth.* 23. 34. they whipt in them, for they had no other Courts left, *Acts* 26. 11. And they had Rulers, for the caſting Men out from thence. And perhaps theſe meetings, in the Synagogues, are thoſe which are called *Synedria*, in *Matth.* 10. 17. And in Luke 12. 11. *when they bring you into the Synagogues*, is mentioned firſt, and then, *unto Magiſtrates and Powers*, Namely, the Civil Magiſtrate, which in *Matth.* 10. 17. is rendred thus ; *They will deliver you up to the Council*, or *Synedrim*, and they will Scourge you in their Synagogues ; and then follows their being brought to the Civil Magiſtrate in the next verſe, *and ſhall bring you before Kings and Govetnours.* And ſome Interpreters ſay, that the Alluſion is here in *Matth.* 18. 17. to that Synagogue Government and Worſhip, *Eccleſia* and *Synagogus*, being uſed Promiſcuouſly.

4. Theſe Synagogues were *Oratories*, places of Prayer and Preaching, therefore Chriſt doth alſo Subjoyn here, *if two meet together, to ask or to pray*. It is not meant only of praying, when they Adminiſtred Diſcipline; for it is praying about any buſineſs, for they uſed to Worſhip and Pray in the Synagogues, as well as to caſt out of the Synagogues ; their Worſhip and their Diſcipline, there being of equal extent. And the word that is uſed in this Text, of *Mat.*18.19. συμφώνησιν *ſhall agree*, ſignifies a meeting, as well as a conſent, ſo *Gen.* 14. 3. And the words alſo that Chriſt uſeth, ver. 19. *Again, or moreover I ſay unto you*, (having ſpoken of Diſcipline afore, and now of Prayer) do hold forth the Scope of this Church, to be as well for Prayer, as for Diſcipline ; and ſo to be underſtood of ſuch a Synagogue, as was both for Diſcipline, and Worſhip, or Prayer. And then the Addition of the laſt words, ver. 20. *For where two or three are gathered together in my Name, I am in the midſt of them* ; is the general concluſion to both. So that the meaning is, that whether they meet for Worſhip or Prayer, (of which he had ſpoken, *ver.* 19.) or for Diſcipline, (of which he had ſpoken, *ver.* 17, 18.) Chriſt is in the midſt of them. Now as our Saviour Chriſt's alluſion was unto that Synagogue, Government, and Worſhip, then extant, ſo particular Churches and Congregations under the Goſpel, in anſwer thereunto, are expreſt unto us, under the word Synagogue. They have that Name, becauſe unto them did Chriſt allude ; and they ſuited his Inſtitution under the New Teſtament, *Jam.* 22. If one come into your Aſſembly, it is in the Greek, εἰς τὴν συναγωγὴν *into your Synagogue* ; He ſpeaks of Synagogues for Worſhip,

as in *Heb.* 10.25. forſake not the aſſembling of your ſelves together. It is there *ἐπισυναγωγὴν meeting in a Synagogue*, which is a particular meeting for Worſhip, which is therefore called *the Houſe*, that God hath under the New Teſtament, *ver.* 20. whereof Chriſt is ſaid to be the High Prieſt.

And indeed the analogy between their Synagogues and our Congregations, holdeth exceeding far. They hold two or three Officers, that were Rulers of the Synagogue; and we profeſs for kind, that there are three ſort of Officers, *Paſtors*, *Teachers*, and *Elders*. And the *Jews* in a manner for the ſubſtance, uſe the ſame expreſſion concerning their Synagogues, they had two Wiſe Men to Teach, and one to Diſcern; and therefore Chriſt ſaith, *where two or three are gathered together*. And to be an Heathen and a Publican, and to be caſt out of the Synagogue, was all one; and the word *Synagogue* and *Eccleſia*, or *Church*, are all one in the Septuagint; and ſo conſequently to be caſt out of the Church, correſponds to their Ejection out of the Synagogue.

And to this hath Chriſt framed the conſtitution of his Church, under the New Teſtament, that it ſhould be both for Worſhip and Government, as the Synagogues were within themſelves. And although theſe Aſſemblies are called Synagogues as for their extent; yet they are called Temples, as for their priviledge. And this conſtitution of Chriſt, ſuited with the primitive times of the Goſpel; for the *Jews* being Diſperſed in ſeveral Nations, they had Synagogues in all Cities, and an entire Government within thoſe Synagogues. Yea, even in *Judea*, in ſome one great City, there was but one Synagogue, as in *Capernaum*, Mar. 1.21. Thus at *Antioch* too, the *Jews* had a *Synagogue*, Acts 13. 14, 15. as alſo at *Theſſolanica*, Acts 17. 1. and at *Corinth*, Acts 18. 4. where the *Greeks* and the *Jews* were met in one. Now the Chriſtians being to be called out of all places; and being Diſperſt, as theſe *Jews* were in all Nations, Chriſt ſuited a Government to theſe conditions of the Synagogue-Government, and anſwerably fixed his Inſtitution of Churches, in imitation of the *Jews* Diſperſt, who had Synagogues amongſt all the *Gentiles*, in their ſeveral Cities. Chriſt choſe not the legal way of a National Church, or of a *Synedrim*, or of going up to one Temple, for a whole Nation, but he fixed on Synagogues, as fitting his turn beſt; for he choſe Churches out of *Nations*; and ſo did not hold to one National Church of the *Jews*; and therefore we read of *Churches* in *Judea* it ſelf, and not *Church*, Gal. 1.22.

And to ſtrengthen this aſſertion, it may be obſerved, that our Saviour Chriſt did not take nor follow the Inſtitution of the Old Teſtament, but the Appendixes of it, as for Example; In the Lord's Supper he Inſtituted the Bread and Wine, anſwerably to the Bread and Wine which were appendixes of the Paſſover, and he refuſeth the Paſchal Lamb, and chooſeth the Bread and Wine. So likewiſe as the *Jews* uſed to Baptize *Proſelites*: So he refuſeth Circumciſion, and takes that Baptiſm. Thus alſo as the Synagogues were, as it were Chappels of eaſe to the Great Church, the Temple, where Moral Worſhip only was: he lets the Stately Temple-Worſhip go, and the glory of a National Government, and chooſeth this mean way of a Synagogue, but yet endows it with the priviledge of a Temple; that ſo whereas, before God was Worſhipped in the Mount, and in the Temple, he is now Worſhipped as much, and as truly, and as ſpiritually every where, and in every Synagogue having the ſame priviledge. And indeed Chriſt's way in the Ordinances and Inſtitutions of the Goſpel was to chooſe that which in compariſon, was before to the *Jews*, and to the World, fooliſhneſs; thus he chooſe the fooliſhneſs of Preaching, and in ſtead of taking the High Prieſts and Rulers, he takes Fiſhermen, *&c.*

4. But yet though Chriſt might ſpeak in the Language of the Old Teſtament, it is not neceſſary that his meaning ſhould be, that the Churches in the New Teſtament, ſhould be formed according as the Old were; but the contrary. Our Saviour Chriſt had ſaid before in Matth. 16. 18. *I will build my Church*; and as he ſpeaks of New Keys that are to be given, ſo by that he prepares their minds to a perſwaſion, that he would have a New Church Diſtinct from the former. And then afterward, here in *Matth.* 18. 17. he tells them more diſtinctly, that they ſhould *tell the Church*. And if it be ſaid, that they underſtand not what he meant by the word Church, or that they could not apprehend, that he meant by it a particular Congregation; and that they knew not too, what he meant by Keys, for certainly they knew not the particular Ordinances, which he intended under that general expreſſion, *The Keys of Heaven*; and ſo neither knew they what this New Church, in *Matth.* 18. (to which

they

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they were *to tell*)might import? The anſwer is plain, that the Holy Ghoſt was to come on them, to tell them afterwards. And indeed our Saviour Chriſt ſpake of many things, which they then underſtood not, as of the Reſurrection, Mat. 16.21. *I will deſtroy this Temple, and Build it in three Days*; and alſo, *that his Kingdom was not of this World*, Jer. 18. 26. So when he waſhed his Diſciples Feet, they knew not then the meaning of it; but he ſaith, he would *ſend them the Comforter, which ſhould tell them all things*, John 14. 16. and *chap.* 16. 30. But yet it was neceſſary, that Chriſt ſhould deliver the main Foundations of all thoſe Truths, which the Holy Ghoſt afterwards ſhould enlighten them in. *Moſes* delivered many things in the Wilderneſs, concerning the Government of the Church of the *Jews*, which they could not ſo well underſtand, till they came into the Land of *Canaan*, and though they knew not the place that God would chooſe; yet many of the Laws that *Moſes* gave, depended upon it. But

2. Our Saviour Chriſt had according to the liberty that then was given, unto all ſeveral Sects, (though we call not his ſuch) built a Church, he had a little Flock, as he calls it: And as he began to Inſtitute Baptiſm, and began to Inſtitute the Lord's Supper afore he dyed, ſo to Inſtitute this Church, he began it as other Ordinances afore his Death, and he did caſt *Judas* out of it. And

3. The manner is oftentimes to ſpeak in the Language of the Old Teſtament, when the ſame thing is not meant. As when Chriſt ſpeaks of the Perſon offending, *Matth.* 5. 22. He expreſſeth the Degrees of puniſhment to ſeveral ſins, under the Names of three Courts amongſt the *Jews*, and yet he meaneth Spiritual Degrees of puniſhment. Thus too, in 1 *Cor.* 9. 13. The whole ſervice of the Sanctuary is called the *Altar*, (*He that ſerveth at the Altar, muſt live of the Altar*) yet there is no ſuch Altar erected amongſt us, as was amongſt the *Jews*. And the Prophets alſo propheſying of the times of the Goſpel, ſpake of our Ordinances, under the notion of the Old Teſtament, yet meant other Ordinances, anew to be Inſtituted; ſo in Iſa. 66. 23. *They ſhall go from one new Moon, unto another.* Though under the Goſpel, we have not Monthly Feaſts and Meetings, as they had; yet the Meetings that we have, are expreſt thereby. And ſo now here Chriſt ſpeaks of a Church, that as the *Jews* had a Church ſo likewiſe under the New Teſtament, there ſhould be a Church, to which Offences ſhould be brought; but that Officers alone ſhould be that Church, (ſuppoſing that the Ruling Officers, are called the Church in the Old Teſtament) it followeth not. For the word *Presbytery*, which was given to the Eldérſhip of the Great *Synedrim*, of the whole Nation of the *Jews*; is now given to the Presbytery of every Congregation. So as though he uſeth the ſame word to expreſs the Inſtitution of the New Churches of the Goſpel by, yet it follows not, that it is of the ſame kind with the Old, or that it runneth in the ſame way. But

4. We are rather to Interpret it by what kind of Churches we read afterwards, that the Apoſtles Erected. As *Moſes* was Interpreted by the Prophets, ſo is Chriſt's mind in this to be known by his Apoſtles; for the Spirit came on them, and did Reveal unto them Chriſt's Mind and Intention. The Tryal therefore will ly upon this, what Bodies, and conſiſting of whom, are called a Church in the Acts of the Apoſtles, and in their Epiſtles.

What that Church is, upon which the Inſtitution of Chriſt falleth, is not to be argued meerly out of the Analogy of the Old Teſtament, for that will not ſet up an Inſtitution in the New. But when we have found out what manner of Church in the New Teſtament, Jeſus Chriſt hath Inſtituted, we are then to conſider the Analogy of that Form thereunto, ſo far forth, as Chriſt hath applied it.

Now both in the Phraſe of the New Teſtament, Aſſemblies conſiſting of Elders and People, and of the Saints, are called Churches, and in the words alſo of, *Matt.* 18. 20. *where two or three are gathered together in my Name*, Chriſt tells us his meaning of a Church. And unto this Church ſay we, doth the Analogy of all the Church under the Old Teſtament hold, if you take the due proportion; and as the excellent ſtories and alluſions in the Old Teſtament, are brought into the New, to ſet forth things that come under the New, in the Book of the *Revelation*, in their ſeveral proportions, (therefore ſpeaking of *Rome*, he calleth it Spiritual *Sodom*, and *Egypt* and *Babylon*, &c.) ſo we find that all the Types of the Old Teſtament, are applied unto theſe Aſſemblies. Thus as to the Temple, which was the Seat of Worſhip, and the Sacrifices there; Congregational Aſſemblies, hath carryed away the analogy of them by Chriſt's Inſtitution; for they only are the fixed publick Seats of Worſhip, where Spiritual Sacrifices are offered. In Congregations the living Stones are built up together, to offer up living Sacrifices acceptable unto God, as in 2 *Pet.* 2.5. *Eph.* 2.22. And unto theſe Aſſemblies, are the ſame promiſes made, that were made to the whole Nation of the *Jews*, when they were a Church incamped in the Wilderneſs, *upon all their Aſſemblies, ſhall be a Cloud, and a Pillar of Fire*, Prophecying of the Goſpel, ſaith the Prophet *Iſa.* Iſa. 4.5. And all the priviledges which that Nation had, as a Church, (take them in a Spiritual Reſpect) hath every Congregation of Saints now. This therefore is called the Houſe of God, over which Chriſt is an High Prieſt, *Heb.* 10. which in *ver.* 25. he Interprets to be the aſſembling of themſelves together; In the compaſs of ſuch an Aſſembly, alſo hath Jeſus Chriſt contracted Appeals ſufficient, for firſt (ſays he) *tell him of his Fault thy ſelf*, then *take two or three*, and *then go tell the Church*; and then he is bound in Heaven, as the Supreameſt Judicature, *Matth.* 18.15, to 19. And God hath ſo advanced the State of the New Teſtament, above that of the Old; that as the Glory of the Second Temple, exceeded the Firſt; ſo doth the Glory of the Saints now in theſe Aſſemblies, excell all former. Every Believer is a Prieſt now; yea, the Alluſion in the company of Saints aſſembled for Worſhip, in *Rev.* 4. is unto the Twenty four Prieſts that were over the Twenty four Companies of Prieſts. And the Officers now are, as the four Beaſts in *Ezekiel*, Rev. 4. 8. and are as Angels, rather than Prieſts, called therefore the Angels of the Churches, *Rev.* 1. 20. The Saints all are a Royal Nation; and the Name of the City of God, is written upon every Aſſembly. The great Preſbytery or *Synedrim* of the People, is the Preſbytery of every Congregation. Every Church is a City unto God, it is the City of the Living God; it is the Holy City, and hath a Government within it ſelf, of Elders within its own Gates. Yea, here is the Synagogue-Government alſo, unto which the Alluſion alſo is; and theſe Aſſemblies are ſo called, as I proved in the foregoing Chapter. Yea, and as God chooſeth the mean things of the World under the Goſpel, ſo he choſe that Synagogue Frame; becauſe the Worſhip therein was wholy Spiritual and Moral; it was not the Seat of Ceremonial Worſhip, as was the Temple. The Government of the Synagogues was natural, to caſt any Perſon out of themſelves, as all Bodies have by the Law of Nature, with a puniſhment ſuitable annexed, *viz.* to keep ſuch from the eſteem of Worſhippers; and that they ſhould be accounted as Heathens and Publicans. Thus Chriſt hath choſen a way more Spiritual, more Natural, ſuitablable to the Communion of Saints, that hath leſs Pomp and Glory in it. He hath taken this *Bethlehem*, that was the leaſt, the loweſt of the Governments amongſt them; and hath made it the greateſt, and endowed it with the priviledges of all the reſt. It hath both National and Temple priviledges, and *Synedrim* priviledges alſo, it hath the Spirituality of them all. There they have the Lord's Supper, in ſtead of the Paſſover; There they have the Altar, 1 *Cor.* 10. 16, 17, &c. what glorious things are ſpoken of, in Jer. 3. 14, 15, 16. *You ſhall ſay no more, the Ark of the Covenant of the Lord, neither ſhall it come to mind*, &c. I *will give you Paſtors, according to mine own Heart, which ſhall feed you with Knowledge and Underſtanding*; and *I will take you, one of a City, and two of a Tribe, call them out, and bring them to* Zion. That *Zion*, is where the Paſtors are Teaching, therefore meant of Congregations. He doth not take Nations, but Select out of Nations, out of Cities and Tribes, Saints here and there; and formeth them up into Congregations, becauſe they have Paſtors that feed them; and in ſuch Congregations, is the feeding of the Paſtors with Knowledge and Underſtanding. And this ſucceedeth the Ark of the Covenant, having the priviledges thereof. It is a Prophecy, of the calling of the *Jews* under the Goſpel.

And yet if that Judicial Government, (as we may ſo call it) that was in Jury, were the Pattern, of all Church-Government future, although it would indeed then, by the analogy of it, erect a National Aſſembly, over the leſſer Churches; yet even that would conduce to the Eſtabliſhment of more, to the Congregational way we contend for; than our Brethren will yield them, and will militate againſt the Presbyterian Pattern, as it is practiſed, and that in theſe particulars. For

1. Firſt, Each Town, as well as each City, had all Government within their Gates, as much as Cities; and the Elders in the Towns, were not to Appeal to the Elders in the Cities; but immediately to the National Aſſembly. In *Ezra* 10. 14.

there were the Rulers of all the Congregation, (which was all the whole Nation) mentioned, and the Elders of every City, and Judges thereof; City according to the *Hebrews*, was every little Town. Thus *Moſes is ſaid to be read in every City in the Synagogues*, that is, in every Town; for they had Synagogues in Villages, *Acts* 15. 21. In *Deut.* 16. 18. (ſaith he) *Judges and Officers ſhall thou make thee in all thy Gates*, that is, in every Town; and therefore the *Rabbins* do ſay, that if it were a big City, where there were one Hundred and twenty Families in it, there were twenty three Sat in the Gate, if it were leſs, then but three; for there was no Court conſiſted of leſs.

2. Secondly, Thoſe Towns were not Ruled by a Combination, but had a Government intire within themſelves, unleſs things were too hard for them.

3. Thirdly, The Appeals unto the *Sanhedrim*, was only for the Deciſion of Law-Cauſes, in a Doctrinal way, (as if that the Judges of *Weſtminſter-Hall*, ſhould enquire of the Parliament, for the meaning of a Statute; and were bound to pronounce Sentence, according to their Interpretation of the Law) though ſtill the Judgment of the matter of Fact, and to pronounce the Sentence it ſelf, was to be done by Authority and Juriſdiction of each Town, like as we alſo contend, that all Cenſures ſhould be by particular Congregations.

Obj. If ſo, then their Government was not Uniform.

Anſ. Yes, only in leſſer proportions in the ſmaller Towns, they had three Rulers, and in their Cities, and greater Towns twenty three. The Law of God not Determining, how many Elders ſhould make up the Judicature, either in the one, or in the other. As alſo in Congregations, God hath not determined how many, but according to their proportion and neceſſity, hath left a liberty of chooſing a greater, or leſſer number.

CHAP. V.

That though it were granted, that the power of the Keys in Chriſt's Inſtitution, Matth. 18. *was given to the Elders, or Officers; and not to the People: That yet in a greater probability of Reaſon, the Officers or Elders of a particular Congregational Church are meant. That in all probability too, the Inſtitution of ſuch Churches, was deſigned by him; becauſe their Conditions and Order, beſt ſuits the ends of the Edification of his Saints.*

IF by *Church*, in *Matth.* 18. 17. were meant the Officers, yet ſtill the Officers of a particular Church, for there is a Presbytery in every Church. And the mention of two or three, doth rather carry it to that meaning. So that if by Church, ſhould be meant the Elders, yet queſtion will return what Elders, in relation to what Church? To a particular Church ſay we. Thus when it is ſaid, in *Jam.* 5. 14. *Send for the Elders of the Church*, it could not be the Elders of a Presbyterian Church. Our Presbyterian Brethren acknowledge, that particular Congregations are Churches; they are the firſt of the Name in this Inſtitution, and are firſt intended, and are therefore called *Eccleſiæ primæ, the firſt Churches*, even by Presbyterians themſelves. We are ſure alſo, that particular Churches, have the Name of a whole Church, 1 Cor. 14. 23. *If the whole Church meet in one.* We are ſure too, that the firſt Churches in all places, were but particular Churches, even in *Hieruſalem* it ſelf. The Apoſtles did not forbear making a particular in any place, they did not ſtay till Chriſtian's Church were multiplied, so as to make many Churches in one place. Now ſuch a particular Church before Churches ever multiplied, had a Government within it ſelf, by virtue of *Matth.* 18. 17. And if ſo, if here be an Inſtitution, it falleth upon it; and it exerciſes its Government as a Church, by virtue of its Charter.

1. That a particular Church is meant, in *Matth.* 18. is evident, becauſe it is ſuch a Church that is ſpoke of, whereof a Man is a Brother; and now he is a Brother

firſt, and more peculiarly of a particular Congregation; that's the Reaſon, why you Excommunicate him out of the particular Church, when out of none of all the reſt. And when you bring the matter at laſt to an iſſue, you tell that Church of it, more than any of the reſt; for that Congregation being a Church by the Order of Chriſt, it is to be brought unto that Church firſt, which the offending Perſon hath the relation of a Brother unto. Now ſee who are in the right, our Presbyterian Brethren, or we; they think themſelves bound to tell the Church, becauſe he is a Brother of it, but not at firſt; whereas Chriſt ſaith, Tell this Church firſt, and if he will not hear what that Church ſays, *let him be an Heathen.*

2. The method that Chriſt here preſcribeth, evidently argueth it to be a particular Church; for 1. Saith he, do thy ſelf deal with him. 2. *Take two or three Witneſſes*; 3. *Tell the Church*; This muſt needs be that particular Church, that is the next Body, for that particular Church, is a Church, and it is his Church; and it is a Body in aſcent next to the two or three Witneſſes; and if there be any ſuch thing as a Church Claſſical, that is a degree beyond it.

3. All that are for Presbyterial Government, do by virtue of this place, in *Matth.* 18. tell it to the Congregational Elders, the Presbytery. And ſo then, that the particular Congregation is meant in this, *Matth.* 18. both their Practices and Principles do import. For they argue from this place, by way of Analogy. They argue from hence, the power of many Churches over any Church; becauſe, look what power the firſt Church hath over a Brother, that many Churches hath over a Church: And therefore according to their own Conceſſions, this firſt Church is firſt meant as the meaſure of the other; and therefore what is ſaid here in *Matth.* 18. muſt be firſt true of the particular Congregation. For they make a Combination of Churches; for to deal with offending or diſagreeing Churches, upon this ground, that a particular Church is that, which is here appointed to deal with a Brother. If then the Argument doth run by way of Analogy; then the power of their greater Churches, is fetched from the power that this particular Church hath. And they argue, that therefore they have an intire power over many Churches, becauſe that this hath an intire power over its own Members; and that what power is in a particular Church is in the whole Body of Churches joyntly: And therefore by the Presbyterial Conceſſions and Principles, the Inſtitution muſt firſt fall upon this Church Congregational. For if any Man would argue from what power a Corporation hath over its Members, that the like power many Corporations may have over that Corporation, it would imply, that that Corporation hath an intire power over its own Members; and look how much of the intireneſs of the power, you take away from the particular Corporation, over its Members; ſo much you weaken the Argument and Analogy, for the power of many.

In a word, all the Arguments of all ſides, of Papiſts, that would have the Pope to be the Church; of the Epiſcopal party that would have the Biſhops to be the Church, all argue from the word Church. And they ſay, that a Dioceſan hath power in a Dioceſs, becauſe a whole Dioceſs may be one Church; and ſo, many Elders may make up a Presbytery, over many Congregations; becauſe many Congregations make one Church. So as all theſe, and the Presbyterian Government it ſelf, can prove their claim only, as they can make it out, that they are a Church. Now particular Congregations do, and may put firſt in for it, that they are Churches; therefore as a Church, they muſt have a power over their own Members, as the other have over Churches, according to their own Principles.

4. The firſt and primary Inſtitution, muſt fall upon particular Congregations, as the Seats or Bounds of the firſt power, whether the Inſtitution be ſuppoſed to fall upon them as Churches, or as a Presbytery. If it falls on them as Churches, the greater Churches conſiſting of many Congregations are but *Ortæ*, or *ſprung* of this: If it falls on them as a Presbytery, they are but Compounds, and Decompounds. The Native and firſt Genuine Church, is the Congregational, the other are but Repreſentative Churches; when as this is more real.

5. As the Inſtitution of a Congregational Church, in *Matth.* 18. moſt ſuits with Chriſts Aim and Deſign, the Communion of Saints; ſo it moſt agrees too with that promiſe of his Preſence, *ver.* 20. what kind of Aſſembly is moſt likely to be pitched upon by Chriſt, to be made his Court on Earth, but that wherein he is Worſhipped; and where there is the perſonal Preſence of his Saints, for whoſe ſake he

Ch. V. is preſent with the Officers of a Church; and not as they are Officers abſtracted from the Church or Meeting, without it. And indeed it was for the Honour of the Saints, and was becoming of their State under the Goſpel; that not Elders alone, but that Saints gathered together with the Elders, ſhould be thoſe fixed Bodies to which the power ſhould be given; for ſo the Stile runneth, *the Churches of the Saints*, 1 Cor. 14. 33. And what is the Church, without the preſence of Chriſt? And what is more of a Church, than that to which more of the promiſe of the preſence of Chriſt is made: Now to the Saints, and alſo to the Elders, as joyned and united in Bodies with Saints, is the promiſe made. Thoſe promiſes, *I will walk among you*, &c. 1 *Cor.* 6. 16. *Ezek.* 37. 26, 37. is made to the Bodies of Saints. So then if we take the State of the Saints under the New Teſtament, (where every one comparatively, is ſaid more to know the Lord comparatively, unto thoſe of the Old) it is anſwerably in a way of compariſon, more ſuitable to Reaſon; that if the Government ſhould be placed upon Bodies formed up, the Inſtitution ſhould fall upon ſuch Bodies, as have both Saints and Elders. And if there were no other reaſon, yet this might be pleaded for it; that the Officers have, though not formal, power from the People as Officers, yet a virtual power, concurrence and aſſiſtance (through the promiſe of Chriſt's preſence with them) as ſuch from the preſence of the Saints, in reſpect of the execution of their Office, and the bleſſing thereof, (which they do not carry about them alone) eſpecially in ſuch Acts, wherein they do things as for the People, and which do concern them, as Acts of Juriſdiction do. Although as Elders Dedicated unto Chriſt, they might have a Bleſſing in Preaching unto them, and that as Elders, or in Prayer, or the like; yet in all Miniſterial Acts of Juriſdiction, that belong to a Church as a Corporation, they have a virtual aſſiſtance from the concurrence of the People with them, doing all this in their preſence. Thus the Elders among the *Jews*, beſides the Bleſſing of their Calling, as being Elders, and united into a Body over that Nation, in a *Synedrim* or Council, had alſo a Bleſſing from the place where they ſhould meet, the place that God ſhould chooſe, as alſo their Sacrifices had: And ſhould the ſame *Synedrim* have met out of that place, they had not had that Aſſiſtance, neither could the Acts have been counted Acts of Juriſdiction. This Principle the Papiſts themſelves ſeem to acknowledge, who make the Aſſiſtance that the Pope hath, when he ſpeaks infallibly as a Pope, to be not alone, but in the *Cathedrâ*, in the *Chair*; and ſo in Council with the Cardinals: And ſo in a State or Kingdom, though the ultimate concluding and ratifying of Laws, doth lye in the King; yet he doth not do it alone, but having all other Eſtates of Nobles and Commons preſent, or elſe what he doth, is not legal nor binding. Now ſo under the New Teſtament, though all Church-power ſhould be ſuppoſed to be formally in the Elders; yet not as abſtracted from the preſence of the Saints, which is in ſtead of the place that God then choſe among the *Jews*, in which they had an eſpecial Bleſſing and Aſſiſtance. Nay, he hath now choſe a better Temple for Elders to exerciſe their Juriſdiction in, Temples made of living Stones, that is, Churches conſiſting of Saints, from the concurrence of whoſe Spirits, Prayers and Applications, the Acts done by the Elders in a Church, do receive their ſtrength. So Jeſus Chriſt is in the midſt of the Elders; becauſe his promiſe is to be in the midſt of the Saints, their Spirits joyn and concur in the Act, and ſo there is an Efficacy runneth along therewith. And this Honour at leaſt, was meet to be given by Chriſt, to his Saints under the New Teſtament. For what tho' the Elders be as the Loadſtone; yet as the Virtue and Efficacy of the Loadſtone, depends upon its being ſet in Steel, ſo the virtual Bleſſing of the Elder's Actions, in matters of Juriſdiction, (which are the higheſt Acts of Church-Government) depends upon their being in the midſt of Saints, that concur with them. And therefore in *Matth.* 18. 17. it is ſaid, *Tell the Church*, that is, the Elders joyning with, and in preſence of the People. Although the Eye is that Member that doth ſee for the Body; yet it hath the Virtual Efficacy that inableth it to ſee, from its being placed in the Body; and as the Eye cannot ſee out of the Body, nor can one Body, being in another Bodie's Eye to ſee withal; ſo cannot this power of the Elders, be carryed out of its Seat, nor a Forraign power be brought in. And therefore when the Apoſtle ſays, in 1 Cor. 5. 4. *When ye are gathered together with the power of the Lord Jeſus*, and ſo in 2 *Cor.* 6. 16. *I will walk among you*, and in *Mat.* 28. 20. when Chriſt promiſed *I will be with you, to the end of the World*, he ſpeaks not only of Miniſters, and the Succeſſors of the Apoſtles; but of thoſe alſo that believe

through

Book II.

through their word, for ſo in *John* 17. 20. he interprets it; and likewiſe in *John* 15. 16. *your Fruit ſhall remain*, and ſo be both with Miniſters and Saints, as Succeſſors of the Apoſtles; this being the Honour of the Apoſtles, not only to have Miniſters to Succeed them, but Churches of Believers alſo, with whom Chriſt is. And therefore in the *Revelation*, where Jeſus Chriſt's preſence in the Church of the New Teſtament, is preſented with Alluſion to that of the Old, *chap.* 4. although the viſion is of the Church Univerſal materially conſidered; yet formally the Repreſentation of it is made, as it is the Seat of publick Worſhip; and therefore repreſented under the *Idea*, of a Congregational Aſſembly, as appeareth, (as Mr. *Brightman* and *Parker*, and others have obſerved) in that it is ſet forth in order to Acts of publick Worſhip, performed therein. Thus there is the Laver to waſh in, as in the Temple there was, before they Worſhipped; unto which the Apoſtle makes the Alluſion, for meeting in the Houſe of God for Worſhip, *Heb.* 10. 21, 22, & 25. verſes compared; ***Let us draw near with a pure Heart, and Bodies waſhed***, which afterward (*ver.* 25.) he expounds to be Aſſembling themſelves together. And in that, *Rev.* 4. the four Beaſts, who are the Leaders and the *Chorus* for Worſhip, when they fall down, and caſt down their Crowns, the Elders do ſo too. Now thoſe Aſſemblies, in which Jeſus Chriſt hath thus ſet his Throne and Temple, they conſiſt of Elders and Beaſts, having Eyes, &c. that is, Saints and Officers; for ſuch is the Advancement of the Saints, now in compariſon of thoſe under the Old Teſtament, that they themſelves are called the Elders; and the four living wights, are thoſe four ſorts of Officers of Congregations. The thing we cite it for, is this; that the Throne and Preſence of Chriſt, is with the Beaſts, as joyned with the twenty four Elders, and in Aſſemblies made up of both. And therefore the Officers are ſaid to be ſet in the Church, 1 *Cor.* 12. 28. and ſo to work ſtill, as ſet in the Church, but they are no where called the Church it ſelf.

See his Expoſition on the 4th *and* 5th *cha.* Revel. *in* vol. 2. *of his Works.*

Yea, and though the Apoſtles were made immediately by Chriſt, without a relation to any ſpecial or particular Church; and in order principally unto gathering and rearing up Churches, yet the choice of one Apoſtle was made in a Congregational Church, conſiſting of Angels and People, *Acts* 1. And *Paul* and *Barnabas*, tho' made Apoſtles immediately by Chriſt; yet received their Ordination in ſuch a particular Church, whilſt the Elders were Miniſtring unto the Lord, in the Church of *Antioch*, Acts 13. Yea, and they themſelves ordinarily, did not exerciſe any Acts of Juriſdiction, either of Ordination, or Excommunication, but as ſtill preſent in a particular Church. They did not ſet up a Court, unto which Churches were to come; but they rather came themſelves, and viſited Churches, ordained Elders in every Church with Faſting and Prayer in the Churches; and ordinarily they Excommunicated not, (tho' they might give general Directions) but in a Church. And however, if there might be Caſes wherein the Apoſtles did Excommunicate alone; yet they were very extraordinary, and no way to be imitated, as their Miracles are not. They did not Excommunicate when abſent, 2 Cor. 13. 10. ***Shall I come with a Rod? And when I come, I ſhall bewail ſome of you***, &c. As therefore the Apoſtles did not ſet up a Court out of particular Presbyteries, ſo Presbyteries are not to ſet up a Court out of particular Churches. Yea, in that only inſtance of a Synod, which we have in *Acts* 15. the Tranſactions of the Apoſtles and Elders were in, and with that Church of *Hieruſalem*, where the Brethren alſo were preſent. Thus hath God Honoured the Saints of the New Teſtament, that the promiſe of the preſence of Chriſt, ſhould be made to them, when gathered together with their Officers; and that he will be with the Officers even as ſuch, for the Peoples ſake. You know, (ſaith the Apoſtle to the *Theſſalonians*) what manner of Men we were among you, for your ſakes, 1 *Theſſ.* 1. 5. They have not only a Miniſterial power for them as they are in; but they have a Miniſterial power through them, as having it for their ſakes, and by vertue of their Communion, God's promiſe being to be in the midſt of them, by vertue of their preſence. So as although they have not a power derived to them, *ab Eccleſiâ*, as *from the Church*; yet they have it derived to them in *Eccleſia, in the Church*, and alſo inſtrumentally, *ab Eccleſiâ*. And although they Act not the power that is in the Church in their ſtead, and for their caſe, doing ſuch Acts, as otherwiſe the Church ſhould, (as thoſe of the Separation have held) yet the Aſſiſtance of the Execution of their power, is virtually in the Church, the promiſe being made to them as a Church. Neither are they the Church Repreſentative, having a power

Ch. IV. abſent, and abſtracted from the People, as is the Nature of all Repreſentations, (for nothing is Repreſented, that is preſent) but the Church it ſelf is the *Sedes*, the Virtual Seat, in which this power is exerciſed, as the Body is of the actions of the principal Members; the Spirit, and Strength, and Vigour of the whole Body, concurring and aſſiſting the Acts of all ſuch Members: And therefore Excommunication is in the Name of Chriſt; that is, as ſome ſay, *in vocato nomine*, or *of Chriſt called upon*; and ſo as having the Prayers of the People of God to aſſiſt, to put force and efficacy into it. And ſo Ordination is done with Faſting and Prayer; and the Prayers of the Saints, the leaſt Saints have as much influence unto the virtual aſſiſtance of the Officers in their Acts before them, as the Prayers of the Elders themſelves; and therefore the Presbyterial acts that are abſtracted thus from the People, have not that efficacy in them as when the Body of Saints and Elders are joyn'd together. So as the Inſtitution falleth not only upon Elders, but upon Elders and People as a Body formed up of both, not only becauſe all acts of Worſhip and Juriſdiction, are for the Edification of the Saints as well as of the Elders: But it is becauſe that Jeſus Chriſt will have the aſſiſtance of their Spirits and of their Prayers, &c. which have as much efficacy in them to prevail with him for a Bleſſing, as thoſe of the Elders had.

And in this reſpect the keys (as was ſaid before) are given unto *Peter* both as a Saint and as a Miniſter, as both reſpects conſidered did meet in him, when the keys were given to him, ſo that the words *to their*, include both. So that at leaſt the keys are ſo given to the Miniſters, as to be exerciſed before, and in the preſence of the Saints, having an aſſiſtance from the concurrence of their Spirits and Deſires. The Papiſts would have the keys given to *Peter* alone, ſimply and abſolutely, only they ſay indeed for the Church, but they do not make the Church the ſubject to which the keys are given. Others do make the Church the firſt ſubject to whom the keys are given, and not only for whom, but then they make the Elders the Repreſentative Church, and ſo that they are given to Elders only to be exerciſed inſtead of the Church. But we ſay they are given ſo to the Church, as that if they ſhould not be the formal ſubject of parted power together with the Elders, yet they are the virtual ſubject in which the Elders ſhould exerciſe them. And hence it is that the denomination of Church is from the Saints, and not given to the Officers any where in the New Teſtament. The Officers are ſaid to be ſet in the Church, but they are not called the Church. For a Church of Chriſt muſt needs be a Body to Chriſt, that ſtill is the *periphraſis* of a Church. Now as in 1 *Cor.* 12. 12. *A Body is not one Member, but many*, (and from thence it is rightly argued, that a Biſhop is not the Church for he is but one) ſo nor is a Presbytery of Elders although many *the Body* for they bear not the immediate relation of a Body to Chriſt himſelf, but are only the repreſentation of his Body. And as Members of all ſorts do make a natural body, not only Members that are the Principal and Rule the Body, but alſo thoſe that are ruled and ordered. So is it here.

And when Chriſt in *Mat.* 18. ſaith, *Tell the Church*, having firſt told the party alone himſelf, then brought a Brother or two; as the ſin of the offending party doth by this increaſe, and grow more hainous, ſo the number of thoſe by whom he is now to be rebuked that are called the Church, muſt be ſuppoſed to increaſe alſo, and therefore not two or three Elders of a Congregation alone. This laſt is the laſt and the higheſt remedy, and therefore the publickneſs muſt not lye only in reſpect that they are publick Perſons, Officers, for if it be told privately only in a Conſiſtory, it is as private as if it were told to two or three of the Brethren before, or it may ſo be, that the ſame Elders had been taken to be the Brethren that ſhould admoniſh him. By the word Church therefore, is meant a greater company, and therefore not the Elders alone, but the Elders before the Church, or rather the Elders in the Church, with whom the Church is to joyn in the Admonitions and Rebukes of him.

If it be ſaid that by making the People thus the Church rather than the Elders, it argues that more Authority is given to the People than the Elders in the Church. The anſwer is, That that follows not; it only follows that there is more efficacy and vertue by reaſon of the Church, and the preſence of the Elders in the Church, although the Authority ſhould lye in the Elders themſelves, as the vertue by which the Eye ſeeth, lyeth in the Body ſubjectively and virtually more, though the Eye alone is the Inſtrument of ſeeing.

We argue alſo for this Congregational Inſtitution to have been rather appointed than the other, becauſe that the bounds of this are certain, and are natural. God (as *Baines* ſaith) did never ſet a Church but he did ſet certain bounds of it; As when he made the Jewiſh Church a Nation, he ſet the bounds of it to be that of the Nation. *Bellarmine* argueth that therefore Biſhops are not *Divino Jure* of *Divine Right*, becauſe God did not make Dioceſes, and did not ſet them out by Lot as he did that of the Tribes. And it was therefore a great contention among Biſhops of old in thoſe times of the fourth and fifth Century, to whoſe juriſdiction ſuch and ſuch Villages or Towns ſhould belong. In a word, the Church is God's Houſe, and God hath not left it unto man to frame his building to what proportion he pleaſeth. Chriſt's Body inſtituted (which is reſembled unto the natural body throughout the Epiſtles) is to have ſet limits of it, a *maximum quod ſic.* and if it have all the parts, that can have communion natural in the ſame common acts of Nature together, though it be never ſo ſmall, it is a perfect body; ſo as it hath a preſcription, and bounds are ſet it both for parts, and a *Maximum quod ſic* for degrees of Stature. Now we have natural and ſet bounds for all inſtituted Churches. in this way of Congregational Churches.

1. The ſame Aſſembly that doth meet for Worſhip, is to meet for Diſcipline, ſo that Diſcipline and Worſhip is of equal extent, as touching the Seat of it. Now the publick Worſhip is upheld by no other Society, in a conſtant way, nor can be, but by Congregations, as many as can meet to edifie in one place. And therefore by preſerving of fixed Congregations God hath always preſerved the Eſſentials of a Miniſterial Church, that although it ſuffered additionals of corruption in Power, and of Tyranny in Popiſh Biſhops and Popes and the like over them, yet ſtill becauſe the Inſtitution of a Church fell upon Congregations, there were true Miniſterial Churches, and a true Baptiſm and the like in all Ages.

2. The Congregational Government, hath its bounds natural from a ſufficiency of Elders, for the ſorts and kinds of them; There is no ſort appointed on purpoſe or alone for Presbytrial Government, as for Epiſcopal it was pretended there was, but even all the ſorts that are, the ſeats of them are Congregational, and where all are, there is a ſufficiency of Elderſhip, as we ſhall after ſhew. A Congregational Church had Elders of all ſorts appointed to it, as for what belongeth to Worſhip, Paſtors and Teachers, and as for what belongeth to Mens Lives; ruling Elders, and there is no more Elders but of theſe ſorts in the greateſt Presbyteries over many Congregations. Yea the Presbyteries themſelves of many Congregations, muſt come furniſhed of all theſe ſorts out of their having all theſe ſorts in their particular Congregations: And our Presbyteries cannot ſay, this Church ſhall have a Paſtor, and this Church ſhall have a Teacher, and this Church ſhall have a ruling Elder, and ſo we will make up a Presbytery out of all theſe; but every Church is the ſeat *de jure, by Divine Right*, of all theſe, and every Church hath need of all theſe, and Chriſt hath appointed theſe to Congregations firſt.

3. We can derive the Limits of Congregational Churches from the time that is Inſtituted for Worſhip, which is the Lord's Day, which God hath fixed, and on which Day no other Churches meet, and ſo there is no ſet time for the exerciſe of a Presbyterial Church. It is *Baines* his argument againſt the Biſhops that God did appoint for all Church-Meetings under the Law a time. And in *Tertullian*'s time we read that the Cenſures of Excommunication were executed upon the Lord's Day, and Admonition and the like, though things might be prepared upon the Week Days. And the Apoſtle's words in 1 *Cor.* 5. That *they ſhall caſt him out when they are met together*, (he doth not bid them meet together on purpoſe) ſeems to incline to it. We know of no time that God hath appointed for all Ordinances (whereof this is one) in a ſet way as the fixed ſeaſon of them, but only this Lord's Day, and upon this Day Presbyterial Churches cannot meet for Government.

4. That the duties which lie upon the relation of Elders to Preach and to Rule, ſhould all be of the ſame extent (for the ſubject of them over which they are exerciſed) all this falleth in naturally with the Inſtitution of Congregations, and Elders over them, and the relation of Elders to them. Men ſhould not govern ordinarily beyond their Preaching. This is evident from what the New Teſtament holds forth concerning Elders in their relations to their Flocks committed to them, the Exhortations and Charges to them of duties towards thoſe Flocks founded upon that relation: As alſo

the Duties of their Flocks to them: Which is like to be the trueſt meaſure, to find out the extent of their power, and bounds of their Flocks; whether for the ordinary way it be limited to one Congregation, or many. For thoſe Exhortations muſt needs be ſuppoſed ſuited to the boundaries of Churches, and to that Conſtitution and Extent of Relation, wherein the Elders of theſe Primitive Times, were placed over them. And likeas in the queſtion about *Polygamy*, what the Scripture hath ſaid, of the Duties of Man and Wife; which were given and ſuited to the Extent of that Relation, as God from the beginning bounded it, manifeſtly evinceth, that one Man cannot have many Wives, but one; ſo it may be argued as to the point in hand.

We have hitherto taken this for an undoubted Maxim, that as a Mutual Relation, is the Fountain of all power, whether *Oeconomical*, *Civil*, or *Eccleſiaſtical*; ſo the extent of all power is commenſurable, with the extent of that Relation. A Maſter, as a Maſter, hath power but over ſuch Servants, of whom he may ſay, *I am your Maſter*; and they of him, *we are your Servants*; *for what hath any Man to do to judge another Man's Servant?* As the Apoſtle ſpeaks, *Rom.* 14. 4. And ſo correſpondently here, thoſe Elders that aſſume to be over either one, or many Congregations, muſt have as the Office of Elders, ſo the Relation of Elders unto that one, or thoſe many Congregations, that they may be able to ſay, *we are your Elders*, and *you all our Church*; which two are in Scripture expreſſion, the Relate and Correlate, as King and Kingdom, Magiſtrates and Common-wealth. All which falls in naturally, for the ſet bounds of a Church, to be thoſe of Congregations. Whereas the bounds, that the Presbyterial way goeth by, in all their Subordinations, are uncertain. You have not a certainty of number of Officers, ſome particular Congregations, have as many Officers, as ſome Claſſes have had. Neither is it eſſential to that Government, that there ſhould be many Congregations; for they acknowledge that it may ſo fall out, that there may be but one Congregation, that may have all the Government in it, in caſes of neceſſity. But it is eſſential to upholding Worſhip in all the parts of it, that there be a fixed Congregational Church.

And to make the Juriſdiction of Cities, to be the pattern of Eccleſiaſtical Government, cannot be a certain Rule. For *London*, or Greater Cities, (as ſuppoſe Grand *Cairo* was converted) would vaſtly exceed the leſſer; and ſo the Rule would fall in Diſproportion, if you come in the Country Towns and Villages. And indeed what Reaſon can be given, that God ſhould proportion an Eccleſiaſtical Government to the boundaries of the Civil? What! Becauſe the Cities under the *Roman* Empire, had a Juriſdiction in them, and they *over* their Suburbs, muſt their Churches have ſo too? Hath God thus conformed his Church, unto the Government of this World? And beſides all States, have not the like Government, neither was the Government of all Countries, a City-Government; and ſo there could be no certain Rule for Church-Government, if it were to be chalked out by theſe meaſures.

Neither is the Government of Nations, a certain Rule for that of the Church, for the *Jews* after that rate, when they were two Nations, ſhould have been but one Church. And indeed, to Form the Inſtitution of a Church, to that boundary, had been to do it from what is accidental; for that they ſhould grow up to a Nation, is accidental. God did find the *Jews* a Nation entire, entred into a Covenant with them, and ſo made them a National Church. And if God had deſigned a National Church under the New Teſtament, he would have given Laws aforehand, as he did for the *Jews*, when they ſhould come into Cities; ſo that although they were now in the Wilderneſs, and they were not to come into Cities, till they came into *Canaan* many years after; yet he giveth a Law, for that condition of their being a Nation, and living in Cities.

CHAP. VI.

That Congregational Churches, were deſigned in the Inſtitution of Chriſt, proved from Inſtances of the Primitive Churches, planted by the Apoſtles. The firſt Inſtance Aſſigned from the States, and Order of the Church at Corinth.

NOW for the proof of all, or moſt of the particulars, of which I have Diſcourſed in the preceding Chapters, I ſhall bring as the concluſion of all the Inſtances of the Church of *Corinth*; which is the greateſt and ſureſt Pattern, and the moſt compleat of all other. It is the greateſt Pattern, becauſe it anſwers to the Inſtitution, in *Matth.* 18. (as in the Directions given to that Church in the, 1 *Cor.* 5. and the Phraſes, that about Excommunication, are put into it, being compared with that in *Matth.* 18. doth appear) As there, Chriſt in the promiſe that he makes to the Church, when it bindeth ſin, uſeth that Phraſe; *Where two or three are joyned together, I am in the midſt of them*; Mat. 18. 20. So here likewiſe, in 1 *Cor.* 5. 4. the Apoſtles Direction runs in the ſame Phraſe, *when you are gathered together*: As there Chriſt ſaith, *gather together in my Name*, ſo here the Apoſtle ſaith, *when ye are gathered together in my Name, and with the power of the Lord Jeſus*. As Chriſt there in his promiſe, he ſaith, *I will be in the midſt of you*, when ye are ſo gathered; ſo here ſpeaking of their gathering together, and throwing him out of the Congregation, the Apoſtle uſeth the ſame Phraſe, *Take him from the midſt of you*: As thereupon his being caſt out, he is to be reckoned as an Heathen and a Publican, with whom the *Jews* would not eat; ſo here, if a Brother be thus, they are not to accompany with him, no, not to eat with him. It is the ſureſt Inſtance of the ordinary power left in a Church, becauſe it was a Church that was formed up, in which there was that ordinary Government, which was to continue to the end of the World. The Inſtance of the Church of *Jeruſalem*, is an Inſtance, though of the firſt Church, yet for the Government of it, hath this extraordinary in it, that it was then Governed by the Apoſtles; and therefore cannot make a Pattern of the Government of Churches, and the power of Elders therein, which ſhould ordinarily, and for continuance be exerciſed. But this is an Inſtance of a Church, whom the Apoſtle *Paul* leaves to their own power, that is within them, (*Do not ye judge*, &c. 1 *Cor.* 5. 12.) which they had exerciſed and practiſed. The Church of *Jeruſalem* alſo had many other things Extraordinary, as that about having their Goods common, *&c.* But the Rules, that he gives to this Church, are ſuch as he gave to all Churches; ſo when he ſpeaks about laying up, not making their Goods common, as at *Jeruſalem*, but the ordinary way that was to be obſerved concerning Alms, *Let every Man lay up*, (ſaith he, 1 *Cor.* 16. 3. 2, 3, 4. 1 *Cor.* 7. 17.) *as God hath Bleſſed him*; *and ſo I ordain in all the Churches*: So as the Pattern hereof is held forth, as that which held correſpondency with the Ordinances in all Churches in the Primitive Times. And therefore is an Argument againſt the Biſhops, when they urged the Inſtances of *Timothy* and *Titus*, Presbyterian Divines uſed to anſwer, that the Inſtance of their Government, will not hold as a Pattern for Epiſcopal Government; becauſe that their Government was Extraordinary, and for the preſent, but that we muſt take that which was the ordinary Government, that was left in the Church, and make that the Pattern. So we may ſay of the Church of *Jeruſalem*, and the Government thereof at firſt by the Apoſtles, whilſt they were there, comparatively to this of the Church of *Corinth*, that it is not ſo great a ſtanding pattern to us. And this of the Church of *Corinth* is the moſt compleat pattern of all other Churches, for he doth give direction almoſt about all ſort of things concerning Worſhip and Government, and he utters more rules in his Epiſtles to this Church than any other. Thus he gives inſtructions concerning the Sacrament, 1 *Cor.* 11. about Miniſter's Maintenance, *chap.* 9. about matter of ſcandal and offence, *chap.* 8. about Collection for the Poor, *chap.* 16. How to order their Meetings, *chap.* 14. About covering and uncovering in their Aſſemblies, he ſaith he had left Traditions with them, and wherein they practiſed according to his Traditions he commendeth them, 1 *Cor.* 11. 2. He ſpeaks alſo of the power amongſt them to judge of Doctrine, *Chap.* 14. And that they were a Church that had power

Ch. VI. amongſt them to order things for matter of Worſhip in a decency, *Let all be done decently and according to order*, 1 Cor. 14. 40. and many things of the like nature. And laſt of all it is the only inſtance and example of Excommunication, the higheſt cenſure, which the Apoſtle gives direction about, and tells them they had power to do it, 1 *Cor.* 5.

Now concerning this Church, there are all theſe things appertaining to a Church, and the Inſtitution, and Power, and Government thereof held forth here; As,

1. Here is a Church. So it is called.

2. Here is the qualifications of the Members, a Church of Saints, 1 *Cor.* 1. 2. conformable to which all other Churches were to be, as to the conſtitution of their Members alſo, *chap.* 14. 33. *As in all the Churches of the Saints*; All the Churches conſiſted of Saints then, that were viſibly ſuch, as this of *Corinth* alſo did.

3. It was a Church formed up into a Body, as all thoſe phraſes imply, that they are called a whole lump, *chap.* 5, 6. and a whole Church, *chap.* 14. 23. intire, compleat within it ſelf, which whole lump would be leavened, not only by the way of infection by the Inceſtuous perſon, but by way of guilt if he were not caſt out.

4. It was a Body which had power to judge them that are within; *Do not ye judge them that are within*? chap. 5. 13. that is, within your own Body and Society and Fellowſhip, therefore alſo he ſaith, *Put away from among your ſelves*, chap. 5. 13. therefore he uſeth thoſe phraſes, *Fornication is committed among you*; *that he that did this deed may be taken from among you*, chap. 1. 1, 2. It was a Church formed up that had a juriſdiction over them within, (and to them without it could not reach) and if they had power to caſt out they had alſo power to take in, it was therefore a formed body.

5. It was a fixed Body in reſpect of the relation of the Members one unto another; why elſe doth he bid them to tarry one for another when they were to Eat the Lord's Supper? *chap.* 11. 33. And that they ſhould not take the Sacrament alone, one Company by themſelves, and another company by themſelves, which, if ſuch a promiſcuous unfixt way was lawful, they might have done, but they were to tarry one for another, that all the Church might as one Body at once receive: Now if they had not been a fixed company, why ſhould they have been obliged thus to have tarried, or who could have known who was abſent and who preſent?

6. It was a Church alſo that had Elders over them, and thoſe more than one, for ſpeaking of the ordinary Teachers that were Miniſters amongſt them, ſome ſay (ſaith he) *I am of Paul, and I am of Apollos, and I am of Chriſt*, 1 Cor. 1. 12. which he in a figure transferred to himſelf and to *Apollos*, herein ſpeaking in his own perſon, but it tendeth to repreſent the Perſons of their Teachers, the Miniſters to whom they did give Maintenance, and were therefore Officers, 1 *Cor.* 9. 12. *If others be partakers of this power over you, are not we rather?*

7. It was a Church having ſet bounds, by which they might know who were within, and who not, for when he ſaith, *Do not ye judge them that are within?* 1 Cor. 5. 13. he doth not mean all Saints in all Churches, but it muſt be thoſe within themſelves. The bounds ſet by this, that they might be *as many as could meet in one Aſſembly*, 1 Cor. 14. 23. If the whole Church be come together in one place, *&c.*

8. It was a particular Congregation. 1. This is evident from their diviſions and contentions which he findeth fault withal, as in a whole Church, a whole Body, *That there be no Schiſm in the Body*, as he himſelf expreſſeth, 1 *Cor.* 12. 25. applying it to them, now ye are the Body of Chriſt and Members in particular; he ſpeaks of theſe diviſions as being among thoſe that did meet in one for Worſhip, 1 *Cor.* 11. 18. *For firſt when ye come together in the Church, I hear there be diviſions among you, and I partly believe it.* And this Diviſion was in their Meetings in the Church for Worſhip, 1 *Cor.* 11. 22. And *have ye not Houſes to Eat and Drink in, but deſpiſe ye the Church of God*, the Aſſembly of the Saints, as he reproves their diviſions and diſorders in reſpect of the Sacrament? To remedy theſe diviſions, he bids them tarry one for another, *ver.* 33. Thus theſe directions concern them that are one Congregation for Worſhip, that uſe to meet in one place; And *chap.* 12. 21. he ſaith they were Members of one another in particular, in a more ſpecial relation: Now that ſpecial particular near relation is that between thoſe of the ſame Congregation, where they meet fixedly for Worſhip, by the conſent, and before the People, of which a Man is therefore caſt out, which he is not out of any other Church in the

World. 2. In this reſpect he calleth them a Temple to God, ſpeaking againſt them that cauſed Diviſions in the Church, 1 *Cor.* 3. 16. *The Temple of God are ye*, and that he that went about to deſtroy it by Diviſions, God would deſtroy him: He ſpeaks not perſonally of each Member, as in *chap.* 6. but in reſpeſt of their Church ſtate, as they were a Body, in oppoſition to Diviſions: Now the Temple is for all the Ordinances of Worſhip, therefore called the Houſe of God. 3. He gives directions to them as to a whole Church, *chap.* 14. 23. *If the whole Church be come together in ſome place.* 4. He ſpeaks of it alſo as a Church, which was to receive edifying together by the Ordinances Adminiſtred, ſo *chap.* 14. *ver.* 5. *I would that ye all ſpake with Tongues, but rather that ye Propheſied, for greater is he that Propheſieth than he that ſpeaks with Tongues, that the Church may be Edified*, ſo ver. 12. *See that ye excell to the Edifying of the Church.* And if the whole Congregation, &c. And *v.* 26. He ſpeaks this in application to them all in reſpect of their meeting, *How is it then Brethren when ye come together*, &c.

As their Aſſembly for Worſhip proves them to have been a particular Congregation for Worſhip. So alſo the directions given concerning Excommunication evince it, *chap.* 5. For if they had been many Congregations in reſpect of their Members, 1. He would have Written to that particular Congregation whereof the Man was, as that Congregation (at leaſt the Elders thereof) which ſhould (according to Preſbyterial principles) be told firſt of an offending Member before he is brought to the claſſical. He would have named that Church he was thus a Member of, and written to it in a peculiar manner, whereas now he names none, but writes to the whole Church. 2. When his directions come to fall upon the execution of the act, he doth not mention the Sentence ſo much that was to be paſt (according to our Brethren) in the Presbytery, but the act of execution, the act of delivery to Satan was to be done when they were met together, which being to be done in that particular Church whereof he was a Member, if there had been many Congregations there, he would have named that Church as that in which it ſhould have been done. Eſpecially conſidering that the Apoſtle in his Writing pitcheth upon that ſolemn act of Excommunication, which compleateth the throwing of a Man out, which as all grant is done and performed in the gathering together of that particular Congregation, whereof a Man is a Member. 3. If there had been a claſſical Church over many Congregations where the Elders meet, and a Congregational Church too, where this perſon did meet with the Elders of his own Church and the Congregation, if there had been theſe two ſeveral ſorts of Church Meetings, it would have been obſcure and dark. unto which the Apoſtle's directions ſhould refer him. So as there would have been need of new diſtinctions of Meetings as well as of Elders and Churcches, when the Apoſtle ſpeaks but of one. Yea the Apoſtle ſaith, *When met together*, 1 Cor. 5. 4 namely for other Ordinances, upon the Lord's Day, that then they ſhould give this Sentence of Excommunication. He doth not give directions that they ſhould meet together on purpoſe for that, but as Diſcipline is to keep Worſhip pure and ſubſerveth it, ſo alſo is it to be performed when the whole meet together for Worſhip, that the Perſon alſo may ſee out of what a Communion he is caſt. 5. Saith he, *Do not ye judge them that are within?* If there had been Congregational Churches, one whereof he had been a Member of (for he could be but a Member of one) and another claſſical Church, here had been two *Within*, and which of theſe ſhould the Apoſtle intend? Our Presbyterian Brethren ſay, That the Congregations have power to judge things within themſelves, ſo that they muſt needs have one *Within*, and why ſhould not their *Within* be the *Within* here intended for the ultimate throwing out of this Man?

9. This Church of *Corinth* alſo had an intire Judicature within it ſelf, not depending upon the advice of any for Sentence, and the like; for he ſpeaks of the whole act, *Do not ye judge them that are within?* He uſeth the ſame word that he uſeth of himſelf and his power, *Do not ye judge* (ſaith he) ſpeaking of them, *what have I to do to judge*, ſpeaking of himſelf. And (ſaith he) *when ye are gathered together with my Spirit, and the Power of the Lord Jeſus to deliver ſuch an one to Satan*; So that they were not dependent upon the Apoſtle, to come to him for the Sentence, only in their neglect the Apoſtle Writes to them as an Apoſtle, with this rule, to Excommunicate ſuch an one if the be party found guilty, which the Apoſtle did never know but by hearſay, therefore could never paſs a judicial ſentence, but he finds fault with them, becauſe

they had not done it, for do not ye uſe to do it ſaith he? Have not ye power to do it? *Do not ye judge them that are within?* He doth not ſay, *whom I have delivered unto Satan*; but directs them as a Church of Chriſt having ſuch power, to do it.

Object. But it is objected by ſome, that he did it for a trial of their obedience, and thereſore their act was but an act of obedience in them, but the power was in him.

Anſw. The anſwer is this, that the power might compleatly reſt in them, and yet they obey the Apoſtle in the act, as an Apoſtle directing them, when they neglected it: As when a Prophet in the name of God bad the Magiſtrate to do his duty, though it is an act of Obedience in him to do it thus commanded, yet he hath power as a Magiſtrate in himſelf: And as in caſe a Miniſter had neglected to Baptize, and the Apoſtle had ſent to him or commanded him to have done it, the power of Baptizing muſt be ſaid to be in him that Baptizeth.

10. If this Church of *Corinth* had been a Church that might have aſſociated, it would have done it, for it had a neighbour Church near it, the Church of *Cenchrea*, which was a Port Town to *Corinth* as *Leeth* is to *Edenburgh*; and *Cenchrea* was but a ſmall Town, not a City; but he writeth to the Church of *Corinth* as an intire Church diſtinct of it ſelf.

That the People have an intereſt in judging, we refer that to the proofs out of this place; only we name it here to ſhew the compleatneſs of this pattern, for the forming of Congregational Churches anſwerable to it.

CHAP. VII.

That the Name of a Church given in the New Teſtament to Congregational Churches rather than any other (as is proved from ſeveral Texts, 1 *Cor.* 11. 18. *Rom.* 16. 1, & 5. 1 *Cor.* 4. 17, &c.) *proves Congregational Churches to have been intended by Chriſt in his Inſtitution of a Church, they moſt properly being both in name, and nature ſuch. That a Presbyterian Aſſembly of Elders cannot properly be called a Church: Evinced by ſeveral Arguments.*

TO decide the controverſie about the Divine Inſtitution of a Congregational Church, we may put it to the trial, whether ſingle Congregations with their Elders have more the ſtyle of Churches in the New Teſtament, than the Elders of many Congregations as aſſembled in a Conſiſtory; and let that determine it. Now that thoſe Congregations where God is publickly Worſhipped, and the Preaching of the Word, and the Sacraments Adminiſtred, are called each of them a Church, is evident.

1. In 1 *Cor.* 11. 18. *When you come together in the Church*: He ſpeaks of their Meeting for the Lord's Supper, *ver.* 20. And in *ver.* 22. he calls it ſo again. So their meeting for Preaching, and for ſinging of Pſalms, he calls it a Church, *chap.* 14. *ver.* 2, & 19, & *ver.* 23. he calls it a whole Church, meeting for thoſe ends. And there he gives not the name to the Meeting or Aſſembly but to the ſtate and company, *ver.* 28. for the Rules, he giveth there, are for ordering of Worſhip. So too in *Rom.* 16. 4. ſaluting *Aquila* and *Priſcilla* (who for his Life would lay down their own necks) he giveth theſe Congregations the name of Churches, unto whom (ſaith he) *not only I give thanks, but alſo all the Churches of the Gentiles*, and ver. 16. *The Churches of Chriſt ſalute you.* Were thoſe a company of Elders over many Congregations met? Presbyterial Churches, that did teſtifie their thanks unto *Aquila* and *Priſcilla*? Or were they Congregations of Saints and Strangers alſo where *Paul* had been? He had related unto them his own danger, and *Aquila's*, and *Priſcilla's*, expoſing their lives for his, and can it be ſuppoſed that the Saints as making ſeveral Presbyterial Churches (who are ſo vaſt, like unto ours, as the People never meet to do it) did ſalute the *Romans*, and *Aquila* and *Priſcilla*? No rather the ſeveral Congregational Churches, might well have opportunity to expreſs the remembrance of them at their Meetings. And the 1. *ver.* and the 5. *ver.* of *Rom.* 16. will eaſily prompt us what manner of Churches

he meaneth, when he ſpeaks of all theſe Churches, that they were ſuch as was at *Cenchrea, the Church which is at Cenchrea* (ſaith he) which was a ſmall Port ſeven miles off *Corinth*; and *ver.* 5. (ſaith he) *Greet ye the Church that is (i. e.* that met) *in Priſcilla's Houſe.* Such Churches as theſe were the Churches of the *Gentiles*, who ſaluted them. If we come to the Epiſtle of the *Corinths*, ſaith the Apoſtle, 1 *Cor.* 4. 17. *As I teach every where in every Church.* Doth he mean theſe Presbyterial Churches or Conſiſtories? Or Congregational? Surely the Churches where *Paul* ſtill Preached and Taught muſt be Congregational; For thoſe Aſſemblies are the Subjects and Seats of Teaching. Take alſo the 17*th verſe* of the 7*th chapter*, and bring it along unto the 11*th chapter*; *So I ordain in all the Churches*; and, *We have no ſuch cuſtom nor the Churches of God*; What! Presbyterial? Or Congregational? Let but this one conſideration decide it. The cuſtom of which he ſpeaks that the contentions were about, was whether Men ſhould be uncovered or covered praying or propheſying. Now all the Meetings for Worſhip where Men and Women, and where the Angels (whether Celeſtial or Elders) were preſent, theſe Aſſemblies where theſe Ordinances were uſed, he calleth Churches, and he ſaith they had no ſuch cuſtom. And in theſe reſpects of Meeting thus for Worſhip they are diſtinguiſhed, Churches, and are made ſeveral, Churches in the *Plural*; and the general uſages of all theſe Churches as conſtituted and ordered by the Apoſtles every where, he here preſſeth. If we come to *chap.* 14. He there gives order about Prophecying in their Meetings, into which Strangers came and were converted, *ver.* 25. In which they had Pſalms and Doctrines, *ver.* 26. Where Men and Women were preſent, *ver.* 34, and 35. and therefore Congregational Meetings are meant. And he inforceth theſe directions he gives, with the examples of all the like Churches in all their Meetings, *God is not the Author of Confuſion but of Peace, as in all the Churches of the Saints*, ver 33. Theſe muſt needs be Congregational Aſſemblies and Churches that met, for he ſpeaks of the Churches of the Saints in common. Yet ſtill you ſee when he ſpeaks of Churches, yea and of all Churches, he ſpeaks of them as ſuch. And *ch.* 16. 1. When he Writeth about laying up Contribution for the Saints (the gathering and diſpoſing of which belongeth unto particular Congregations, for the Money to be ſure is had from thence) *As I have given order* (ſays he) *to the Churches of Galatia, ſo do ye*, he meaneth thoſe Churches of *Galatia* he wrote to, *Gal.* 2. And theſe muſt be all Congregational, for to order that collection belongeth to the ſeveral Congregations. And *ver.* 19. *The Churches of Aſia* (ſaith he) *ſalute you.* Now the many Congregations under a Presbytery, they do not meet to give ſalutes, they were therefore Congregational, for with a Congregational Church in this ſalute he doth joyn them all, for he addeth, *Aquila* and *Priſcilla* ſaluteth you with the Church that is in their Houſe, and why ſhould we not think that he ſpeaks uniformly in the ſame verſe. This we ſee is the uniform ſtyle of the Apoſtle when he ſpeaks of Churches and of all Churches.

2. As for the very name *Church* in the New Teſtament, the place of Congregational Meetings almoſt in all Languages hath the Name of Church, which name, no places, for General Councils or Presbyterial Meetings over many Congregations, at any time, have had. Not that we think the Place of Meeting to be properly called the Church, but only καταχρηϛικῶς, but yet it had originally its name from the Meeting, and the Perſons, which were properly called the Church, and from their ſtated condition to meet in one place, the place was ſo named. The Clergy indeed hath been called the Church, but not as met, or aſſembled in any Synod, but in the Indefinite Univerſal Notion. But the place for the Congregation is called the Church, and the Meeting of the Saints hath the ſame name, 1 *Cor.* 14. 34. *Let your Women keep ſilence in the Churches.* And their conſtant Meeting in a fixed manner, and their ſtate in order thereto is called the Church, *Acts* 11. 26. The Sacrament alſo was Antiently called σύναξις, i. e. *the Meeting*, their Meetings being ſaid to be to break bread, *Acts* 20. 7. And in the great Bible the word Church is always tranſlated by Congregation. And among the *Grecians*, Ἐκκλήσια was never uſed for a repreſentative Meeting only of Officers, but of the People alſo, and ſo it is in *Acts* 19. 39, 41. where the People making a tumult, it is called Ἐκκλήσια, although an unlawful one. And although that Chriſt, *Mat.* 18. uſed the Hebrew phraſe, yet Churches being to be ſet up among the *Gentiles* under the New Teſtament, that phraſe was uſed alſo which was conformed unto what theirs ſignified.

Alſo under the New Teſtament the Name Church imports the Saints the People, in a more peculiar manner; and therefore the Meetings where Elders are ſevered from the People, are not called the Church. *Grotius* in *Mat.* 16. 18. And this to the expreſſions which are uſed in 2 *Cor.* 6. 16. *Shew ye are the Temples of the Living God, I will dwell in them and walk in them, and I will be their God, and they ſhall be my People.* And in *Acts* 12. 5. *Prayer was made of the Church, i. e.* of the Saints, *unto God for Peter.* Yea this word Church is taken for the People of *Iſrael* under the Old Teſtament, as *Acts* 7. 38.

3. We deſire one place to be given, where the Name Church in all the New Teſtament is given, to the meeting of the Elders alone. When the Apoſtle ſpeaks of all the Churches, he gives them this appellation, all the Churches of the Saints, 1 *Cor.* 14. 33. but he no where expreſſeth the Churches of the Miniſters, or Elders, no nor of the Apoſtles neither. Now can we think that Chriſt in his firſt Inſtitution (*Mat.* 16. & *Mat.* 18.) which the Apoſtles were to Interpret afterward, and to give directions to us about it, meaned the word Church in a ſignification different from what [the Apoſtles uſed? This would be a ſtrange procedure indeed. How then can the Elders ſay a claim to the things, when they have not a ſufficient ground to challenge the name of a Church. As *Parker* replying to Dr. *Billſon*'s Aſſertion of the Keys being given in *Peter*'s Perſon to the Church of Miniſters very well ſays, *That it may be denied, that the name Church is ever in the Scriptures reſtrained only to the Prieſts. Clemens Romanus* when he Writes to the Church of *Corinth*, Writes to the Church, and not to the Presbyters (ſo the Apoſtles too in their Epiſtles) and Writes alſo from the Church at *Rome.* And when all the Apoſtles were met at *Jeruſalem*, yet they alone are not called the Church, being but (as *Moſes* is ſaid to be, *Heb.* 3. 2, 5. a part of the Houſe, but no where called the Houſe) a part of it, *Acts* 8. 1. *The Church was ſcattered except the Apoſtles.* And indeed if the Elders were the intire Church, then they were the Houſe of God, whereas they are but ſtewards in it, 1 *Cor.* 4. 1. The Apoſtles tho' they had the care of all the Churches, and that power in their hands which the Generality of Elders would never claim, yet they were but Officers in the Church, not the Church. Many Churches become one Church to no Officer in the World but Chriſt, but this pretence of the Elders being the Church, would make many Churches one Church to a company of Elders, that they may Govern them; and in relation to them as repreſenters of the Church, they muſt be called one Church. What tho' the Old Teſtament frame, or Language be urged, we grant there was then a Church repreſentative, but the Goſpel knows no ſuch now.

Parkerus de Polit. Eccleſ. Lib. 3. c. 1.
Clemens Epiſt. ad Corinth. pag. 1.

4. Surely a ſetled Congregation of Saints deſerveth the name of Church more, and ſuppoſe places could be found in Scripture, where it is taken both for Elders and the People apart, yet thoſe meetings that have both Elders and People of both ſorts, muſt needs have more of Church in them. We can give inſtances that the Diſciples apart are called the Church in diſtinction from the Officers. You cannot give one inſtance where the Officers are called the Church in diſtinction from the Diſciples. Certainly thoſe that have the Power have the Name, and not thoſe only that have the name Equivocally or Metaphorically.

5. A Presbyterial Church is called a Church in relation to the People of thoſe Congregations, by their own confeſſions when they interpret the Church of *Hieruſalem*, the Church of *Epheſus*, to be many Congregations (and the Presbyterial's Argument is built thereon) and that the People of all thoſe Congregations make one Church under that one Eldership. Now it is ſtrange that they ſhould have a Name of Church only as they are the ſubject or object of Diſcipline, and yet not ſo much as meet for that diſcipline actually neither, for ſo they cannot in a Presbyterial Church. The poor people of thoſe Churches have no communion of Saints together herein, but ſuch as they hold with all other Churches that are not under the ſame Presbytery; and yet they are according to Presbyterial principles in their Officers (as repreſenting them) a diſtinct Church claſſical from all Churches elſe. So they make uſe of the name from the People, when the People enjoy not the thing. The poor Church of *Hieruſalem*, *Acts* 8. 1. (when it is ſaid that the Church was ſcattered) affords you an argument that therefore there was but one Church for Diſcipline in *Hieruſalem*, and in that reſpect it is called one Church; when yet the ſcattering was not upon the Presbyterial Church that exerciſed Diſcipline, but upon the People. They were not

in the repreſentative body perſecuted, and yet tho' they were ſcattered as a Church perſonally, and not repreſentatively, and perſecuted as a Church perſonally, not repreſentatively only, yet according unto the Presbyterian Principles they never met as a Church perſonally, but only repreſentatively.

If it be ſaid that the People in Claſſical Aſſemblies may meet. Yet it is no otherwiſe than the People in the next Claſſes, which if they will may come thither, neither can they all poſſibly. You lay no more obligation on them to be preſent than you do upon the People of the next Claſſes. And therefore in that reſpect the People of that particular Claſſes, are no more of that Church than thoſe of other Neighbouring Presbyters.

6. Thoſe Aſſemblies muſt have more of Church in them, not only that have both Elders and People, as Congregations have: but that have conſtant Worſhip in them as well as government, And our Presbyterians allow ſome Government to Congregations, *i. e.* to the Elders of Congregations. Worſhip is the chief end of a Church. The formal notion of a Church is to meet and communicate in worſhip, and where there can be no Church-fellowſhip and Communion to the edification of the whole, there cannot be a Church. Which may be illuſtrated by the natural body, to which ſtill Inſtituted Churches in Scripture are compared. The Eye, the Hand, the Head, they ſerve to ſeveral uſes in the body, yet they are ſo united as they are all nouriſhed with the ſame individual nouriſhment, and from the ſame ſtomach, and therefore this is a ſeveral body having all theſe parts, from another body. So is it here in the Churches inſtituted, they are ſuch as have a communion in all the common Ordinances, not only in the ſame kind, but in the ſame ordinances individually in a conſtant way. And the Analogy of the Church univerſal, and the Churches particular will help to illuſtrate this further, for the Church Univerſal being one body, is therefore fed by one kind of Ordinances, as there is one Body, ſo there is one Baptiſm for kind. But the particular Churches which are Inſtituted, are ſuch bodies as are fed with one and the ſame individual Baptiſm, and one and the ſame individual Lord's Supper, and ſo are one Bread. In a word, then all can come to thoſe Claſſical Churches, or they cannot come; if they come then they are to make one Church for Worſhip too: If they cannot come, then there cannot be a fellowſhip for the edification of the whole, and when the Communion of Saints cannot be exerciſed, how can that be a Church? Every Church is a Temple, *Eph.* 2. 22. 1 *Cor.* 4. 16. *The Temple of God are ye*; Now the Temple did chiefly relate to Worſhip, and was the ſubject of all Ordinances, and the place where the *Synedrim* ſat too. Anſwerably under the New Teſtament, the Preaching of the Goſpel is called ſerving at the Altar, 1 *Cor.* 9. 14. So 1 *Pet.* 2. 5. The Saints *are built up to offer Sacrifices.* God's Houſe is called an Houſe of Prayer. The Church is called a body to Chriſt, *one Body and one Bread* (as was ſaid afore) 2 *Cor.* 10. 17. becauſe they partake of one Bread. But none of theſe do belong to a Presbyterial Church, they may pray occaſionally, but the Ordinance of Prayer, and conſtant Worſhip is not there. Publick Worſhip lies in a Communion, therefore it is to be only with thoſe that can enjoy Communion together. Yea it is made the very definition of a Church in the Article of the Church of *England*, which Article we hope will never be changed, *Eccleſia eſt numerus fidelium* (ſo others alſo define it) *in cultu Divino & Diſciplina Communicantium. The Church is a number of Believers communicating in Divine Worſhip and Diſcipline.* which a Presbyterial Church is not. The end of a Church is that God may be publickly Worſhipped, he would not have Inſtituted Churches elſe, but principally for that, therefore he had Congregations to do it, in which only it is done; and of Diſcipline ſuperadded, is but to keep that kind of Worſhip pure, for Government is but caſting out of the Body impure Members: And therefore the great Ordinance of Diſcipline, of Excommunication, is when they are met together, then they are to caſt out from amongſt them. As the intent of it is but to keep the Worſhip pure, ſo anſwerably it is to be exerciſed then when they meet to Worſhip, but Presbyterial Churches meet not for Worſhip, but Diſcipline only. Now as the Body is ordained for Meat Principally and Nouriſhment, and is not ordained for Phyſick but occaſionally, ſo it is as to the ſtate of the Church, and therefore our Divines make the Eſſential notes of a Church to be the Word, Sacraments, and Diſcipline; but in theſe Presbyterial Churches, the Word, and Sacraments are Wanting, and there is only Government. The General Aſſembly of the Saints in Heaven, is a Church in rela-

tion unto Worſhip, and tho' there is no Diſcipline there, yet they are never more a Church than when they are there. And the Apoſtle alſo ſpeaking of the Church in the New Teſtament, in *Heb.* 10. ſaith, that *Now there is an Houſe of God, becauſe there is an High Prieſt as well as before,* ver. 21: and therefore (ſaith he) *let us draw near* (he ſpeaks of publick Worſhip) *not forſaking the aſſembling of our ſelves together,* ver. 25. and that in *Synagogues,* for ſo the Word ſignifies. And therefore in *Mat.* 18. as Diſcipline ſo prayer is meant, and unto that is the Promiſe of Chriſt to be in the midſt of them more peculiarly made, and upon occaſion of that. And indeed it were exceeding ſtrange that ſeeing the chief end of Churches, (which are Congregations) is for Worſhip, and that's the great buſineſs for which they are appointed, that if there were many Congregations in thoſe of *Hieruſalem,* and thoſe of *Antioch,* and the like, as is pretended, that there ſhould not be mention of thoſe many Congregations, under the names of Churches, but that Diſcipline only muſt carry away the denomination of their being one Church, though many in relation unto it. If there were one word in any of thoſe inſtances, that there were many Churches among them making one Church, it were ſomething, but there is not.

7 If ſuch a Presbyterial company of Elders were a Church, then Diſcipline muſt merely conſtitute a Church as a Church. And ſo the objection againſt the Epiſcopal Government, *viz.* That for Government alone there was an Order of Prieſthood, namely a Biſhop; will come with greater force here, as being very ſtrange that for Government alone, there ſhould be a Church Inſtituted. And that Diſcipline doth never conſtitute any kind of Church is clear, becauſe that which can *abeſſe be* or not, and *adeſſe be,* without the deſtruction of the ſubject, will never conſtitute it. But ſo all Divines do ſay of Diſcipline, that a Church may be a Church though it be defective in Diſcipline, therefore it is not that which doth conſtitute a Church. And this principle the Church of *England* is concerned to hold up, or elſe they will juſtifie ſeparation from them, as having been hitherto no true Churches. But lo here is a Church, a Presbyterial Church, that is a Church upon no other conſideration but for Diſcipline.

8. And add to this, that ſince Presbyterial Government makes Congregations (which are Churches, having each their Elders over them) to be united for Government unto one Presbyterial Church: Let us but conſider how many ſeveral Churches it makes.

1. For firſt, There is the particular Congregations conſiſting of People and their Elders for Worſhip, they are one ſort of Churches.

2. There is ſecondly the Eldership in every one of thoſe Congregations, which according to their principles is the Church, for they interpret *Mat.* 18. to be, Tell that Elderſhip, that is, Tell the Church; there's a ſecond ſort.

3. Then thirdly, There is all theſe Elders met in one for the Government of any of theſe Congregations; There's a third ſort of Churches; for theſe Elders muſt be a Church in a true ſenſe for the People, or they cannot meet: And if they will challenge Government by virtue of *Mat.* 18. they muſt needs challenge to be a Church. Now let it be conſidered, that thoſe are not ſo much ſubordinations, as National and Provincial (which are but ſubordinations of the ſame kind, for the ſame ends) which conſiſts of greater or leſſer number of Elders; but theſe are diverſifications, ſeveral ſorts of bodies going to make up one Church that it might be a compleat both for Worſhip and Government. And that it is a diverſification is clear by this.

1. Becauſe they are Churches for differing purpoſes. The Congregations are Churches for Worſhip, but the particular Elderſhips and Presbyterial Elderſhips, are only for Diſcipline; now ends do diverſifie ſuch bodies.

2. They are not the ſame Churches by way of Accumulation, as many things of the ſame ſort laid together: which is clear by this, becauſe the particular Churches conſiſt of People and Elders, but theſe have Elders of Churches only. And as we urge in our Argument that is drawn from Elders, that this Presbyterial Government would make one Man to be a double ſort of Elders, both a Ruling Elder and a Teaching Elder, a Ruling Elder to ſome Churches, and a Teaching Elder to others, ſo alſo this makes them ſeveral ſorts of Churches.

3. It muſt needs make a diverſification of Churches. For as when many Families unite into a City for Government, there is a new relation and notion; ſo now here, there is the notion of a new Church. And then,

4. Add to this (which heighteneth the abſurdity of it) that whereas the Presbyterial Church is made the compleat Church, they yet do want thoſe great and main Ordinances, for which principally a Church is ſaid to be a Church, as the Sacraments and the like. So of the two, this greater Church is the leſs compleat, and therefore is leſs the Church than a particular Congregation.

And if you ſay, they are made compleat Churches by being both, yet you make at leaſt wiſe two ſorts of Churches, as we ſaid before: And you make a whole Church more uncompleat, as it is the whole, than it is in the parts.

If it be ſaid that the Church Univerſal is one, and yet hath no Ordinances as Church, as Preaching the Word and Sacraments, and yet it is truly a Church. We anſwer, it is not a Church Inſtituted in relation unto Ordinances; but a Church Myſtical in relation unto Perſons and Perſonal Graces.

This alſo farther addeth confirmation to us, that the ſuppoſition of there being many Congregations, in all, or many of thoſe Cities, under a common Presbyterian Government of many Elders, thus in the general only held forth, leaveth room for, yea is the occaſion of a variety of ſuppoſitions of ſeveral frames and forms of Government, which thoſe Congregations might be caſt into, both in relation to their Officers, and to the Members mutually among themſelves. 1. As that either they were *Conventus promiſcui* (as *Didoclavius* calls them) *promiſcuous unfixt Aſſemblies*, ſome meeting together at one place or time, ſome at another time with others, having no fixed relation; Or elſe that they were fixed meetings in reſpect of the Members divided into ſet determinate companies meeting conſtantly together. 2. Or elſe otherwiſe, ſuppoſing them ſet and fixed Congregations in reſpect of the Members, yet there are other as various and more difficult ſuppoſitions may ſtill be made concerning the relation of theſe Officers and Elders, how they were diſpoſed of to the right performance of their duties, which the command of the Word lays on them toward their Flock. As, whether they were either fixed and appropriated to theſe ſeveral Congregations reſpectively, ſome to one, ſome to another (as it is in moſt of the Reformed Churches, and is with us, and we ſuppoſe will not be altered amongſt us) or elſe unfixt in reſpect of all the Congregations, ſo as equally and mutually in their courſe, theſe Miniſters might Preach and Officiate to them all by turns (as in ſome Cities in *Holland*.) And then 3. If you ſuppoſe them fixedly divided into ſeveral Congregations, then another queſtion cometh, what power thoſe Elders that are appropriated to each Congregation ſhould have over the Flock? Whether over all, or none, or ſome part? Now it is the ſuppoſition of their being many Congregations under one Presbytery, that only is the ground of this uncertainty, and bringeth in this variety of ſuppoſitions of theſe ſeveral ways, how theſe things ſhould be caſt, whereas the ſuppoſing of them to be but ſeveral diſtinct Churches tho' great ones, will make all things fall in naturally. For then there could be but one way of caſting and moulding Members, nor could there be but one common relation of Elders, and ſo all thoſe duties and things that are ſpoken about the Power and Duties of Elders, and of the Members amongſt themſelves, and whatſoever is ſpoken of Churches and Elders, their Dues, and Duties run all but in one Channel. And then conſider too (ſuppoſing them many Congregations) that the deſigning out, which of thoſe ſuppoſitions was the pattern left by the Apoſtles, was a matter of as much moment (as touching the point of the right ordering of Congregations) as this common Presbyterial Government can be ſuppoſed to be of, in as much as the execution of all mutual duties between People and Paſtors, and the adminiſtration of all holy things amongſt them, appertaining to this particular Government of the ſeveral Congregations, and upon the right ordering and ſettlement of them, and of theſe Elders relation to them, doth the right Government and Adminiſtration of all holy things depend. And yet conſider too at the ſame time, that we do not find the Holy Ghoſt making ſo much as a mention of any ſuch diſtinct ſubordinated Congregations to a Claſſis (only the multitudes of Believers are looked upon through multiplying Glaſſes to argue it) much leſs giving any hints to diſcern by, in the Hiſtory of the Apoſtles, or in the Epiſtles, what the frame was of theſe ſuppoſed Churches, and what their particular ſpecial relation to Elders in this ſuppoſed variety was. There is not any thing to any ſuch purpoſe extant, in either that inſtance of *Jeruſalem* or any other of thoſe examples of Cities, that are pretended to hold forth this multitude of Congregations making one Church under one Common Presbyterial Government.

Ch. VII.

vernment. This hath long and doth ſtill ſtick in our Conſciences becauſe the Holy Ghoſt is ſilent, and hath not left us the leaſt footſteps in the Sacred Hiſtory, to diſcern in which of theſe ways (ſuppoſing many Congregations thus making a Church for Government) the Apoſtles did ſettle the conſtitution of this Church, and how they did diſpoſe the relation of theſe Elders and Officers to thoſe ſeveral Congregations.

CHAP. VIII.

The Inſtances of the Churches ſetled by the Apoſtles in the Leſſer Cities, and Villages, prove a Congregational Church to be according to the Apoſtolical and Primitive Form.

LET us now go over all the Examples of the Churches in the New Teſtament (which muſt Interpret Chriſt's Speech in *Mat.* 18.) and let us ſee whether they were Claſſical or Congregational. For the inſtance of the Church of *Hierusalem* and the like, we will ſpeak to them under the conſideration of the Churches in greater Cities: But let us now go over all the other.

The firſt Churches we read of in the beginning of the Goſpel, are in *Acts* 9. 31. *Then had the Churches reſt thoroughout all Judea, and Galilee, and Samaria, and were edified,* &c. Theſe are called Churches in that common notion, whereby Churches conſtituted by the Apoſtles were diſtinguiſhed one from the other. And is this their diverſification and title of Churches. like to have been in a Claſſical reſpect or Congregational, as here he ſpeaks of them generally? Let the words and circumſtances of the ſtory be conſidered.

1. It was in the beginning of the Goſpel, that theſe Churches had been raiſed, and the ſpecial means we read of whereby they were erected, was *Peter* and *John's* Miniſtry, of whom we read, *chap.* 8. 25. that *returning to Hieruſalem, they preached the Goſpel in many Villages of the Samaritans, as alſo ſome of the diſperſed from Hieruſalem had done,* ver. 4. *They went every where* διῆλθον, *they went thorough or all about,* namely *Judea* and *Samaria,* as *Philip* in *Samaria,* ver. 5. And as their Preaching had been every where, and in Villages, which is chiefly noted, *ver.* 25. ſo accordingly the Churches that were conſtituted out of thoſe converted, are ſaid to have been in all *Judea* and *Samaria,* &c. and therefore in Villages. For that the Holy Ghoſt ſhould aforehand in the *Acts,* ſo remarkably relate their Preaching in many Villages of *Samaria,* and then make mention of Churches throughout *Samaria,* argues his intent to have been to ſhew that theſe Churches were thoſe in theſe Villages: And theſe not as gathered into Cities, but remaining thoroughout *Samaria,* as the Goſpel had been Preached in the Villages. Nor needed they now (for they had reſt) forbear to hold up their Church-fellowſhip in the ſeveral places of their abode. And therefore when upon this reſt, *Peter* took the opportunity to viſit them (as in the next verſe of that *9th chapter,* it is ſaid *Peter paſſed thorough all,* namely as 'tis tranſlated, *all quarters* where theſe Churches were ſcattered, ſome here, ſome there, up and down) all of them whether in Cities or in Villages, are in one uniform reſpect called *Churches,* for his Speech wherein he involves them all promiſcuouſly is *ſimular,* and ſo meant of the ſame kind of Churches. Now is it imaginable that throughout theſe Regions or Countreys, the Churches whereof he ſpeaks ſhould all be ſuch Claſſical Churches as are now amongſt us, when at the beginning of the Goſpel, but a few Saints and Profeſſours of Chriſtianity can be ſuppoſed to be ſcattered every where up and down. It was well if by reaſon of their being ſo thin ſown up and down in thoſe Regions they could make up Congregational Churches with Elders to them.

2. When it is ſaid that theſe Churches had reſt and were edified, is it likely he ſhould ſpeak this of theſe Churches as Claſſical, as ſuch which meet but in their Elders for exerciſe of Diſcipline; Or rather of theſe Churches as enjoying reſt in the Ordinances of Worſhip on the Lord's Day, publick Prayers, the Word, Sacraments, and all other means of edification and comfort? For the preſervation of the

purity of which, Diſcipline doth but ſubſerve. They are the Congregational Churches, and the Communion the Saints have therein, that are the great means of Comfort, Edification, and Multiplication of Churches; and the enjoyment of theſe, in reſt, is that which is the greateſt outward Mercy and Priviledge. And therefore when he ſets out the condition of thoſe times; *Then had the Churches Reſt, and were Edified*, he means, Congregational Churches. And when he ſays the Churches were multiplied, which if underſtood, of more and New Churches Erected: Doth he reckon their Multiplication by Presbyterian Churches, that do conſiſt of many Congregations each of them? It is likely a Multitude of many more ſuch Churches were erected? No, rather they were ſo many fixed Congregations of Believers.

2. Let us come to the next mention of Churches in that Story, *Acts* 14.23. (ſlipping over that Church of *Antioch*, *chap.* 13. The Demonſtration of which, to have been a Congregational Church, we refer to another place, when we examine the State of Churches in Cities.) *And when they had Ordained them Elders in every Church, and had Prayed with Faſting, they commended them to the Lord, on whom they believed.* That theſe were Congregational Churches, will appear in like manner by the like circumſtances of the Story. In *Acts* 13. 14. We Read that *Paul* and his Company came to *Antioch* in *Piſidia*, where the *Jews* refuſing the Goſpel, *Lo we turn to the Gentiles*, ſaid *Paul* and *Barnabas*, ver. 46. *For ſo the Lord hath commanded us, I have ſet thee to be a light of the* Gentiles, *that thou ſhouldeſt be for Salvation, to the ends of the Earth, and many believed*; and accordingly, ver. 48. and ver. 49. *The word of the Lord was publiſhed throughout the Regions.* Then *chap.* 14. *Paul* and *Barnabas* fled to *Derbe* and *Lyſtra*, Cities of *Lycaonia*; and *unto the Region that lieth round about, and there they Preached the Goſpel.* Here again as afore in *Piſidia*, ſo now in *Lycaonia*, not in Cities only, but in the Regions they Preached. And this is noted, to ſhew the ſpreading of the Goſpel, (for to what end elſe, ſhould the Preaching of it be Recorded?) And *ver.* 21. 'tis ſaid, that when at *Derbe* they had Taught ἱκανοὺς *a ſufficient competent number in that City*; they went again to *Lyſtra*, *Iconium*, and *Antioch*, the chief Cities of thoſe Countries, *Lycaonia* and *Piſidia*, in the Regions of which they had preached the Goſpel, as well as in thoſe Cities. And the Story Relates, that the end and purpoſe of this ſecond viſit of theſe places, was to confirm the Diſciples, *ver.* 22. and to gather them into Churches, and ordain Elders over them, *ver.* 23. whom they had afore Preached unto, and made Diſciples. Thus they made fit matter for Churches, by making Diſciples, *ver.* 24. and then moulded and formed them up, into a way of order for Worſhip and Government, by Elders Eſtabliſhed, in the ſeveral Congregations. For theſe Churches, they thus Formed and Ordained Elders unto, were ſurely Congregational. For,

1. If we ſuppoſe them to have been only the Diſciples in theſe Cities of *Lyſtra* and *Derbe*, *Iconium*, and *Antioch*; yet it is not ſuppoſable, that in each the number of Diſciples ſhould ariſe to more than one Congregation in a City; now in this beginning of the Goſpel, and in ſo ſhort a time; and yet they were formed up into Churches, and had Elders in every Church. Or

2. Can we ſuppoſe, that the Apoſtles ſtaid gathering them into thoſe Churches with Elders, till their number would ariſe to many Congregations in each City, ſufficient to make Claſſical Churches; and that they did not till then, conſtitute them Churches, nor placed Elders over them? Can it be imagined, they would keep Men out of Ordinances ſo long? Or that themſelves, being Apoſtles, and to ſow the Goſpel in the World, would ſtill ſtay ſo long, till every where ſuch Members did ariſe? Yea,

3. The 21. *verſe* intimates, (in the inſtance of *Derbe*) their manner to have been, (and as there, ſo in other places) that when they had Preached the Goſpel to that City, and had Taught many, (or as the word is ἱκανοὺς, made a ſufficient and competent number of Diſciples, and ſufficient for what? *ver.* 23. to make up a Church, and whereof ſome might be fit Perſons for Elders therein;) then they uſed to leave that City, and went to other places, as there 'tis ſaid they did; and ſo long to ſtay there, till there were a ſufficiency for a Church and Elders, or if before they could accompliſh this, they were driven out, then they either returned to Form them into Churches with Elders, (which was their end of coming this ſecond time to *Lyſtra*, and thoſe Cities, to confirm the Diſciples, and ordain them Elders, as now to become a Church) or elſe afterwards ſent *Evangeliſts* to them.

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And 4. As thoſe Diſciples were in the Regions about, as well as in the Cities; for (afore it was noted in the Story, that in the Regions about both of *Piſidia* and *Lycaonia*, the Goſpel was Preached) ſo it muſt be ſuppoſed, that theſe Churches were ſet up in the Countries about, as well as in the Cities. And 'tis hard to think, that all the Chriſtians ſhould leave their Callings and Dwellings they were bred and born in, to come up to the Cities to make Claſſical Churches, or that they were ſo many converted in the Villages, as to make Claſſical Churches there. *Paul* ſaith, 1 *Cor.* 7. 10. that he ordained in all Churches, that Men ſhould abide in the callings wherein God called or converted them in; and to ſuppoſe that Husbandmen in the Countries, ſhould leave their callings of Husbandry, *&c.* and come up to the Cities, where they could not exerciſe that calling, to leave their Livelihood; and Wives converted to leave their Husbands, Children their Parents, Servants their Maſters; and come to dwell in the Cities only, and not rather have Churches made up in the Countries alſo, is hard to think. But,

5. And Laſtly. Theſe could not be Claſſical Churches here; but Congregational, for it is the firſt Ordaining of theſe Elders, to theſe Churches that is here mentioned, and not an *Aſſociating* of many Congregations into one Elderſhip; and therefore here is a gathering Congregational Churches, and ordaining Elders thereunto apart, κατ ἐκκλησίαν And as there muſt be a ſufficient company of Chriſtians, ere a Congregational Church is made up, as a number of Congregations with Elders muſt be ſuppoſed, ere a Claſſical Church can be framed. This being therefore the firſt framing them into Churches, and ordaining them Elders, (or elſe you muſt ſuppoſe Churches, long afore they had Elders) it muſt be in a Congregational way. And further alſo, there is this Reaſon; That theſe Congregations being then fixt for Officers and Elders, if theſe Elders were ordained to theſe Churches, their ordination, as Elders, muſt be to their ſeveral Churches Reſpectively; and not as the common Elderſhip made up of them. And ſuch were called Churches, endowed with Elders proper unto them; and ſo much the word (that is added in that, *Acts* 14.13.) doth import, *they ordained or choſe* αὐτοῖς *to them Elders in every Church*, that is, to every Church they choſe their own proper and peculiar Elders, fixed and appointed unto them.

That this was the primitive way of planting the Goſpel, may further be confirmed by that Parallel place to this, *Tit.* 1. 5. where there being many Believers already converted, (as many paſſages in that Epiſtle do argue) and yet not in moſt places, formed up into Churches with Elders; the Apoſtle left *Titus* an *Evangeliſt*, (whoſe proper Office it was, as appears by the Epiſtle; and that to *Timothy* to ſettle Believers and Churches in their right frame and order, according to the Apoſtle's directions given) to ordain Elders in every City or Town, (as ſhall be ſhewn by and by) where any number of Believers were to make a Church; and where fit and meet Men for Elders might be found, to ſet over thoſe Churches. And that which *Luke*, in the forecited, *Acts* 14. 23. calleth *Ordaining Elders in every Church*, *Paul* here calleth, *Ordaining Elders in every City*; and the one interprets the other: And the Apoſtle's, practice there, is here turned into a command or direction, as given to *Titus*, which therefore as it bound him, binds us to the end of the World; And he adds, *as I appointed thee*. Now his meaning is, not that Elders ſhould be ordained in every City ſimply, as it was a City or Body of Men; for Elders and Church, were Relatives, as Shepherd and Flock, and therefore Elders were not ordained, but to a Church; and therefore to ſay, he ordained Elders in the City, neceſſarily ſuppoſeth, a Church extant in that City, unto which theſe Elders were ordained; and therefore the ordination was only in ſuch Cities or Towns, where a Church was, and a competent ſufficient number of Believers to make a Church. For that muſt needs be the reaſon, why *Paul* himſelf did not caſt and mould theſe People in *Crete*, converted by him preſently into Churches with Elders, as faſt as they were converted; becauſe a Church ſhould have a convenient competent number, and fit Men to be Elders unto them, before they be form'd into ſuch a Body. And therefore, he being called away too ſoon, he left *Titus* behind him, to finiſh that Work.

The Writers for *Epiſcopacy*, have made uſe of this place, to ſhew, that in the Apoſtle's times, they planted Churches only in Cities; (and 'tis certain, that they beſtowed their pains chiefly therein) So that they make the Apoſtolical Inſtitution to be, that look how many Believers ſoever were in a City, and the Villages about it, ſo many were to make one Church-Dioceſan for Government; and therefore to ordain Elders, κάτ ἐκκλησίαν in every Church, *Acts* 14. 23. is all one, and to ordain Elders κατα πόλιν in every City as here, *Tit*.1.5. and this by the Apoſtle's own Ordination, *as I appointed thee. i. e.* over theſe Cities, and ſo the Churches therein, and the vicinity thereof, he as one Man, was as a Biſhop ſet. And ſome of thoſe for the Claſſical Government, do make uſe of of the ſame Notion, that all Churches in a City, when multiplied, were by Apoſtolical Inſtitution, to be but one Church for Government, as well as at firſt, when they were but one Congregation; and the Elders, at firſt planted in that firſt Church, were ſtill to continue, together with all the Elders, that ſhould anew be ſet over thoſe Churches) as one Eldership, a Presbytery, unto them in that City as one Church. The appearances for this opinion we ſhall ſpeak to, when Arguments for the Presbyterial Government, come to be diſcuſſed. In the mean time as to this place, if we Interpret it by that former, and conſider all circumſtances, it makes for Congregational Churches and Elderſhips over them. For,

1. This Direction was given to *Titus*, now in the firſt beginning of the Goſpel in *Crete*; For *Paul* having newly been there with him, and having converted many up and down in the *Iſland*, he left *Titus* behind, to ordain them Elders: So as here was the firſt Erection of Churches and Elders; and therefore 'twas in the beginning of the Goſpel, at which time all the Saints,in each great City converted, were but as many as might make but one Church. And it was the Duty of Saints, that all the Saints, in a place cohabiting, ſhould joyn in one, rather than in divers companies for Worſhip, and all Ordinances; and not divide, both becauſe of Unity, and more preſence of the Spirit, and the Solemnity of the Worſhip; and for all theſe ever to continue one Church, till abſolute neceſſity, would cauſe a diviſion into many: Hence in this beginning of the Goſpel,he writes to him to ordain Elders in every City, becauſe his ordination was, that Saints cohabiting, ſhould make one Church,and not divide for all ordinances; and that they ſhould have Elders, more than one, ſet over them, both for Worſhip and Government; becauſe *de facto*, there were but ſo many in the greateſt Cities, as would make but one Church. And,

2. This being Interpreted by the form, κατ ἐκκλησίαν by κατα πόλιν City, here therefore is not meant literally, the extent of a City; but Metonimically it is put for the Church, then extant in any City; and ſo doth not neceſſarily import, that the extent of the Church-Government, ſhould be by God's Ordidination, equal to the extent of the City; as if becauſe there were in a City, ſo many as would make more Churches, he was to ordain them Elders, κατ ἐκκλησίαν in every Church in thoſe Cities, as the Apoſtle had done; for they were not to be Elders to that City, as a City, but to the Churches in that City; and as Congregational Churches are meant, in *Acts* 14. ſo alſo they here intended.. But,

III. And chiefly, as Church by Church, in *Acts* 14. was not in Cities only, but in Villages, or Market Country Towns, ſo here alſo, κατα πόλιν is to be underſtood: For the word πόλις when indefinitely uſed, (as here) is taken not for great Cities only, but Country Towns. And accordingly in the New Teſtament,when the Planting and Propagating the Goſpel is mentioned, the buſineſs here ſpoken of, and concerned) we find that when the Commiſſion to Preach the Goſpel, is given to the Apoſtles and Diſciples, that the word πόλις is taken for Villages, as well as great Cities,as being thoſe they were ſent to preach unto, as indifferently and promiſcuouſly, as to Cities; and therefore when like directions are given to frame Churches,and ſet up Elderſhips over them, (as here) it is anſwerably to be taken. Thus in the Commiſſion given, *Mat.* 10.11. whereas Chriſt ſays, *Into what City or Town ye enter*; the *Evangeliſt Luke* ſays, *chap.* 10.*ver*.8. (uttering the ſame Commiſſion) *Into what City ye enter*; that word therefore is put for all and both; and therefore he uſeth a general indefinite word, εἰς ἣν δ' ἂν πόλιν *Into what ever City ye enter*; that is, City of any ſort or kind, ſmall or great, as intending Towns, as well as Cities ſtrictly ſo called. And further, he, in his Speech, uſeth it as the Contra-diſtinct Term to *Houſe* or Family, of which he had ſaid before, *into what Houſe ye enter*; ſo now into what City, and therefore intended to take in all ſorts of Towns, conſiſting of more Families than one. And the practice of the Twelve Apoſtles, who had received Commiſſion, in *Matth.* 9. interprets it, *ver.* 6. 'tis ſaid, they went *through Towns*, *Preaching the Goſpel*, where the word *Towns* is only uſed, as inclu-

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ding Cities, as in *Luke* the word Cities only is uſed, as including Towns; and ſo the one promiſcuouſly is put for the other: For in the preceding verſe, *ver.* 5. Chriſt in his Commiſſion given, calls them Cities, *when ye go out of a City* (ſays he) *where you have Preached, ſhake off the duſt*; and then in the execution of this Commiſſion, they are called Towns, *they went through the Towns Preaching, ver.* 6. And further in *Mat.* 10.23. when Chriſt teaching them if, they were perſecuted where they Preached, to fly; if they perſecute you in one City, fly into another; that is, if perſecuted in one Town, fly into another: What, were they perſecuted only in great Cities? Yes in Towns, for they were whipt in Synagogues, and Synagogues were in Villages, *Mat.* 10. 33. And is the direction given to them, to fly into ſmaller Towns, if they might be ſafe there as well as into Cities, or there only were they to have the promiſe of protection? ſo *Acts* 14. 6. *Paul* and *Barnabas*, fled to *Derbe* and *Lyſtra*, and the Regions about, as well as to the Cities; and there had ſafety, and Preached the Goſpel. And Chriſt further adds in that place, *you ſhall not have gone over all the Cities of Iſrael, &c*, that is, the Towns, for in Towns they Preached. And ſo Chriſt himſelf Preached in all Cities and Towns, and ſo did the Apoſtles, and it was their Commiſſion ſo to do,

And it ſeems there was ſomething ſpecial in the ſtate and condition of *Crete*, why the word πόλις ſhould be there uſed, *Crete* is but a ſmall Iſland, and there are at this day, but three Cities in it. In the Apoſtle's times, there were four Hundred Cities, for ſo *Pliny*, (who lived not long after them relates) ſaid to have been in it, which were but ſmall Towns. And therefore *Beza* hath Tranſlated it, *Oppidatim*, Town by Town; as alſo ſo underſtanding it.

Now therefore if the word πόλις, be indefinitely taken for Country Towns, as well as great Cities, when Commiſſion was given to Preach the Goſpel; why ſhould it not be taken alſo in that Senſe, when Direction is given to make up Churches, and Ordain Elders to them, in the ſame place where it hath been Preached? And therefore to ordain Elders, Κατὰ πόλιν is not to be confined to Cities only, (where many Congregations, as is ſuppoſed, have been) but in Country Towns, or very ſmall Cities, (when in *Crete* there were ſo many) where Churches may be ſuppoſed to have been; and thoſe to be ſure but Congregational, and in both ſuch Cities and Towns only, where Churches and Saints Ἱκανοι ſufficient to make Churches were found. So there Κατὰ πόλιν and Church, *City by City, Tit.* 1. 5. and Κατα Ἐκκλησίαν *Church by Church, Acts* 14. 23. are all one. And if in greater Churches, there were more than one Elder, then their Elders were ordained Κατ' Ἐκκλησίαν, *Church by Church.*

And ſurely it is a hard Suppoſition, to ſuppoſe that in *Crete* the Apoſtle *Paul* and *Titus* the *Evangeliſt*, had Preacht only in the Cities, when the Commiſſion was to Teach all Nations; and therein Towns as well as Cities, as they had occaſion. Was God's Elect in Cities only? And were not Country Souls as pretious? And if they be converted unto God, were not they to be Taught to do what Chriſt commanded, as well as thoſe in Cities? And to become Churches, and to have the priviledge of all Ordinances? Or were they to come up to the Cities for them, and to the Elders there, as the Tribes did for Judgment to *Jeruſalem*? Theſe are harder Suppoſitions, than what the Presbyterians put upon us, as an Abſurdity, that the fruit of the Apoſtle's Preaching, ſhould in great Cities ariſe to the converſion but of ſo many, as to make but one Congregation.

And beſides, if *City* ſhould here *Tit.* 1. 5. be taken ſtrictly for greater Cities, then here is no Commiſſion to *Titus* to ordain Elders to Churches elſewhere. And ſo then the Inſtitution of the bounds of a Church, and the extent of the Juriſdiction of Elders, ſhould be caſt rather to the mould and extent of great Cities; that if one City, then one Church, one Elderſhip, though there were never ſo many Congregations in it; and thus Elders in every City, is to be underſtood of greater Cities, then not of the Churches in Towns and Villages, where there could rationally be but one Church in a Town. But why the pattern of Church Government ſhould fall upon, and be framed rather to the example of a City, and ſo conformed to the mould of the Civil Government in Cities eſpecially, and not as well upon the way of Country Towns, when Κατὰ πόλιν will import the one, as well as the other; (and the pattern ſurely was uniform in both) we ſee no ground of Reaſon for difference. Why ſhould we imagine that the Apoſtle ſhould ſtill ſo have in his Eye in theſe Directions to *Titus*, Claſſical Presbyteries, (which are but the external Government of the Church) as to take care of the ordaining Elders, as in Relation hereunto, and not much rather for the ordaining Elders in order to the Worſhip of God in Churches, and for the Eſtabliſhment of their Relation of Elders to Congregations or Churches.

Let us go on from theſe forementioned, to all other that are either called Churches, or where the Saints, written to by the Apoſtles, may by circumſtances be ſuppoſed to have been gathered into Churches, under Elders and Officers.

In the Epiſtles of *James* and *Peter*, written to the ſcattered *Jews*, we find mention of Elders; and therefore there muſt be ſuppoſed Churches, whereof they were Elders and we find indeed mention of *Elders of the Church*; and let the circumſtances be conſidered, whether thoſe may be more rationally ſuppoſed Congregational or Claſſical. Let us conſider their condition.

1. They were *Jews* ſcattered, and as ſome probably conceive, were many of them of thoſe ſcattered, *Acts* 8. And as ſuch, both of theſe Apoſtles did write to them; and as ſcattered up and down throughout vaſt Regions, whole Countries, *Aſia, Bythinia, Cappadocia,* and therefore not thick ſown, (being Strangers) nor in Multitudes, living ſo near, that they can be ſuppoſed to have made Aſſociated Churches.

2. Thoſe ſcattered Perſons, therefore muſt rationally be ſuppoſed to have made up Churches of themſelves, as thoſe of the *Dutch* Strangers do in *London*, and the *Engliſh* in *Holland*; and not to have promiſcuouſly mingled themſelves with thoſe Natives of the Countries, they were ſcattered into; for they had a differing Language from the *Gentiles*, though turned Chriſtians. And this we find in *Aquila* & *Priſcilla*, who being *Jews*, and having had a Church in their Houſe, (namely of *Jews*) in *Rome*, as *chap.* 16. of that Epiſtle. And afterward the *Jews* being Baniſhed from *Rome* *Acts* 18. 2. *Aquila* and *Priſcilla* removed, but kept their Church together ſtill diſtinct, from the Native *Aſiatique* Chriſtians; therefore in 1 *Cor.* 16. we read of the Church at their Houſe in *Aſia*, and as ſome think at *Epheſus*, and there joyned or mentioned with the reſt of the Churches of *Aſia*, in *Paul's* Salute unto the *Corinthians*, and is mentioned apart from them; becauſe it was a Church of *Jews*, Strangers ſcattered among them, and kept diſtinct from them. And yet it was ſuch a kind of Church (though leſs) that all thoſe Churches in *Aſia*, made mention of together with it, were of (both that particular Church, and all the reſt, being alike ſpoken of promiſcuouſly under the name of Church and Churches, as being all like Churches) and it will eaſily be granted, that that Church in *Aquila* and *priſcilla's* Houſe was Congregational, for it is an inſtance alledged by the *Aſſembly* at *Weſtminſter* of many Congregational Churches in *Epheſus*, whereof that was one particular. Now look as *Aquila* and *Priſcilla*, and their fellow Strangers, kept a diſtinct Church of their Countrymen, (which is the reaſon that *Chur ch* is in two Epiſtles ſo apart ſingly mentioned) ſo in like manner, did theſe ſcattered Strangers caſt themſelves into Churches of themſelves, and their own Nation, diſtinct from the other Gentile Believers in the places where they came. And it was uſual then for the *Jews* to have Synagogues for them of their Nation, in ſeveral Cities. And therefore both *James* and *Peter* writeth unto them apart as Strangers; and they involve not the mention of any Gentile Chriſtians with them, becauſe they themſelves were apart from them. And yet they writ to theſe thus ſcattered and kept diſtinct, as to Churches that had Elders, *The Elders that are among you*, (ſays *Peter*) 1 *Pet.* 5. *ver.* 1, 2. ἐν ὑμῖν. The phraſe is of diſtinction, that as they writ to theſe *Jews* apart from the Chriſtian *Gentiles*, ſo the Elders that are ἐν ὑμῖν, Elders of you *Jews*, peculiar to you, that is, that belong to any of you. And therefore *James*, *James* 5. 14. alſo exhorts them that were ſick among them, or of them to *ſend for the Elders of the Church*, not as if theſe had but one Church, for that was impoſſible, being ſcattered over ſo many Countries; therefore he ſpeaks indefinitely, as giving a direction that they ſhould ſend for the Elders of thoſe Churches where they were; ſo as they had Churches and Elders. And theſe Elders muſt be conſidered (in that Speech) as Elders of Congregational Churches (as was afore obſerved) for how can it be imagined, that Men ſcattered ſo far off from one another, ſhould be commanded to ſend (when ſick) for the Elders of a Church Claſſical, and ſuch a Church and Elders, is common to ſuch Churches to be intended? The ſick Perſons could not ſend, but for Elders that were ready at hand; and therefore a Congrega-

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tional Church is meant and intended, and the Elders of it. And therefore farther in the ſecond Chapter, the ſame Apoſtle *James* ſpeaking in the like indefinite manner, *if a Man come into your Synagogue*, εἰς τὴν συναγωγὴν (ſays he, *ver*. 2.) that is, into any of your Synagogues where you Worſhip; a Phraſe proper to expreſs their Church meetings by unto *Jews*, (ſeeing as was ſaid, they had Synagogues in ſeveral places.) And what, in the 5*th* chapter, he calls the Elders of the Church, here in the ſecond he calls a Synagogue, calling their Aſſembly, (as 'tis well Tranſlated) ſuch. And theſe Elders of the Church, (which was a Phraſe ſuited to the Greek Idiom) is in Analogical Phraſe of Speech, or by way of Similitude, all one as to ſay, *Rulers of the Synagogues* among the *Jews*, their Churches being Congregational, of as many as could meet to Worſhip, like as the *Jews* Synagogues were; and their Elders as their Rulers, and the Government of theſe Chriſtian Synagogues of Chriſtian *Jews*, like to the Government of thoſe *Jewiſh* Synagogues, that were ſcattered up and down out of *Judea* in *Gentile* Cities (whereof we ſo often read) which was an entire Government within themſelves, for they were therefore called Rulers of their proper Synagogues. And according unto the Analogy of theſe Aſſemblies of Churches of theirs, with their Elders over them Synagogue-wiſe, is that in *Peter*, (who Writes to the ſame Perſons) to be underſtood, 1 Pet. 5. 1, 2. *Let the Elders among you feed*, (by Preaching and Ruling) *the Flock*, (indefinitely taken as Synagogue in *James*, and for the ſeveral Flocks Reſpectively) And in that he Writes to them to feed by Preaching as by Ruling; and the ſame to do the one, that did the other, it falls in with the former Notion, that he means Congregational Elders, who as they are fixed for feeding by Preaching to one Flock, ſo they muſt be for Ruling alſo, or elſe theſe are divided in their extent, when yet the Precept both is alike given, and made of like extent. But of this hereafter.

CHAP. IX.

That the Account which the Scripture gives us of many Churches Eſtabliſhed by the Apoſtles in one City, Demonſtrates Congregational Churches to have been by the primitive Inſtitution of Chriſt.

WE now will go over all other Inſtances of Congregational Churches, as they appear ſetled by the Apoſtles in Cities.

1. The Church of *Coloſſians* was but one, which is argued by this, 1. That the Apoſtle Writing to that Church, Writes to them as a whole Church; and alſo that their Miniſters that were over this whole Church, were fixed Miniſters unto them; And if ſo, then that whole Church could be but one Congregation, for he that is a fixed Miniſter, hath a Relation, for his Teaching, but to one Congregation. Now their chief Miniſter *Epaphras* was a fixed Miniſter to that Church, Col. 1. 7. *who is for you a Faithful Miniſter of Chriſt*, Col. 4. 12. Epaphras *who is one of you*. If there had been many Congregations, to one of which he had been fixed, he had been more that Congregations Miniſter, than all the reſt; and his ſpecial relation had been to them, and therefore his Salutation would have been mentioned, as eſpecially to his own Church, more than to all the reſt of the Congregations, as his Labour and Pains, (when conſtant among them) was more to that particular Congregation, than any other. Since therefore his Salutation is to all the *Coloſſian* Chriſtians, its evident that they were but one Congregational Church, whoſe Paſtor he was. And again, the Apoſtle Writes to the whole Church, as thoſe that had learned the Goſpel of *Epaphras*, who was *for them* a Faithful Miniſter: Now if *Epaphras* had been a fixt Elder to one Congregation, and there had been many more there beſide, that one Congregation had been the Congregation, who had comparatively learned the Goſpel of him, more than all the Congregations beſides; and *Paul* would not have Written thus indefinitely, and alike of all, if there had been many. For he had been a full Miniſter only to that Congregation he was fixt to, and properly theirs as concerning Communion, by way of Learning and Teaching, wherefore the

Apoſtle would have ſingled out that Congregation in his Speech from all the reſt, if there had been more than one. And then as to their other Miniſters, *Archippas*, *Col.* 4. 17. The Apoſtle enjoyns them to ſay to him, *Take heed to the Miniſtry that thou haſt received of the Lord, that thou fulfill it.* Had he been a fixt Miniſter to one Congregation; and there had been many Congregations there, beſides the main of his Miniſty lying in his Preaching and perſonal watching over that one Congregation he was fixt to, (for that which a Miniſter doth in ruling in common over all the Congregations, according to the Claſſical Suppoſitions, is the leaſt part of his Miniſtry) the Apoſtle would have ſingled out that Congregation, with whom he walked continually, as thoſe that ſhould have ſaid to him, fulfill thy Miniſtry; becauſe that they who were his conſtant Hearers, muſt needs be beſt, if not only acquainted with what the fulfilling of the main and conſtant part of his Miniſtry was, and with what were any neglects or defects therein. Seeing therefore he Writes to them thus indefinitely, in relation to their own Miniſters, without any Diſtinction, it argues that they were but one Church, having theſe Elders fixt to them for Preaching and Government. And of this Church he ſaith, that for their Faith and Order, for their Doctrine and Worſhip and Government, they were compleat, and his Heart was comforted as well in the one, as in the other, *Col.* 2. 2, 5. and he incourageth them to walk in both, according as they had received of Jeſus Chriſt the Lord; and if ſo, then to keep that Order too, (which already they had) without any alteration, to which he would never have exhorted them, it had been their duty (when multiplied to more Churches) to enter into another different Order and Form of Government. κατ ἐκκλησίαν

2. There is the Church of *Philippi.* The Apoſtle ſpeaks of them in the beginning of the Goſpel as a Church ſaying (*Phil.* 4. 15.) that *in the beginning of the Goſpel, no Church communicated to him by way of giving and receiving,* but only them; and in the beginning of the Goſpel, even in the greateſt Cities, a Church was no more than could meet together in one. Now look what manner of Church they were at the firſt, he ſpeaks of them as ſuch ſtill; and uſeth the ſame Stile, *No other Church but you,* ſaith he.

3. The Church of *Antioch,* is another that is to be conſidered. It was an intire Church, having Government within it ſelf. For if it could have diſcern'd that controverſie in *Acts* 15. and ſo had been capable of deciding it, it had power to have done it; and need never have ſent to *Jeruſalem:* They did not therefore as wanting power, appeal thither as to a Court of Judicature, but only ſent for Advice and Counſel in a difficult Caſe, wherein their Opinions diſagreed. And the Church at *Antioch Ordained,* that *Paul* and *Barnabas* ſhould go to the Apoſtles at *Jeruſalem,* to conſult them about this queſtion; and it was as one Church that they did thus Determine alſo of *Barnabas* and others, *that for a whole year they Aſſembled themſelves with the Church,* or *in the Church* ἐν τῇ ἐκκλησία, *and Taught much People.* And the word ἐκκλησία relateth to Aſſembling together; ſo the kind of the Church, muſt be anſwerable to the kind of the Aſſembling; and if the Aſſembling was for Worſhip, then the Church in which they met, was a Congregational Church, which is the Seat for Worſhip; and we believe that none will ſay that many Churches are ever called one Church in reſpect of Aſſembling for Worſhip. But here that they Aſſembled of Worſhip is plain; for they Aſſembled themſelves in the Church, and Taught much People, now the Church in which there is Teaching, is a Congregational Church. And beſides that, he ſaith it was *in the Church* (as the Greek hath it) not only *with the Church.* If there had been ſeveral Congregations in this City, where the word had been Taught, ſpeaking of Aſſembling for Teaching, if ever, or at any time he would have mentioned thoſe many Congregations, ſurely he would have done it upon this occaſion, eſpecially relating to matter of Fact, he would have ſpoken diſtributively. For why ſhould he call Congregations Churches upon other occaſions (as often he doth) or in any other Relation, and not upon this; whereas the Relation here is purely Congregational, for it is for Teaching the Word and Worſhip? Again. 2. We read twice of the meetings of that Church together, *Acts* 14. 27. When *Paul* and *Barnabas* came back to give an account to thoſe of *Antioch,* from whom they had been commended to the Grace of God, it is ſaid, *when they were come and had gathered the Church together, they rehearſed all that God had done by them;* did they make the Relation to the Claſſical Elders only? Did not the Rehearſal concern all the People, as well as every Soul amongſt them as any Sermon, it be-

ing to ſhew how God had opened the Door of Faith to the *Gentiles*, that they might glorifie God. And in *Acts* 15. 30. it is ſaid when they came to *Antioch* to deliver the Epiſtle from the Church at *Jeruſalem*, they gathered the multitude together, and at that time made a Sermon, an Exhortation to them; and he calleth this Multitude Brethren, ver. 32. *They Exhorted the Brethren with many words, and confirmed them.* Thus as the meetings in the Church of *Hieruſalem* are, ſix or ſeven times mentioned to be in one; and the Church of *Antioch* is here twice ſo mentioned.

4. We have an account of the Church of *Troas*. A Church they were, for they had Elders, and Elders they had, for they had the Sacrament; and it was at a meeting but in one place, *Acts* 20. 70. And *Paul* ſtaid there ſeven Days, till they met, *They all met to break Bread*, and all in one; for it was in an upper Room, where *Paul* Preached to them; and if there had been more Congregations than one, he would have Preached to one at one time, and to another at another time.

5. By the Churches of *Galatia* (as they are Stiled 1 *Cor.* 16. 1.) doth he mean Congregational Churches or Claſſical? Congregational only; for firſt, when he ſpeaks of them, it is concerning Collection for the Saints, *Even as I have given Order to the Churches of* Galatia, *ſo do ye*; Now the Order for Collection, for the Saints, concerns Congregational Churches, not Claſſical; *Let every one of you upon the firſt day of the Week, lay up in ſtore as God hath* proſpered him (*i. e.* lay up in the common Treaſury of the Congregation) *that there be no gathering when I come.* And then, 2. If they had a provincial Church, he would certainly have called them ſo in his Epiſtle to the *Galatians*, but when (as we ſee there) thoſe Churches were corrupted with corrupt Doctrine; and he exhorts them to *purge out the Old Leaven*, *Gal.* 5. 9. he then Writes to them as to Churches that were apart, to purge out the Old Leaven, as the Church of *Corinth* did; and each to become a new lump. If they be conſidered as one lump, yet it was as being leavened by way of infection; but that in 1 *Cor.* 5. is by way of guilt

6. The Church of *Laodicea*, mentioned in the Epiſtle to the *Coloſſians*, was alſo but a Congregational Church, *Coloſ.* 4. 16. when this Epiſtle is read amongſt you, cauſe it to be read alſo in the Church of the *Laodiceans*. That Church, wherein reading of the Word is, is a Congregational Church, for reading is a Work of Worſhip. And if in other places he had ever called a Church, in relation to Government conſiſting of many Churches; yet here if there had been many Churches, and many Churches for Worſhip, he would have ſaid ſo, and have thus expreſſed himſelf, *Let it be read in the Churches of* Laodicea. He would have ſpoke of the Duty, and of the Subject of the Duty in a ſuitable way. When he ſpeaks of the reading of the Word among the *Jews*, he ſaith it is read in every Synagogue every Sabbath Day, he ſpeaks diſtributively, and ſo he would have done here.

7. I ſhall now proceed to prove that the Churches of *Aſia*, were Congregational Churches.

1. That the Church of *Laodicea*, was a Congregational Church, we refer to what hath been ſaid.

2. Five of theſe *Aſiatick* Churches even *Downam* acknowledgeth, not to have been in great Cities; and ſuch are to be ſuppoſed probably to have but one Congregation, thoſe ſmaller Cities containing but Chriſtians, as made one Church in each of them.

3. The conſtitution of all thoſe Churches for Worſhip and Government, was one and the ſame; and therefore if *Laodicea* and ſome of the reſt, were but Congregational Churches, then all the reſt were ſo too. For they are intended all as Types of all Churches to the end of the World, now if ſome of them had been Congregational Churches, and others had been Claſſical, they could not have ſuited the State and condition of all Churches, both Congregational and Claſſical, which have a Government and a conſtitution different. And the Apoſtle *Rev. chap.* 2, & 3. Writes to the Angels of thoſe Churches, as having an intire Government among themſelves; and he Writes to them about matters of Diſcipline, and therefore regards them as Uniform, for the Matter and Seat of Government. And if that be true, which ſome Hiſtorians have reported, that *Laodicea* was deſtroyed by an Earthquake in *Nero's* Reign, long afore the time of *John's* Writing the *Revelation*, then it muſt needs have been intended only as a Type. And that all theſe Churches were uniform, appears by this alſo; that in the cloſure of this Epiſtle, what he Writes to one Church, he Writes

Tacit. Annal. lib. 14.

Writes to all, *Hear what the Spirit ſaith unto the Churches*, which is all one with the concluſion of the whole Book, in *Revel.* 22. 16. *He ſent his Angel to Teſtifie theſe things in the Churches.* And if Congregational Churches be acknowledged Churches in the Scripture Phraſe, they muſt be intended in that Speech; and that thoſe ſhould be mainly intended appears by this, becauſe that the Book of the *Revelation*, was only to be read in ſuch Churches. And likewiſe that they were Congregational Churches appears by this, that he Writes to them,as to the ſeven Candleſticks, which Chriſt walked in the midſt of; and he threatneth them that he would remove the Candleſtick. Now by Candleſtick he interprets the Churches, *chap.* 1. 1. And they are Candleſticks eſpecially in relation to Worſhip. It was an Ordinance of Worſhip in the Temple: And it is therefore in *Zech.* 4. 2. put for the compleating of all the Temple for Worſhip, and all the utenſils of it; for, though their *Synedrim* for Government might be compleat before, yet the Temple was not then built, in which God was to be Worſhipped. And indeed the promiſe of the preſence of Chriſt is moſt in reſpect of Worſhip, which the Saints are moſt conſtant in. And when he threatneth to remove the Candleſtick, certainly the chief threatning falls upon their Church-State, and the enjoyment of the Ordinances of Worſhip, ſuch as Preaching, the Sacraments, &c. And whereas ſome would argue many Congregations to have been in every one of theſe Churches; Biſhops have done ſo, becauſe in the end of each Epiſtle he concludeth, *Let them hear what the Spirit ſaith to the Churckes*, as having many Churches in each Church of them: We Anſwer.

1. That it is a Speech all one with that in Rev. 22. 16. *I have ſent mine Angel to Teſtifie theſe things in the Churches*; for as that is the cloſure of all, and is meant of all Churches, ſo this is the cloſure of each Epiſtle, and is meant by way of example of all Churches in the World, he ſingling out ſeven for all the reſt.

And 2. It is but ſuch an indefinite Speech, as that in *Rev.* 13. 29. If *any have an Ear, let him hear*, ſo here the meaning is, let every Church hear.

And 3. If that Notion be true of Mr. *Brightman's*, that they are Types of all Churches to come, to ſeveral Nations (as, it is moſt probable, they are) then it hath a clear other meaning, than that of their being many particular Churches, in each of thoſe Cities.

To conclude, we find that in all thoſe Epiſtles of *Paul*, when he Writeth to the ſeveral Churches of *Philippi*, *Coloſſus*, *Theſſalonica*, &c. he Writeth to them moſt and chiefly, concerning the Duties, which lay upon them, in reſpect of their particular relation, to that particular Congregation, whereof they are Members, and with whom they have a fixt communion, and do ordinarily converſe with, both Officers and People. Now if there had been more Congregational Churches, than one, in each of theſe Cities, (as is ſuppoſed) there is far more reaſon why he would rather have Written to them under the Stile of ſeveral Churches, in ſuch a place (as he doth when he Writes to the *Galatians*) when he urgeth ſuch Duties upon them, rather than to have given them the Title of one Church, in reſpect of an Aſſociation for Government only: If he had Written of matters of Government only, or chiefly to them, then the expreſſion of calling them one Church, had been ſuitable to the Duties he exhorts them to; but the Duties principally concerning them, as they were Members of diſtinct Congregations, having a nearer communion both toward their Officers fixed to them, and the People fixt in a near communion with them, he would rather have uſed the Stile of Churches, than of one Church, if there had been many Churches in thoſe Cities. And farther, ſince according to this Suppoſition, the primary relation of Paſtors to Churches, being in the ſeveral diſtinct Congregations; but the Relation of theſe Members one to another, as they are a Claſſical Church, being but a ſecondary relation, it were ſtrange, that when the Holy Ghoſt Writes and ſpeaks to ſuch and ſuch Churches, in ſuch or ſuch a City (ſuppoſing many) he ſhould Write to them only under the Notion of a Claſſical Church, and mention that only, and not mention their other Church-State, as being ſeveral Churches, making one Church, nay, not ſo much as ſpeak, that they were ſeveral Congregations. Since they are Churches Congregational in the Language of the Holy Ghoſt, and that the main of what is a Church (as hath been ſhewed) falls upon them as ſuch; how can we think, that this Aſſociation, into one Church, which is a ſecondary thing, ſhould wholly carry away and ſwallow up the Name, Stile and Title of the other. And that, which further ſtrengthens this conſideration, is, that when they Write to Churches, in a Nation or in a Province (as in *Galatia*, and in *Aſia*, and in *Judea* and the like) if that a politick Aſſociation, (ſuch or the like Aſſociation to this, whereby it is affirmed, that in one City, many particular Congregations are made one Claſſical Church for Government) If ſuch a one were intended, then they would as well, and by the ſame reaſon (in Writing to ſuch Churches in a Nation or Province) have Written to them under the notion of one Church, as well as when they did Write thus to them in a City. But the Apoſtle when he Writeth to a whole Province, then he ſaith Churches (although, according to Presbyterian principles, they are as truly one Church, in the ſame political reſpect, that a Claſſical Church is one, in reſpect of many Congregations of a City) But on the contrary, when he Writeth to a City, he doth give them the Name of Church, Without the leaſt mention of Churches therein, as making that one Church. And the Reaſon is ſtrong, that he ſhould have done the one, as well as the other; For if many Churches were called one Church in a City, becauſe that's the greater Aſſociation, whereby the leſſer Churches were governed; by the ſame reaſon he would much rather have called the Churches of *Judea* one Church, becauſe the Aſſociation, in a Province and a Nation, is larger and greater than that of many Congregations, in a Claſſical Church in a City.

And whereas ſome argue from the Multitude of Believers in a City, as too great to make but one Congregational Church. If the caſe had been ſo, it had been then more conducible for the Apoſtle to have expreſt the Multitude in ſuch Cities, by the Name of Churches in a City, than by calling them one Church. And it is ſtrange, that when the Story is told of the Apoſtles coming to ſuch or ſuch a City (as in the *Acts* it is) it is ſtill ſaid they called the Church together, as when the People were called together in *Antioch*, *Acts* 14. 27. For, if they had been many Congregations, and had met in parts by way of Diſtribution, it had been a much more proper Phraſe, to ſay *they called the Churches*, if there had been more in ſuch a City.

Object. The Apoſtles ſtill, in Writing unto the Saints in great Cities, calleth them one Church; and it were ſtrange, if that, in the Apoſtle's times, they ſhould not have multiplied in ſuch great Cities, to more than one Congregation.

Anſw. 1. As you ſay, it is hard to think that there were no Cities, that had but one Congregation; ſo it is as hard to think, that all the Churches, in other places, Villages and Cities, ſhould not be uniform.

2. There might be ſome Cities, where there might be more Churches than one, to whom they Wrote, as the City of *Rome* to whom *Paul* Wrote, might have more Churches than one; for he doth not, in all his Epiſtle, call the Saints there one Church; and though he ſpeaks of a Church in *Aquila* and *Priſcilla*'s Houſe, yet his Phraſe of Writing otherwiſe, is only to the Saints at *Rome*.

3. All thoſe, that Write againſt Epiſcopacy, both of the *Scottiſh* Nation and of our own, have with one Mouth affirmed, that it cannot by manifeſt Argument be made out, that the Churches, mentioned in the New Teſtament, were more than could meet in one Congregation.

4. The meaning is, that when the Story of the *Acts*, and thoſe Epiſtles were written, that then there were no more, but not that afterwards there were no more.

5. Although the Apoſtles did ſpecially Preach to Cities; yet let it be conſidered, how little time they were forced to ſtay in Cities, becauſe they were to lay the Foundation of the Goſpel in all the World. And though *Paul* ſtaid three years in or about *Epheſus*, yet it doth not appear that he ſtaid ſo long time in *Epheſu* it ſelf, but as in the 13*th* and 14*th chapter* of the *Acts*, it is ſaid they went into the Countries, ſo likewiſe he did.

6. The Apoſtles did teach the Saints in every City to become one Church, and to hold together ſo long as poſſibly they could continue in one Congregation with edification. And how great and large a Synagogue in a City was, we may ſee by that Inſtance of *Capernaum*. And the Chriſtians met in the Cities, and built Synagogues for Meeting places, as well as the *Jews* were allowed to do in the Cities of the *Gentiles*.

CHAP. X.

The Conſtitution of a Congregational Church, Evidenced to be by the Wiſe Appointment of Chriſt, becauſe it is ſo exactly accommodated to the various conditions of Saints.

LET us now ſee, whether of theſe two ſhould in reaſon be the Inſtitution of Chriſt, and which, a Claſſical or Congregational Church would ſuit moſt with the condition of the Saints under the New Teſtament. God hath ſtill moulded his Inſtitution, and varied it himſelf according to what was the future condition of his Church. Whilſt the Church was continued in Families, as under the Old Law, he ſorted his Government and Ordinances accordingly. When they grew up to a Nation, he fitted a New Government on purpoſe for them. When in the Wilderneſs, a Tabernacle only; when fully ſetled under a Kingly power, a Temple. Now under the Goſpel, the condition of Saints in Nations varying in ſeveral Ages, he hath framed his Ordinance of Church-State ſuitably.

If it be ſaid that therefore when Churches ſhould multiply to a Nation, then the Government is to be ſuited unto that Nation as ſuch.

We reply, 1. When we ſee whole Nations truly turn Chriſtian, an anſwer is to be given.

2. God ſaw it would fall out otherwiſe with his Saints in the New Teſtament, that they would ſtill be Redeemed out of Nations, therefore ſtill ſuited his Government to his own deſign.

3. If in his Providence he foreſaw that Nations, being turned to him, ſhould have an anſwerable Government as the *Jews* had, he would have given Rules anſwerable. As although the Church in the Wilderneſs was not given up to a Kingdom, and had not a ſet place for Worſhip; and was not come to be diſpoſed of in ſeveral Cities, (as when they ſhould inherit the Land of *Canaan* they ſhould) yet God, foreſeeing what he would bring them to, did not give Laws only that ſuited their Church-State in the Wilderneſs for the preſent, but he told them, that when they ſhould come into *Canaan*, he would chooſe a place to which they ſhould bring their Offering, that this ſhould be the Law of their King, and alſo appointed what their Government ſhould be, when diſperſed into ſeveral Cities and Towns. And ſo anſwerably if he had intended a National Form of Government, for his Saints under the New Teſtament, and all things ſuitable thereunto, (when as yet they were not grown up to National Churches) he would aforehand have preſcribed Laws accordingly.

Now 1. This Inſtitution of Congregational Churches, was ſuch as would ſuit all times of the beginning of the Goſpel, and of the continuance of the Goſpel. The firſt Churches were ſuch neceſſarily as was ſaid afore, and when multiplied, did ſtill continue ſo, and might govern themſelves without Foreign Oppreſſion.

2. It ſuits all places, Villages as well as Cities; and we muſt ſuppoſe Saints to be as well in Villages, as in Cities. And thoſe Villages had Elders for Worſhip and Government, and the rights of a Church. And if God were to make one uniform Law, why ſhould the Inſtitution be conformed to Cities, as is pretended, and that made the pattern, and the Juriſdiction of all the reſt, rather than that of Villages; for God is the God of the Valleys, as well as the Hills; and there muſt be the ſame uniform Rule of both. But now, though the Inſtitution, to have the Saints with their Elders make one Claſſical Church, might be ſuppoſed to ſuit Cities well enough (for it was but having many Churches in them) yet the leſſer Towns it would not ſuit thus to form them up, under the Government of a Presbytery of many Congregations, eſpecially in thoſe times when they were ſcattered.

3. This Inſtitution of Congregational Churches, ſuits alſo with all conditions of the Church of Chriſt.

1. With the times of Perſecution, as well as the times of Peace. I may ſay of this Congregational Government as of Faith; it is ſaid of Faith, that it is a ſtanding grace; it is the *Materia prima, the firſt matter*, out of which all riſeth, and into which all reſolveth. A Man liveth by it in Proſperity, and if he be in Deſertion, all is reſolved into it. And ſo it is of Congregations, it agrees with all Eſtates, with all times:

And

And though you ſuppoſe other Governments, yet that always exiſteth, and all begin from thence; therefore theſe are called *Eccleſiæ primæ*, and the other *Eccleſiæ ortæ*.

2. It ſuiteth the condition of the Saints, being ſcattered all the World over. Whole Nations are not Saints fit for Churches, for the Saints are but a company redeemed out of Nations. As therefore among the *Jews*, when they were ſcattered, their Government was a Synagogue-Government, (therefore ſome think they began that of Synagogues, when they firſt went into *Babylon*, which we will not diſpute) therefore, as Synagogue-Government, ſuited with the ſcattered, the diſperſt condition of the *Jews*; ſo this ſuits beſt with the ſcattered condition of the Saints under the Goſpel.

3. The conſtitution alſo of Churches was certainly uniform in Cities, and in Villages, or whereſoever, or in what time ſoever, the Government of them was uniform. When Chriſt bad them Teach every Nation, to do what he commanded them, he intended that the Rule ſhould be uniform, whatever Government the Nations had, and therefore alſo the Apoſtle's Phraſe and Stile is ſtill, 1 *Cor*. 17. 17. *So I ordain in all the Churches*; and that which will ſuit all Churches, all States, all Times, is certainly rather the Pattern than any other. Chriſt did not make one Form for Cities, and another for Villages; one Form for times of Perſecution and another Form for times of Peace; for what ſuited times of Perſecution, would ſuit times of Peace alſo: And as the Laws of Men, conſider what is beſt for the generality of Men, ſo the Inſtitutions of Chriſt conſidered, what was beſt for his Church of the New Teſtament, throughout all Ages, and all conditions and places whatſoever.

4 It ſuits beſt for the condition of Churches in times, whether pure or corrupt, reformed, or to be reformed, when the Churches are generally overgrown with corruptions.

5. By reaſon of this, that the Inſtitution of Chriſt doth thus fall upon Congregational Churches, to be thoſe Churches which ſhould be the compleat Seat of Worſhip and Government; there was a proviſion made (and in the event hath fallen it out proſperouſly) that the Truth and the Subſtance of his Ordinances, and of Church-State, (taking it as it is it ſelf a Miniſterial Ordinance) and of the Miniſtry, might and hath continued in all Ages. For there being a neceſſity (if there ſhould be any Worſhip at all) to have Congregations for to continue, and uphold the publick Worſhip of God; and to that end, to have Miniſters over them to perform the Worſhip, in this Fundamental Inſtitution of his, all that profeſs the Chriſtian Name throughout the World in all Ages have agreed; and by this means, Jeſus Chriſt hath preſerved the Truth of a Church and Miniſtry, and Subſtance of Worſhip in the midſt of all thoſe varieties of Government of ſeveral ſorts of *Patriarchs*, *Archbiſhops* and *Biſhops*, in that *Hierachical way*, as alſo of *General Councils*, and other Aſſemblies Subordinate to them; and ſo whatſoever falſe Superſtructions have been made, or whatever Interruptions; yet ſtill this Fundamental conſtitution of his hath remained, and could not have been ſecured to continue in all Ages, (fall out what would) in any other way.

But the great thing, upon which all depends, is to find out what eſſential thing it is, that Church Inſtitution ſhould fall upon. We ſay, that the end of Churches is a fixed and immediate Communion of Saints, in all Ordinances; and that the Formal and External part of the Inſtitution, is but ſuited ſo as to attain this end; which is, that Saints ſhould be knit together, to meet in one for Ordinances, having their Officers that have relation to them, by whom the Ordinances are externally diſpenſed. So as it is not an accidental thing, or meer external thing (as that they ſhould meet in one place,) that the Inſtitution falleth upon, but it is the moſt ſolid and ſubſtantial and eſſential thing, that can be ſuppoſed to be the ground of ſo great an Inſtitution. We ſhall gradually make out the meaning of this aſſertion, by theſe following conſiderations; which will make the glory of Chriſt in this Inſtitution, and the conſentaneouſneſs of it to Spiritual Reaſon, and the higheſt ends that may be ſuppoſed to be aimed at, to appear.

1. Communion of Saints is the adequate end of a Church as ſuch, be it what kind of Church ſoever; and therefore in the Creed, the Church Catholick, and communion of Saints are joyned together, and do follow one another; for the one is the end of the other; and all particular Churches, are therefore alſo called the Churches

of the Saints. And as the Church is framed and formed anſwerably, ſuch is the communion; and ſuch as the communion is to be, ſuch is the Church to be rckoned, the one being ſuited to the other.

The Church Catholick, (as now it is called, in reſpect it is in all Nations) although it is one Body to Chriſt; yet the Saints therein cannot have, as Saints, a fixed ſtanding ſet communion, but occaſional; either occaſional if outward, or ſecret and inviſible if inward, ſuch as the Church, in one Age, hath with the Church of a nother Age that went afore, ſuch as the Church now in Heaven, and in Earth may have together: And in that reſpect, an Ordinance or an Inſtitution, could not ſo well fall upon it. But meet it was, that beſides this kind of communion, there ſhould be on Earth a communion of Saints, ſuited to the State of the Church whilſt on Earth, that ſhould be moſt entire, and the neareſt that can be, and moſt reſembling Heaven, for the publick Worſhip and Glorifying of God in a common enjoyment of Ordinances.

2. Under the Goſpel, the communion of Saints is nearer and more intimate, than was under the Law, as the Church exceeded it, ſo the communion is to exceed it; and as their Ordinances are more Spiritual, ſo their communion. There is a greater diſtance of the Saints of the Church Catholick, in their Habitations under the Goſpel, than of the *Jews* under the Law. The *Jews* were nearer as People dwelling in one Land; and ſo were capable of a nearer communion all together, than the Church Catholick now is capable of; yet becauſe it was a Nation, therefore their communion was ordered in the way of a National polity, as a Government by Repreſentation, and a Repreſentative Worſhip, wherein the Females, were Repreſented in the Males; and yet not frequent and often neither, for it was but three times a year. The communion therefore of Saints then was carryed on in a Worldly way, (as the State of Men in Kingdoms, and Common-wealths, and in Civil things is) and therefore it was a Worldly external Frame, and the communion anſwerable. And that of the Synagogues, was but for the reading the Word and Prayer only, and not for all ſorts of Ordinances of Worſhip. The Catholick Univerſal Church, cannot attain to ſo general a communion under the Goſpel, as the National Church of the *Jews* did, by reaſon of the difference of Language, and diſtance of places, and diſperſions into all Nations; and yet they were to attain to a nearer communion, and more intimate, and the entireſt that the Saints on Earth are capable of; and ſo to have Churches framed, as to attain to this.

3. The greateſt and intireſt communion that Saints are capable of, muſt therefore be by parts on Earth, to have communion in publick Worſhip and Ordinances. It is therefore neceſſary, that the Saints ſhould be caſt into ſuch Aſſemblies, wherein they might partake of one Spirit by *one Bread*, whereby they might partake of one and the ſame Bread individually; which is therefore called the communion of the Body of Chriſt, and whereby they are *made one Bread*, as in the 1 *Cor.* 10. 17. And therefore it is, that the Scripture doth expreſs that communion by that word *Meeting*, or *being together* in Ordinances, *Acts* 2. 46. ὁμοθυμαδὸν, *with one Mind or Spirit*, importing that which is the Spirit and Life of publick Worſhip, which (above all other Actions done by a Multitude) is to have the neareſt Union of Spirits, wherein the intire communion of Saints lieth, and whereby God is glorified. And for ſeveral Churches to meet in the ſame manner, or at the ſame time, for the ſame kind of Ordinances, herein doth not lie ſo much communion, as an uniformity between them. But this is the moſt internal lively communion, to joyn in the ſame Act, at the ſame Inſtant, altogether to God; and is the greateſt imitation of Heaven, where one Spirit will run through all, and God will be all in all at once.

4. And to make yet the communion nearer, (for it is to be the neareſt) it muſt be of perſons fixed and conſtant in ſuch a communion; for that is ſtill a more entire nearneſs, that the ſame Perſons ſhould ſtill in an ordinary way, meet to joyn in their Spirits in the ſame Ordinances, and ſo inwardly and joyntly thus to glorifie God, as well as externally. The continuance and the fixedneſs of the ſame perſons, makes ſtill the union the intirer. And therefore if, for to enjoy the intireſt communion of Saints on Earth, it was neceſſary to part the Saints for publick Worſhip; then alſo it is needful to part them into fixed Bodies, which ſtill alſo is the neareſt reſemblance to Heaven, which is the perfection of communion.

5. To make this communion yet more intire,it is neceſſary that as they ſhould fixedly join in Ordinances of Worſhip,ſo in all other;and that the ſame perſons ſhould enjoy the ſame Ordinances, and one kind of Ordinances as well as another ; that as they are Preached to by the ſame Elders,ſo they ſhould join in the ſame Prayers, have the ſame breathings of the Spirit from thoſe Prayers,partake of the ſame Bread,feed at the ſame Table ; As in a Family, the intireneſs of it lies in this, that they have the ſame Father and Mother, the ſame Maſter and Miſtreſs, partake of the ſame Bread every way,and of the ſame Family Duties and Family Comforts, and ſo now this communion, in a particular Church, both as to Worſhip and Government, is uniform. Yea and Acts of Government being Worſhip (which the Souls of Men are edified by, as well as they are by Sermons) are wholly Spiritual.It is not here as in *Iſrael* whoſe Government was more carnal; for it was the judging of civil cauſes (Civil and Eccleſiaſtical Government,being all one, mixed together, as the Church it ſelf was) it was in ſuch controverſies and caſes, as now men plead in Civil Bars about Eſtates; only God was pleaſed to give Laws himſelf for ordering of ſuch things. But the Apoſtle in 1 *Cor.* 5. and 1 *Cor.*6. ſevereth the judging of matters in the Church, as a Church by way of Excommunication, &c. from their judging of things about this Life. A Church as a Church medleth not now with them, for theſe affairs of it are wholly Spiritual.

So that for a concluſion, if all the Wits of World ſhould have ſtudied a way to contrive what kind of Church to Erect for the intireſt communion of Saints, to attain to that end which is the end of a Church Inſtituted,they could have pitched upon no other but this ; neither could there have been ſuch a way found out of all other as this is. If that the Church Univerſal, the communion of it had been only occaſional, the Saints meeting only by vertue of being Members of the Catholick Church promiſcuouſly and indefinitely, ſometimes in one company, ſometimes in another, though by this promiſcuous and indefinite way, there had been a more extenſive communion of Saints indeed, (that is, each Saint might have come to have joined in publick Worſhip with more numbers of Saints, at ſeveral times, with more variety) yet it had not been ſo intenſive, ſo near and high a communion, as for the ſame Saints under the ſame Officers fixedly to meet. And beſides, they could not have had an Excommunication out of this communion, unleſs firſt knit into fixed bodies, neither could they have choſen Officers, unleſs ſuch whoſe Office ſhould ceaſe with the Act, and performance, which indeed is not an Office; for that is a ſeparation of a Man to a continued performance of a Duty. Nor would it have brought that bleſſing,that a conſtant dedication of Men to an Office for perpetuity would do, which could not be done in that occaſional fluid way.

If that ſuch Congregations and Officers, though bounded within ſuch a compaſs of a City or ſo, ſhould have remained unfixed, tho' aſſociated together within ſuch a circuite or compaſs; yet this would not have made this intireneſs of Communion of Saints ; as by this way of fixed Congregations there is. And alſo, in this caſe, the Inſtitution of a Church would have been pitched upon ſome one part, or particular kind of Communion, and upon ſomething leſs principal in it, and not upon the adequate and full foundation of it.

For Firſt, In this unfixt way of People and Officers, though bounded in a compaſs, this number of Saints ſhould have heard this Miniſter to day, and with other Saints have heard another to Morrow, none meeting one day together, that do another day, in which alſo all might run to one Officer ſtill where he Preached and leave the other, which would not breed an orderly communion,but rather a confuſion. But to have the ſame Officers to be fixed, and the ſame perſons to enjoy the diſpenſation of the ſame Officers, as in a Family, Children and Servants are under the ſame Governours, this is a nearer and intirer communion.

Secondly, In this claſſical way, there would indeed be a conſtant and a fixed communion in Government, of the Elders (namely of ſuch a circuit) who, when matter of Government was to be exerciſed, ſhould all meet ; but they would not permit (in ſuch a way) or let in the Elders of the ſame Province,to meddle, as often as they would come, no not though occaſionally they were preſent there, or came thither to that end. But now to have the ſame Elders and People fixed for all acts of Government, and yet to have them unfixed in reſpect of performing of Worſhip (when that is the main end both the of communion,and for which Elders are appointed) and not to have the ſame fixed companies of People that communicate in this company with thoſe

Elders, as in this unfixed way they have not, this would put too great an inequality, between communion in Government and communion in Worſhip, and make the unequality on the part of Worſhip rather, becauſe Government is fixed of the ſame Perſons, People and Elders, and yet Worſhip, wherein is the neareſt communion, is left unfixed. And ſurely, if communion, and intireneſs of publick communion, be the end of a Church, the frame, and mould of the Church ſhould rather be caſt, and ſhap'd to that which is the intireſt communion, than unto that which is more looſe. Now in Worſhip (as to the Acts, and Duties of it perform'd) there is a capacity of an entirer communion, than in Government, becauſe the Duties thereof are more conſtant.

If, Thirdly, The People be fixed for Worſhip in ſeveral Bodies, but the Elders Fluid in a circulatory Preaching, (as it is pleaded) and ſo they are made one Church, becauſe the ſame Elders that teach, do alſo Govern them too and ſo they have a near communion in Worſhip too, becauſe they are at times taught by the ſame Elders: If this (I ſay) be made a ground of moulding theſe ſeveral Congregations into one Church, yet it is defective. For it makes the Peoples communion, in enjoying the ſame Elders at times ſucceſſively, to be the foundation of Church Inſtitution (yea, and in this caſe of, the firſt Church *proprie dicta*, or properly ſo called) rather than the communion of Saints, and of the ſame perſons of the Saints, meeting fixedly for Worſhip. But it is hard to conceive, how the oneneſs of a Church ſhould be ſetled, rather on ſuch a temporary communion in Elders, than on a conſtant communion in Ordinances, whenas the ſame Elders are enjoy'd by theſe perſons but at times; (which is an interrupted communion alſo) yea and there are no times neither, wherein as to Acts of Worſhip they enjoy the ſame Elders all together. Now that ſuch a relation of Elders, and communion in them, in ſuch a broken way, ſhould carry away the great priviledge of a thing (becoming the ground of the Inſtitution of it) from conſtant communion, both of the ſame Saints and Elders, and be preferred thereto in this reſpect, ſeems ſtrange. And if it be ſaid, that yet the Saints themſelves in this way meet, and have all communion in thoſe Acts of Government, though not in Worſhip. Yet Firſt; However it cannot be thought, that an occaſional communion (as acts of Government comparatively are) ſhould carry away the formation, the ſhaping and the inſtitution of the firſt Church. Secondly; The Women (who though they have not the intereſt of Juriſdiction, yet of communion, and of deprivation, and of Virtual Aſſiſtance by their Prayers, &c. they have) are excluded; Unleſs ſuch Churches be ſo framed that they alſo be preſent.

Fourthly; If we take that other Presbyterial way that is practiſed, wherein they are fixed for communion in Worſhip, both Elders and People, but not for Government; yet, even here that fore-mentioned intireneſs of Government is parted, and the communion of Saints in that one reſpect divided. And being divided, the ground and foundation of all and either, being (as was ſaid) the communion of Saints, is thereby weakened many ways. For 1. Still this communion is partial, and by that means each ſtands but upon one ſingle *Baſis*, whereas both joyn'd it might ſtand on two. For now in this caſe, the communion in Worſhip (the bleſſing of which ſhould ſtrengthen that of Cenſures, which is a caſting out of the communion) is the ground of the meetings of each Congregation: But communion in Government in common, is the foundation of another Church over all Congregations. 2. A communion of Elders, rather than of the Saints, is the foundation of this ſuppoſed inſtitution of a Church; and the communion of Saints therein is but repreſentative, and at ſecond hand, themſelves being abſent. It is a communion for them, but not a communion of them. Yea, they have no communion, not of preſence in the Sentence and in the Execution, but are only Congregations of thoſe Elders, that did make a Church concerned therein. But on the contrary, a communion of Saints, even in Government, is the ground and end of erecting of a Church, and therefore it is called one Church in relation principally unto them.

Now then to wind up all; If there may be ſuch a communion of Saints under the Goſpel, ſo adequate and intire, and Churches ſo formed, as that the ſame Saints ſhould join in the ſame Worſhip, with a joynt, conſtant, inward, individual communion therein, and theſe Saints may have, and do enjoy (as our Brethren grant) fixt Elders, by whoſe Miniſtry and Diſpenſation, they partake with them in the ſame Worſhip which makes their communion, yet comparatively more intire, (for in the Presbyterial way, there communion is principally by Elders, and therefore in this alſo, a due conſideration is to be had, as adding a farther intireneſs) and theſe Elders being a Presbytery, yea and enough to make a Presbytery for all Acts of Government (as we ſhall after ſhew a company of Elders in Congregations to be) at all which Acts of Government, which are for the edification of the Saints, they can be preſent, and have a perſonal communion, as well as in thoſe of Worſhip; if alſo the communion of Saints be the end of Erection of particular Churches, and is the meaſure fitted; for *finis dat Menſuram Mediis, the end gives Meaſure to the Means,* and if this end may be adequately and intirely attained this way, why ſhould partial ends be preferred to total and compleat, all ends meeting in one? Yea if communion of Saints in Worſhip be the chief communion, yea and the communion of Saints be the principal fundamental cauſe of all Church Inſtitution, Why ſhould not it draw to it ſelf communion in Government alſo, when there is a ſufficiency for the performing the Acts thereof? Why ſhould the communion of Elders be taken off from the communion of the Saints? Why ſhould a Presbytery be erected, that is taken off from a Church and Aſſembly of Saints; When yet there is a ſufficient Presbytery over a Church of Saints, that meet for all acts both of Worſhip and Government, and when yet theſe greater Presbyteries would challenge their power from this leſſer Presbytery of Churches, rather than from the name Church, and yet take it off from theſe Churches, they pretend to be a Presbytery unto? Yea, why ſhould any affirm, that, although a particular Congregation had a ſufficiency of Elders, yet it is God's Ordinance that they ſhould aſſociate, for whereas the avoiding of Diviſion is pretended, it makes a worſe diviſion, dividing Worſhip from Government, and Elders from the particular Churches of Saints, and ſo parting from them, that wherein they ought to have the intireſt communion. So, as all things conſidered, the inſtitution of a particular Church, falls moſt haply, uniformly, and adequately upon a Congregation intirely and alone, and upon no other manner of Aſſemblies at all.

CHAP. XI.

That the Forming of Saints into Churches, under the Government of Elders, is a matter of that needful order, as requires a Divine Inſtitution for it. That it was alſo requiſite, that the extent of thoſe Churches, and the Limits of the Elders Juriſdiction ſhould be ſet and determined by Chriſt.

BUT this being granted, that Churches in the New Teſtament are formed and fixed Bodies, which are either the Seat of Worſhip, or of Eccleſiaſtical Government, and likewiſe that there is a neceſſity it ſhould be ſo, yet the next queſtion will be, whether the ſetled Form and Order of theſe Bodies, the extent, bounds and compaſs thereof, into which the Church Univerſal ſhould be parted and divided, and which ſhould be the Seat of Government, be ſet out by Chriſt's ſpecial appointment and inſtitution, or hath been left by him to Men to frame and order, according to the common rules of edification, as matters of circumſtantial order uſe to be. But we humbly conceive this to be a point of ſuch order, and of ſo much weight and moment, and belonging to the ſubſtance of Government, as that, if there were any ſpecial inſtitution and deſignment of other things, belonging to the order of Church Government, then alſo of this: As appears to us whilſt we take eſtimate and compariſon, with any other particular, acknowledged to be the ſubject of inſtitution, as alſo eſtabliſhed by more direct warrant. For the ſatisfaction of this Query, we ſhall give the general demonſtration of the ὅτι of it, That it is and muſt needs be ſo: whatever the form and extent of theſe Churches and Bodies, that are the Seat of Government ſhall prove to be, which whether Congregational, Claſſical, Provincial, or National, we yet diſpute not. What at the preſent we endeavour to make forth is only this in the general, that whatſoever kind of form or extent they are moulded into, this form and extent muſt be ſet out and taken from ſome inſtitution. The *Quale,* or what ſort of Bodies, and what meaſure thereof Chriſt hath inſtituted, is to be afterward diſcuſſed.

And although the proof hereof will not be full and compleat until the demonſtration of the *Quale*, or of what is the particular form or boundary and extent, both of Church and the Elders juriſdiction, and this be ſhewn to have been inſtituted, yet we ſhall for the preſent endeavour ſuch a demonſtration as ſhall be ſufficient for a general foundation to that which follows, and enough to confirm the point as in the General.

Now for the more diſtinct proceeding in this, there is a double Seat of Government conceived to be in theſe Bodies of Saints and Elders, whether according to our Brethren's Principles or our own. According to our Brethrens, all Government is put into a Body of Elders, and ſo they make the Elders the *ſubjectum inhæſionis, the inherent ſubject* of all the Power; and the Church or the company of the Faithful to be *ſubjectum occupationis*, that is, *the ſubject committed to them to be governed.* Even as in a Corporation, where tho' the Power and Government is in the Magiſtrates alone, and ſo they are the ſubject of inherency, in whom the power reſides; yet a limited extent of Juriſdiction, namely, a Corporation of People, in ſuch a compaſs or precinct, is the *ſubjectum occupationis*, the ſeat, the circuit over whom, and among whom their Government is extended, and within confined. But if according to our principles, the Government is inſtituted by Chriſt to be mixt of an Ariſtocracy of Elders, and a Democracy of the People, yet ſtill the like ſuppoſition neceſſarily ariſeth, that there is, and muſt be, a limited ſeat or precinct, in which this Eccleſiaſtical Government is exerciſed, which we call the Seat of Government; And look, what Authority is in the Body of Elders, as Elders, it is within that ſeat or compaſs. That which therefore theſe following General Arguments and Demonſtration did aim at, is, to prove that the extenſive Limits, and Bounds of ſuch Eccleſiaſtical Authority; and accordingly the proportion and meaſure of thoſe Bodies, or Churches, the Seat thereof, and in which it is exerciſed, is a matter of that nature, weight, and moment, as to have a ſpecial Line of inſtitution, by which it may be meaſured forth. And to that end the demonſtration hereof ſhall be framed, and fitted to prove theſe two things.

1. That the forming up of Elders into Bodies, or Presbyteries, and the Limits and Boundaries of the extent of their Power, is a matter of that nature, as muſt be ſet out by Inſtitution.

2. That anſwerably thereunto, the ſetting out the compaſs, meaſure, limits and extent of thoſe Bodies of Saints and Elders making Churches (which are the ſeat or ſubject, in which a company of Elders ſhall have a Juriſdiction, and that company of Saints the priviledge of Government, and unto which the extent of their Juriſdiction is to be limited) muſt alſo be ſet out by a ſpecial Inſtitution, and that their priviledge, to become ſuch, depends upon a ſpecial Charter alſo.

We might ſpeak to each, and either of theſe ſeverally and apart, but that indeed theſe two, the ſetting the limits to the extenſive power of Elders; and alſo the ſetting out the meaſure of thoſe Bodies unto which their Government (whether joyned with the People, or alone, we yet argue not) ſhall extend and be confined, are both commenſurable each to other, and do mutually argue each other. For all Power and Government in what Company or Body of Rulers ſoever, that are the ſubject in whom it reſides, muſt have a ſeat, compaſs or precinct of men united in one, in which to exerciſe their power. And the true meaſure of their extenſive power is from the meaſure of the extent of that ſeat, ſo as the proving of either of them to be neceſſarily done by Inſtitution, is to prove both, for they mutually argue each other, and the extent of the one is reſolved into the other. And therefore if the extent of any one be of Divine Inſtitution, the other muſt be of Divine Appointment alſo, as we ſhall after ſhew.

Seeing therefore that theſe two are ſo conjunct in the nature of the thing, and mutually the demonſtrations each of other; we will in diſcourſing of them, put them together, ſometimes giving demonſtrations that joyntly concern both, and are common unto both; ſometimes ſuch as concern either of them ſingly, in ſuch a method as may beſt ſerve to clear the truth of this Aſſertion, which to us lays the foundation of deciding this great controverſie, as in the ſequel will appear.

We ſhall rank our Arguments under theſe four heads.

1. That theſe two forementioned, are ſubſtantial points of Order, and therefore are to be fetched from Inſtitution.

2. That they are matters of ſuch Order, as other things are of, which we do find (and all do ſo acknowledge) to have been matter of Inſtitution.

3. That the Wiſdom, and Prerogative of Chriſt (who is the Supream Inſtitutor, and Law-giver to his Church) is as much concerned and intereſted, in the Inſtitution of theſe, as in any other things he hath Inſtituted about Officers, and Church-Government.

4. That Spiritual Reaſon, ſuited to the Nature of the things themſelves, fall in to confirm this.

The touch of the conſequence of theſe three firſt, is juſtly founded upon what we have already ſaid of Inſtitution. As that the *Coloſſians* received their Order from *Jeſus* as the *Lord*, as well as their Faith. And beſides; That the Subſtantials of Church Government ſhould be ſet out by Inſtitution, all ſides have acknowledged, and the caſe therefore muſt needs be like, in all matters of like Order and Subſtantialneſs, for the Wiſdom and Prerogative of the Law-giver is alike concerned, to appoint one as well as another; and elſe too, Church-Government conſiſting of things of like rank and nature, ſome of them ſhould yet be Divine, ſome Humane, and ſo it would conſiſt ſome part of Gold, and ſome of Wood. So as here we need but apply thoſe generals to the confirmation hereof; but yet we ſhall further endeavour to confirm them all along, in the mention of, and together with thoſe particular proofs, which we ſhall alledge for the Heads forementioned. And thoſe reaſons ſhall not only or ſimply be drawn, from parallelling theſe two points of Order with other things, which are ſubſtantial in all Government, and are acknowledged almoſt by all, eſpecially by our Brethren, to be matter of Divine Inſtitution in, and about Church Officers and Government. We ſhall not thus only deal by conſequence, in the cloſure of the proofs for the ſecond Head, but alſo by Scripture, more directly holding forth the truth thereof, and all backt and ſeconded with an harmony of Spiritual Reaſons, according to the nature of the thing falling in, and ſuiting to it.

Only let this be taken along and remembred, that the ſcope of theſe Reaſons, in this place, is only to demonſtrate this in the general, and in the ὅτι *that it is ſo*, and and not now to prove the point, by laying out the very particular bounds and limits, ſet by the Holy Ghoſt. For that is to be tryed out afterwards, by our Brethren and Us, who of Us can ſhew the ſureſt and moſt antient Land-marks hereof, which particulars when they ſhall come to be delineated, and ſet out, and confirmed by Scripture and Reaſon, the proof of this general truth will be found more full and compleat, by whatever either ſide can ſhew to be the true and notive characters of the Inſtitution thereof. But till then, we muſt neceſſarily here in this place, content our ſelves with general Arguments, and which are accordingly ſuited to this ſcope, and none other.

1. I ſhall begin with the firſt Head; That both theſe are as ſubſtantial matters in Church-Government, as any of thoſe other about the Inſtitution of Officers Power, &c. can be ſuppoſed to be. To evidence which, what fairer eſtimate can be taken, whereby to judge of what is ſubſtantial in this Government, than from what is in all Mens apprehenſions ſuch, in any Government whatever? Now take any Society of Men that are embodied for Government, and if the Officers and Laws of it are defined, the Common-wealth or Body it ſelf, the Bounds and Limits of its Juriſdiction are defined alſo, and by the ſame hand, the one at firſt is conſtituted, the other is too, and this is true, eſpecially of ſuch bodies, as hold, from a ſupream power, the Charter for their Government, as all Churches do hold their Order from Chriſt the Supream Founder. In this caſe, it is every way as eſſential to have the Body of People it ſelf formed up into an Unity, and the extent of their Juriſdiction, ſet by that Supream Power, as to have Officers over it, and Laws by which they are Governed, The firſt is neceſſary in it ſelf for the good of thoſe bodies (in relation to orderly Government) and it is as neceſſary as the ſetting out the extent of every Man's Lands (which he poſſeſſeth, and of which the abutments and limits are as exactly mentioned in their deeds, as any thing elſe. And thus neceſſary is ſetting down the extent of Juriſdiction, of every Incorporate Town, and accordingly ſet forth in their Charter. Thus *London* is differenced from *Weſtminſter*, which otherwiſe would be judged but one City, and one Incorporate Body; And this was neceſſary in their firſt edition, and to preſerve diſtinction and intireneſs of Government without confuſion and uſurpation. 2: For the other particular, it is as neceſſary to confine thoſe

Officers and their Juriſdiction within the compaſs of certain ſeats and bodies politick, as to define and limit the acts of their power, and wherein to judge and intermeddle. In all civil Bodies, Kingdoms, Common-wealths, &c. their Laws are as exact to ſet down the limits of Juriſdiction, the extent of power, as the degree, or kind, or ſort of acts, of power to be put in execution by thoſe entruſted with it; and all Officers in ſeveral Provinces or Bodies Incorporate, that give a Commiſſion of Power, from the Supream Power, have in their Commiſſions and Charters, as expreſs a mention and definition of the circuit and extent of power, as of their acts of Power, ſo as a greater nullity ariſeth not from any other thing, as from extending power commited beyond the bounds of Juriſdiction; and it is a *Premunire* as well to do an act of Government out of their Juriſdiction, as an undue act within it, as to Arreſt or Impriſon out of their juriſdiction. And that Mayors or Bailiffs ſhall judge only within ſuch a Town or Borrough, is as expreſs in their Charter (or at leaſt that the limit of their Juriſdiction being determined within the ſame, their Power without is null and void) as that they ſhall be Mayors and Bailiffs there. And thus this parallel confirms both parts of the Argument, both that it is alike ſubſtantial, and alſo that therefore it alike depends upon the determining of the Supream Lawgiver. And although this eſtimation be taken from Man's Law and Civil Government, yet it is in a matter, that is alike common to both. If indeed Church Government could be ſuppoſed to be a matter of that nature, that ſuch boundings and determinings of the Seat and Extent of Elders Juriſdiction, in order to Government, were not exiſtent in it, and neceſſary thereunto as well as to other Government alſo, but might be tranſacted promiſcuouſly without any ſuch boundings, then indeed the form of the parallel would not carry it to erect any thing in Church-Government, by a parallell from the Civil. But all that (do or will acknowledge any Eccleſiaſtical Government, as they do acknowledge fixed Bodies of Saints and Elders (which the former aſſertion cleared) ſo withal they muſt acknowledge ſuch a determination neceſſarily to be made to bound thoſe Seats of Government, and Extent of Elders Juriſdiction, either by God or Men. Now therefore in this we only argue, that the determination thereof, is of that nature, that it muſt be ſet out by the Supream Lawgiver, as well as other things are, that concern this Government. Thus much however is preparatory to what follows, that this Aſſertion is moſt rational and coincident with the like principles of reaſon humane, though of, and about a matter Spiritual. Yet becauſe it will be ſaid it is but an Argument from Men (which yet in the caſe of Miniſters maintenance, as in other things alſo, the Apoſtle uſeth to produce and confirm thereby the rationality of a Divine Ordinance, about this matter, when yet there were other grounds alſo for it in the Scripture that it is ſuch) therefore we will proceed to the other general head, that the forming Saints into Churches, and ſetting the bounds thereof, are matters of ſuch order as God and Chriſt hath Inſtituted, we ſhall endeavour to make forth (proceeding by degrees) both by parallelling theſe with other matters of Order, about Officers and Church-Government which God hath Inſtituted, and by demonſtrating that theſe are as great points of Order, as thoſe other which Chriſt as a Lord hath given: And we ſhall alſo evidence it, by the addition of ſuch Scripture proofs and inſtances, as do directly hold forth the truth thereof, and ſo confirm too, that other parallel reaſon about them.

Now to prove the parallel between this, and other matters of Order, let this be premiſed and taken along, that this ſecond ſort of reaſons, drawn from comparing theſe, or either of them, with other things that are inſtituted, and thence proving the Inſtitution of theſe alſo (though we inſiſt not only or wholly on them) is in this caſe juſt and ſure. For we ſtretch not the argument from parallel or like reaſon to find out any new thing in Church-Government, whoſe exiſtency is argued and founded meerly upon parallel reaſon. That way of reaſoning we leave to our Brethren, in rearing up their whole Fabrick upon the parallel reaſon of a particular Church, *Mat.* 18. to the prejudice of that foundation which theſe are built on. But the limiting of Elders Juriſdiction, and the ſeat of their ordinary Government, being a thing that neceſſarily exiſteth, and which muſt be acknowledged to have place already, or elſe no orderly Government can at all be ſuppoſed to be (as both ſides do acknowledge) If then the queſtion ſhall be (which is the thing now before us) whether the ſetting out thoſe limits, &c. be a matter of that nature, as ſhould be ſet out by the Inſtitution of Chriſt, as other matters of parallel nature are? Or whether Chriſt hath left them as things of that inferiour alloy and nature, and of ſo ſmall moment, as to be determined by the common rules for edification, as other circumſtantial matters are? In deciding this Caſe and Queſtion, and for the general demonſtration of it, certainly parallel reaſon will carry it, that theſe things are to be ſet out by God, and not left to Men, eſpecially when there ſhall be added unto theſe, Scriptures that directly ſpeak the ſame thing, that parallel reaſon doth. This being premiſed, we ſhall ſpeak to each ſingly.

I. We begin firſt with that of the bounding the extent of the power and juriſdiction of Elders; that this is to be found ſet out by Inſtitution will appear, for the ὅτι of it in the general, both ways, either, 1. By comparing it with other matters of Order, &c. Or, 2. By what the Scriptures do more directly hold forth, about ſetting the limits of the extenſive power of Officers; Or, 3. By Reaſon falling in therewith.

1. It is evident by comparing this point of order with other things which our Brethren themſelves, according to their principles, do hold to, and acknowledge to be matters of Inſtituted order, in many of which we alſo concur with them. Let but an impartial compariſon and eſtimate be taken and made with other things, concerning Church Elders and their Power, which they cleave to, as inſtituted, even to a nullity for the want of it in other perſons and things. They do ſhew themſelves ſufficiently tender and jealous of having Inſtitutions, for the exerciſe of any part of Eccleſiaſtical Power, and will allow none but perſons authoriſed by an Inſtitution, and in ſuch and ſuch a way, to the excluſion of others for want of Inſtitution. For example, 1. Why elſe do they exclude the Body of the People from having an intereſt of ſuffrage in Excommunication, or caſting out of the Church, or ordaining Elders, and confine theſe Acts, and all other ſuppoſed Acts of Government, unto Elders only? 2. Although to Excommunicate, &c. be an Act of Government, that belongs to the Office of Eldership, yet they would allow no one Elder to Excommunicate alone, no not in that Church whereof he is Paſtor in a ſpecial fixt relation, but it muſt be Elders united into an Ariſtrocracy, becauſe it is by Inſtitution ſo implied, *Tell the Church*, &c. which is always more than one. Yea, they Aſſert that ſuch an Act of Excommunication is Null and Void if but by one Elder alone. Yea, 3. If any one Paſtor though never ſo eminent, ſhould be ſet up in a lawful Presbytery to be of the *Quorum* in that Presbytery, wherein he is a Member and an Elder, ſo as nothing ſhould be done but with, and by his conſent, and ſuffrage, though not without the reſt of the Presbytery alſo, (which was all that Power, that Biſhops antiently challenged and exerciſed) yet this would be, and is denied to any, as a thing beyond that degree of Power given any one Man among the reſt. And 4. Thoſe that are acknowledged Elders, namely Ruling Elders, they would ſtrictly debar from Preaching, from Praying in Publick, or Bleſſing the People, or Adminiſtring the Sacrament, becauſe theſe are Acts of the Preaching Elder's Office by Inſtitution, or elſe why are they excluded if Chriſt would not have them ſo? Yea, 5. Though the ſubſtance of the Act of Ordination (which they call *Miſſio Poteſtativa*) be an Act of the whole Presbytery, Ruling Elders and others; yet the Right of laying on of hands, which is the leſſer, they allow not to Ruling Elders, but appropriate it to Preaching Presbyters in the Presbytery. And 6. Although there may be many Elders in a particular Church, that make up therein an Eldership, who when alone, without Neighbour Churches, did exerciſe all, and had compleat Power of Excommunication, &c. within themſelves (as they grant) yet when Churches came to be Multiplied, or there are Neighbour Churches whom they may aſſociate with, many of our Brethren hold, that in this caſe they have no longer Warrant or Power (at leaſt not as to the exerciſe of Government within themſelves) but are to joyn in common with thoſe other Elders of Churches for all Acts of Government. And all this muſt be becauſe Chriſt hath, by Inſtitution, ſo fixt the Power of Governing (in reſpect of the Acts thereof) as they are not, by any other or any otherwiſe, to be put in execution. Yea, 7. If that the Churches go and chuſe, &c. cull out a certain company of their Officers, and all the Churches in a Kingdom ſhould chuſe them that ſhould be ſet apart for Acts of Juriſdiction only, and attend them in a ſet and conſtant way, (as the *Synedrim* in *Jeruſalem* was choſen) our Brethren would ſay, that although here were Elders choſen out of all the Churches unto ſuch Acts (as are the Acts of Elders, according to their principles, lawfully thus choſen) and that they make up (according to them) one Body

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or Corporation repreſentatively of all the reſt, as the National Aſſemblies uſe to do; yet if theſe ſhould be thus conſtantly ſet apart unto ſuch a work, they would deny this to be lawful; and the unlawfulneſs muſt lie in this, that they are not formed up, according to the Inſtitution. So that a little variation, in this kind, muſt ſtill have a new Inſtitution for it, according unto them. And ſhall there not be the like for the bounding the exerciſe of Elders extenſive Power, which is of as much, if not far more moment, than many of theſe things can be ſuppoſed to be of? And then laſtly; Add to all theſe an 8*th* Principle, which ſingly and alone concludes the general point in hand, but, joyned with thoſe other, brings the forces of them all more ſtrongly up to the concluſion. In the Controverſie with the Biſhops, there is a diſtinction of a double Eccleſiaſtical Power; The one *Poteſtas Intenſiva*; The other *Extenſiva*. The one imports a further degree or kind of Power; The other a further extenſion of power. And in both theſe reſpects, they diſtinguiſhed a Biſhop from an ordinary Presbyter. In reſpect of Power *Intenſive*; A Biſhop might do ſome Acts a Presbyter might not do; even as a Presbyter might do Acts a Deacon might not do, which conſtituted theſe three ſeveral Orders in the Church. A Biſhop might Ordain and Excommunicate, not ſo a Presbyter. And as they made them to differ thus in acts of Order, and Intenſion of Power, ſo in reſpect of Juriſdiction, and in that reſpect chiefly, that is, that an ordinary Presbyter was ſet over ſome particular Flock and Congregation; But a Biſhop was for Acts of ordinary Government, ſet over a whole Dioceſs, and over many Congregations, to rule them in common, as making one Church. And ſo an Archbiſhop, though he was of the ſame Order with a Biſhop; (for they made thoſe two, not to conſtitute two ſeveral Orders) yet, in reſpect of a larger extent in Territory or Juriſdiction, they were ſaid to differ, in reſpect of extention of Power. Now our Brethren, and all thoſe, who writ againſt this further Power of Extenſion and Juriſdiction in Biſhops, called for an Inſtitution for ſuch a further degree and extent of Power, as well as for a new Order of Power, and that not only as to the large pretended power in a Biſhop, beyond a Presbyter's, but alſo of an Archbiſhop over a Biſhop. So do we alſo require an Inſtitution for that power which our Brethren claim. An uſurpation lies not only in an undue form of Government, that Chriſt hath not inſtituted; (as to ſet up one man to rule, when it is in the hands of many, which is to erect a Monarchy when Chriſt hath ordained an Ariſtocracy, which is the ground of exception againſt Epiſcopal Power) Nor doth it only lie in uſurping undue Acts of Power, which Chriſt never Inſtituted; But further it lies in a company of Elders taking on them an extent of Power for Territory and Juriſdiction, larger than that extent, which an evidence of Inſtitution can be produced to Warrant. In this caſe although a company of Elders do in their proceedings take on them to execute none other, but ſuch as are due Acts of Government, for the kind of them, and thoſe regulated according to ſuch Rules as the Word warrants (as in reſpect to the Sins proceeded againſt) nor none other acts, but which belong to the Office of Elders. Yea and tho' all this be done by them, as caſt and combined into a joint body, (no one Man amongſt them aſſuming more power than the reſt) and ſo this Government be carried in an Ariſtocratical way; (which is the Right form that Chriſt, according to them, hath Inſtituted) yet if they ſtretch the extent of their power unto a larger line or circuit, than Chriſt hath made the Territory or Seat of Church Government, this muſt needs prove an uſurpation, let the pretence be never ſo ſpecious, and the proceedings otherwiſe never ſo juſt. For extenſive power muſt be warranted by Inſtitution, as well as intenſive, or the meaſure or kind of power: Whereas yet we perceive many, that are zealous for Inſtitutions in thoſe other things, would (ſo far as we can underſtand) have the boundaries of the extent of power Eccleſiaſtical, to be left (with other things of leſs moment) to be ordered only according to the common rules of edification, and of the Law of Nature, as humane Prudence ſhall think fit to diſpoſe and ſet them out.

2. Unto which add, Secondly, That God hath, both under the Old Teſtament, as alſo the New, made the bounding and ſetting the extent of Church Officers extenſive power the ſubject of his own inſtitution and deſignment, which confirms the truth of this point in the general.

1. Firſt, in the Old Teſtament (which we have not now recourſe to, as our Brethren uſe to have as an Inſtance, that the ſame particular extent of Government that was then, ſhould be the Model of Chriſt's Inſtitution under the New; we ſhall confute that large-

ly afterwards.) This was the matter of Chriſt's Inſtitution. As therefore under the Old, the ſeveral ſorts of Officers were appointed, and alſo their limits of Juriſdiction, ſo now under the New, as Chriſt hath Inſtituted the kind of Officers and Elders, ſo he ſhould ſet out the extent of their Juriſdiction: Eſpecially ſince we ſuppoſe ſuch Officers having ſuch a Power (as our Brethren and we ſuppoſe) by Inſtitution, it is therefore neceſſary, that it ſhould be determined either by God or Man, what the extent of their Juriſdiction ſhould be. We do not herein urge the Analogous like reaſon, of the Old Teſtament and the New, to raiſe up the like particular Rule and Inſtitution, for the extent of Elders Power, now as then; but only as a proof of this general Maxime, that when we find the like ſubject of Inſtitution in the New, the reaſon will hold, that as there was an Inſtitution ſet for the bounds of the Intenſive Power of Officers among them (as of the Order of Prieſts above *Levites*, &c.) and their ſeveral work accordingly deſigned, ſo the bounds of Juriſdiction and of Extenſive Power, in the Government of that State and Church, were ſet out by the ſame hand alſo; ſo in like manner, Chriſt hath ordered things in the New Goſpel Adminiſtration. They under the Old Teſtament had thoſe that were their Elders of Cities and Towns, whoſe Power was bounded within their ſeveral Cities and Territories, and this ſet out by a Law. They were, in the caſe of Murther, to meaſure the Ground, and the Elders of that City unto which the Field a Man was kill'd in, was neareſt, were to intermeddle in it. And they had their General Elders for the Nation or People, diſtinguiſhed from the other, ſo that the extent of their Juriſdiction was general, proportioned to the extent of the Nation, who are therefore called *the Elders of the People*, in general, *Luke* 22. 66. and which were that *Synedrim*, and ſtate of Elders at *Jeruſalem* for the Nation, *Acts* 22. 5. and ſo diſtinguiſhed from thoſe they called Elders of a City, *Ruth* 4. 2. *Judg.* 9. 3. 2 *Kin.* 23. 8. And as in theſe Scriptures ſingly, ſo *Ezra* 10. 4. we have both mentioned with their Titles of diſtinction, *Let the Elders of all the Congregations ſtand, and with them the Elders of every City, and the Judges thereof.* The one had the whole Body of the Nation for their Juriſdiction; The other had only their ſeveral Cities. Thus alſo the bounds of Extenſive Power, as well as Intenſive, was ſet out by the Word of the Lord in the hand of *Moſes.* The ſeveral charge of four ſort of *Levites*, in the things of the Sanctuary, was divided amongſt them, to have care of, and the limits of extenſive power of Juriſdiction were fixed in the hands of four Men, over each of thoſe Companies and Bodies of thoſe *Levites*, as you have it, *Numb.* 13. 3. which were called Overſeers over the reſt, *Numb.* 11. 14, 22. The like might be ſhewn in the Order of Prieſthood; There was the intenſive power, which was equal among them all; And above the *Levites* (for order of Office) there was by Inſtitution, in the High-Prieſt (as *Aaron*) a further or intenſe power of Office, for ſome ſervices above the reſt: Which degree of intenſe power, was by the ſpecial call of God, *Heb.* 5. 4. And as of a power of intention, ſo of extention or juriſdiction, there was a ſetled appointment. There were ſet over ſeveral companies of Prieſts, Chief Prieſts that were in thoſe ſeveral circuits Superiour to them, *Mat.* 2. 4. and 27. 1. *Acts* 19. 4. 2 *Chron.* 36. 14 who were twenty four in number.

Secondly, In the New Teſtament, we find the ſeveral extent of Officers Power and Juriſdiction to have been matter of Inſtitution. Our ſcope is not here to ſet out what the particular Limits are, for that belongeth to an after diſcuſſion. But all that we ſhall now produce, is but to confirm the point in the general.

1. We find differing extent of Officers Juriſdiction to have been, not only matter of Inſtitution, but alſo to have, among other things, put a difference upon Officers, ſuch as in imitation hereof, the Pope and the *Biſhops* challenged in difference from ordinary Presbyters. This was one thing made an Apoſtle differ from an Evangeliſt, and an Evangeliſt from ordinary Paſtors and Teachers; that an Apoſtle had the care of all Churches committed to him, whereas an ordinary Elder was deſigned to an actual care of a Church, as a Governour in a Family is of his Houſe, 1 *Tim.* 3. 5. In the 1 *Cor.* 5. the Apoſtle ſtrongly intimates the difference by a compariſon, of his Power as an Apoſtle, and their's as *Corinthians*, and that this Power differed in extent; *Do not ye* (ſays he) *judge them that are within?* Namely, your ſelves, and within your own body; *What have I to do to judge them that are without?* His main ſcope is to ſhew, that in their proportion, they had power to judge all within their juriſdiction, as he had in his; and that as his juriſdiction was in the extent of it, limited to

all within, that is, all Churches of Chriſt, in oppoſition to Heathen, and he had no power, he had nothing to do to judge them without, ſo theirs was alſo extended to all within themſelves but no further. I that am an Apoſtle (ſays he) have a limited Juriſdiction in my kind, and you in yours, and as I am to do my duty in my Juriſdiction, ſo you in yours. And if the Apoſtle would not ſtretch himſelf beyond his line (as his own phraſe is) of juriſdiction ſet out to him, then ordinary Elders much leſs are to go beyond their's.

2. The New Teſtament is expreſs for it. The Holy Ghoſt hath appointed the extent of Elders juriſdiction over their own Flocks, and to extend to every Soul therein in particular, even over the whole Flock whereof they are Elders, and that as a whole Flock: Importing an intire body of perſons committed to them. Therefore the extent of a like kind of power, any further, or over any other, ought much more to have a ſpecial Inſtitution, which ſo far as it wanteth, and cannot produce and ſhew the bounds for, from Inſtitution, ſo far it is a nullity. Now we have an expreſs Scripture concerning the Elders of the Church of *Epheſus* (whether it be Congregational or Presbyterial, or Dioceſan, we do not now diſpute, but ſhall afterwards try it out upon which the Inſtitution falls) that they all and every of them had an extent of power by expreſs commiſſion given them, to that whole Flock; and that the Holy Ghoſt ſet them over that whole Flock, as in charge commended to them, *Acts* 20. 28. *Take heed to your ſelves, and to all the Flock, over which the Holy Ghoſt hath made you Overſeers:* Men had not chalkt out the limits of this Flock, nor ſet them out this their bounds of power and care over it, but the Holy Ghoſt made them Overſeers, that is, conſtituted them, as *Heb.* 3. 2. it is ſaid of *Moſes*. And when 'tis ſaid the Holy Ghoſt made them, it is not meant in reſpect of the perſonal call of thoſe Elders, for ordinary Elders were not choſen by an immediate revelation of the Holy Ghoſt, as *Paul*, and *Barnabas* was, *The Holy Ghoſt ſaid, ſeparate me Paul and Barnabas*, *Acts* 13. 2. But ſo theſe Elders were not made here: The conſtitution, or making, or appointing, and inſtituting them, muſt therefore neceſſarily be meant of the Holy Ghoſt's appointing that office of Elders, in which they were, and that he ſpecially was the Author by his Inſtitution of that kind of deſignment of Elders, to an whole Flock as Elders, as their ſpecial charge, within which, to take care as Elders of all; and by vertue of which (they undertaking the charge) the Inſtitution and Commiſſion of the Holy Ghoſt fell upon them. As when a King hath granted a Charter to ſuch or ſuch Towns, to have ſuch and ſuch Rulers over each of thoſe whole Towns, though the King put not in the Officers; yet becauſe the Towns chuſe them, as authoriſed by his ſpecial Charter, ordering their choice, and deſigning their juriſdiction, it may in charge be given to them, that the King hath ſet them over this whole Town to govern it. And what is attributed to the Holy Ghoſt thus, reſpects not a prudential management only, but the Holy Ghoſt's Office being in a ſpecial manner to be the Author of that Word and thoſe directions of Chriſt, by which the Apoſtles did give forth the pattern of ordering and framing Churches to theſe *Epheſians*, and other Churches; therefore it is peculiarly appropriated to him to be the Author of all ſuch conſtitutions Eccleſiaſtical, and this by ſo peculiar a prerogative, as is as proper to him, as to Redeem is to the Son. And therefore Man may no more aſſume to ſet up a new kind of Officers, or appoint them the bounds of their juriſdiction in the Church, than he can Redeem us. And therefore as to the Work of the Holy Ghoſt to the Church herein, mention is made of it, parallel with Chriſt's Redemption, in thoſe Words, *Take heed to all the Flock over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God, which he hath purchaſed by his own blood.* And one ſpecial thing, which is attributed to the Holy Ghoſt (as an Inſtituter and ordainer of matters in the Church, and for which we cite this place) is, as to conſtitute the Office of Elders, and the form of Government, that all ſhould take care in common, (for Elders, not Elder, are mentioned) ſo to fix alſo, the extent of their care, charge, and commiſſion, to all that Flock, the Church of *Epheſus*, whereof they are ſaid to be Elders, *ver.* 17. It is his Inſtitution that Elders ſhould take care according to the extent of their relation, to a particular Flock, as their whole Flock committed to them: And by vertue of this his ordination, had they the full power of Elders unto this Flock. So as that ſuch an office of Elders, (not one Elder only) that ſuch a flock, as an whole flock, ſhould ſtand in relation to theſe Elders in common, as the ſeat of their care and juriſdiction; all this was the ordination of the Holy Ghoſt. And if

ſo, then the extent of juriſdiction over ſuch a flock is inſtituted, as well as the Office. Therefore if theſe all or any company of more Elders, will challenge a new and further extent of juriſdiction, than to ſuch a flock as *Epheſus* was, they muſt ſhew the like commiſſion for that extent from the Holy Ghoſt; for it was by a ſpecial commiſſion from the Holy Ghoſt, they had power of juriſdiction to this Flock. And by the ſame reaſon that their commiſſion over this flock was by the Holy Ghoſt, by the ſame reaſon they muſt ſhew the like new commiſſion, for a larger from the ſame Holy Ghoſt. We will only add this, that in caſes of this nature a negative argument holds; For when extent of Power depends upon a ſuperiour appointment and deſignment, no further power, than that affirmatively declares and extends the commiſſion, can be extended but with a nullity, yea, and with the greateſt danger; and ſo unleſs the Holy Ghoſt declares affirmatively the extent of Elders power as Elders, in a Body united (as here he doth) over a larger company of Churches, as the ſeat of their juriſdiction, all the Elders in the World met together cannot, nor may not challenge it. A defect of commiſſion affirmative is excluſive in this caſe. Yea farther in that he mentions this Flock, as that whole Flock they had commiſſion over, he thereby ſpeaks excluſively of any other, that as Elders in a Body they were to exerciſe authority in. As in the like caſe, if a King gave a Charter to a Mayor and Company of Aldermen, to rule ſuch a Company or Body of Men in a Corporation as an whole Body, they were ſet over, and it manifeſtly imported, not only that the extent of there power therein, being by his Charter therefore they muſt not exerciſe it as ſuch a company out of the confines thereof, without the like Charter renewed; but alſo on the contrary, he who is the founder of their Power, and of whom they hold it, in his Charter, makes that company committed to them, to be all, or the whole flock committed to their charge. This evidently argues, that his Charter ſets bounds to them, reſtraining them from taking on them to exerciſe their Juridical Power elſewhere. So far is it from what the Presbyterial Principles hold forth, that in an analogous way, they may make new extentions of Juriſdictions, and in the ſame form model them.

3. Add to this that the Holy Ghoſt hath been pleaſed to ſet limits and bounds of Power to ſeveral ordinary Officers in the ſame Church, wherein they are, in reſpect of a continual charge and ſervice, ordinary ſtanding Officers, and where all of them are in a joynt and common commiſſion for the Government thereof. And look what diſtinction there is in their Offices, and what is proper to each Office by his appointment, his command is anſwerably, that the one ſhould not, by aſſuming to exerciſe the part of another, intrench upon the Office of another; ſo, that he who is a Ruling Elder, ſhould not take on him to Teach as an ordinary Paſtor, no not in the Church where he bears the office of an Elder, *But let him that Teacheth, attend on Teaching, he that Exhorteth, on Exhortation, he that Ruleth, on Ruling*, Rom. 12. 6. Now if Chriſt hath ſo ſet theſe bounds in the ſame Church and Body, as for any to uſurp the others office, is that ὑπερφρονεῖν, or *taking on him above his proportion*, (which he condemns, *ver.* 3. and prefaceth that general Rule, with ſpecial aim to keep each in their due bounds and ſtation) then much more, or at leaſt as much, hath his care extended to ſet down the bounds of Extenſive Power, which they might know, that as in the ſame Church the Officers might not ὑπερφρονεῖν, ſo the Elders of other Churches ought not ἀλλοτριοεπισκοπεῖν, intermeddle as Biſhops in another's Juriſdiction, (to uſe the Apoſtle's Alluſion) nor ſtretch themſelves beyond their Line, as the Apoſtle would not. Thus I have proved, that the extent of Elders Juriſdiction is to be fetcht from an Inſtitution.

What is next to be demonſtrated is, That the conſtituting and ſetting out the meaſure and extent of *that Church*, which is to be the Seat of Government, is alſo matter of Divine Order, and ſo to be fetcht from an Inſtitution.

The Popiſh and Epiſcopal Divines, have appropriated that word, *Order*, unto the conſtituting a Church Officer, and unto his Miniſtry, whether Biſhop or Presbyter, &c. This, in their phraſe, they called being in Orders, which in the thing carried this with it, *viz.* Their being of ſuch Orders or Kinds of Offices, as Chriſt had by his Order appointed. But ſurely they narrowed the ſignification of it too much, for it may be extended to all Inſtitutions whatever, and among other, to this of Church-ſtate, and the conſtitution thereof, according to an Order ſet by Chriſt.

For, 1. In that order of the Church of the *Coloſſians*, in which the Apoſtle rejoyced, the right conſtitution and formation of their Church-ſtate muſt needs be a main part intended *Order* (ſays Biſhop *Davenant*) *denotes their coadunation into one Body, namely, ſuch as in an Army uſeth to be, and ſo reſpects the whole Body it ſelf, as united and conſenting together, and ſo made the ſeat of Order.* Now as the diſpoſement and appointment of the Bulk and Body of the Army it ſelf, and the form, the extent, the Wings thereof, is a matter of as much order, and as eſſential, as to appoint what Officers ſhall be over it, or what diſcipline in it: So 'tis here, and the order of this body of the Church it ſelf, muſt be by ſome hand, either Humane or Divine, and ſure, it was a Divine Order the Apoſtle here rejoiced in, as we have before ſhewed. And this will appear,

For 1. If we conſider the moment of this their Church conſtitution and formation, we ſhall find it was meet and neceſſary, that the Lord Jeſus himſelf ſhould appoint it; For this is the form, which the efficient always gives, as well as the matter. As in natural Bodies, the Form conſtitutes them, as well as matter, ſo in all bodies that are the Seat of Government, their orderly frame and form, wherein they are united according to a Law or Fundamental cuſtom, conſtitutes them ſuch (that is, as they are Politick Bodies) as much as being Men of ſuch a function or qualification and rank. Yea (as was ſaid before) ſince a judicial Power of Government, depends as much upon a formality of Order, as it doth upon a material qualification of perſons, hence therefore it is as neceſſary (as was ſhewed by many inſtances) that Jeſus Chriſt ſhould deſign out, and conſtitute, and authorize the form and order, and the bounds of his Church, as that he ſhould determine the qualification of the perſons or functions to whom the power is committed. For acts of Government, being to have his Bleſſing in a peculiar manner, to accompany them with a Spiritual efficacy, as well as Acts of Worſhip, it is as neceſſary for him to appoint the Form or Orders of that Body, in which he would accompany them with that efficacy, as it is to aſſign out the material ſubject of Perſons and Functions that are to execute it; And this our Brethren aſſent to, making it as neceſſary for Chriſt to Inſtitute the form of Government, namely, an Ariſtocracy of Elders, as to appoint the Function or the Perſons, namely, Elders themſelves. For it may fall out, and often doth, that for the matter hereof, the Members of a Church, are not ſuch, in reſpect of their lives and qualifications perſonal, as ſhould be in the Members of a Church, and yet becauſe they take on them to be a Church, profeſſing the Name of Chriſt, and Publick Worſhip, &c. hence Miniſterially they are a true Church, as truly as an Ungodly Profane Miniſter is a true Miniſter, not in reſpect of his perſonal qualifications, but as his office is an Ordinance which he bears, and whence it is that all his Adminiſtrations, while in that office, are not null nor to be reiterated. The like is to be ſaid of the Church it ſelf, whereof he is a Miniſter, it ſubſerves Miniſterially as a Church to God, rightly to have Baptiſm and other Ordinances of Chriſtian Communion Adminiſtred in it, ſo as thoſe Ordinances are not null, though Adminiſtred among ſuch as are generally corrupt and not fit matter to be a Church. That therefore theſe Ordinances come to be rightly and lawfully Adminiſtred, in this Church as a Church, muſt be by vertue of Chriſt's Inſtitution and Charter, that hath made ſuch and ſuch a company of Men, ſo and ſo meeting for ſuch ends and purpoſes, to be a Miniſterial Church to him, and to be that great Ordinance, which is the Seat of all other Ordinances.

2. It is no leſs than the Seat, the ἑδραίωμα, the grand Repoſitory as of Truth (as 1 *Tim.* 3. 15.) ſo of Government and Worſhip, and ſo it is the next receptive of all the Promiſes that are made to accompany the Ordinances Adminiſtred therein. We ſay it is the Seat as of Truth, ſo of Government and Worſhip; For by comparing the 5*th* and 14*th verſes* with that 15*th*, we ſhall find that the Church of God is the ſame with that Houſe of God, mentioned *ver.* 14 and likewiſe *ver.* 5. *If a Man know not how to Rule his own Houſe well, how ſhall he take care of the Church of God? A Church*, that is *the ſubject of Government*, as compared to an Houſe, wherein the Governour of a Family Ruleth. And it cannot be intended of the Church Univerſal, though univerſally, or rather indefinitely expreſſed (namely, for any or for all the particular Churches that are by God's appointment, the Subjects of Government, of an Elders Care and Rule, as a Family, (to which it is here ſet in compariſon) is of an Ocumenick or Houſhold Government) for the Church there ſpoken of, is ſuch a Church as ordinary Miniſters take an actual ſpecial care of, like as he that is a Maſter of a Family doth of his own Houſe more than all other. And this kind of Church to which the proper Care and Rule of Elders is limited, as it is the

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ſubject of Government, ſo it is the Seat of Truth, where by God's Ordinance it i held forth with a promiſe to preſerve it among them, and to provide, that it ſhall b ſown in the Hearts of the People of God, in that great Ordinance of Preaching b Paſtors, which are God's own Inſtitution, and accordingly Gifts are preſerved and con tinued. As, if the Officers, the Laws and Statutes by which a Colledge or Town is governed, be by Charter, the Incorporation it ſelf is ſuch much more: So now if th Church be the Seat of Officers, then truly if God Inſtituteth the Officers themſelve to feed the Flock, the Flock, over whom they are ſet, is appointed and ordained much more, and to it, as to an Ordinance of his ſetting up, the promiſe of preſerving Truth is made. And if it be the Seat of all Ordinances (As the Apoſtle ſays, 1 *Cor* 7. 17 *I ordain in all the Churches*) then the Churches themſelves which are in this reſpect the Ordinance of theſe Ordinances, where he repoſeth and betruſts them, and in which he bleſſeth them, is much more Chriſt's Ordinance.

Yea, 3. Whereas if either of theſe two, the bounds of Elders Juriſdiction, or the Churches over which they are Elders, are to be fetcht from Divine Right, it neceſſarily argues both, yet of the two, the Inſtitution of the bounds doth mainly and principally fall upon Church, primarily upon Church, and but ſecondarily upon the extent of Presbyteries. That of Church is the more fundamental meaſure of the diviſion of Juriſdiction, and that of Presbyteries proportioned thereunto. Thus when it is ſaid, *The Apoſtles ordained Elders*, κατ' ἐκκλησίαν *in every Church*, or *Church by Church*, 'tis not ſaid that Churches were made κατα πρεσβυτέρες according to the mould or caſt of Presbyters, but Elders were aſſign'd according to the mould, meaſure or latitude of Churches, and ſo the ſeveral bounds of Church power is limited by the diſtinction of Church. Thus the ſtyle of the Scripture runs, and Churches were ſetled and not Presbyteries; And the diſtinction was not then taken from the names of Claſſes and Presbyteries, Provincial and National Aſſemblies, &c. And in *Rev.* 11. (where *John* takes the meaſuring Reed in his Hand) what is the ſubject that Reed is applied to, and whereof the Meaſure is taken? It is *the Temple, the Church*, and not Presbyteries or Elderſhips; Therefore alſo *Mat.* 18. the ſtyle runs thus, *Go tell the Church*, which if it ſhould be granted to be meant of the Elders, in our Brethrens ſenſe, yet of Elders in relation to a Church, and in that reſpect ſo ſtyled, as they are relatively the repreſentation of ſome Church, within which their Juriſdiction is bounded. So that if there be any Inſtitution that limits the bounds of their Power, it muſt neceſſarily fall upon the bound of Church firſt. Again, our Brethrens reaſonings doth confirm this, for the chief weight of their Arguments for the extent of the Power of Elders over many Churches, in thoſe inſtances of *Jeruſalem, Epheſus*, &c. is taken from hence, that many Congregations are called one Church, and ſo, from the extent of Elderſhips and Elders, Power is derived, and meaſured thereby: And the chief Power, that is exerciſed, is to caſt out of the Church, *i. e.* to judge them within their circuit.

To conclude; If either of theſe, the Juriſdiction of Elders, or the meaſure of Churches are to be fetcht from Inſtitution, or ſet thereby, then both are to be ſo. The reaſon of this conſequence is clear from this (which was but intimated afore) that all power in Governours or any other company of Men what ever, muſt have a Territory, a Precinct, a ſeat in which, and among whom to exerciſe their power, and accordingly the extent or limits of that ſeat, is the true meaſure of the extent of theſe Governours Power and Juriſdiction, the one being reſolved into the other. If the one be Divine, the other is alſo; yea ſo as although the Holy Ghoſt ſhould not have expreſly and directly ſet down both, yet having done either, it is ſufficient, for the one follows upon the other, and ſo conquently (as was ſaid) if either be of Divine Inſtitution, they both are ſo. Now the reaſon of this conſequence is clear, not only from common reaſon in its parallel of all Juriſdictions elſe (wherein the meaſure of the Officers extent of Power, is reſolved into the meaſure of the Bodies of Men knit together in one, to ſuch or ſuch an extent, whether taken from place, or whatever elſe is made the boundary.) But further it may be particularly demonſtrated, that this Eccleſiaſtical Government is according to the order of the New Teſtament. For ſuppoſe the power of Government, whether in whole or in part, be in a company of Elders, yet it is not given them ſimply as Elders to their Perſons, no nor ſimply as a Presbytery abſtractedly conſidered (that is, as a company of Elders meerly as ſuch, continuing as they pleaſe over theſe and theſe Churches, or as few as they will) but what ever Juriſdiction is in them, is given in relation to a Seat; ſo as the diviſion and partition of Elderſhips and Presbyteries, *&c.* and their extent and compaſs, ariſeth from the partition and diviſion of Churches, and the extent thereof. And although what theſe due Limits of either are, is to be afterwards conſidered; yet theſe General do argue, that ſuch are to be found ſet out by the Holy Ghoſt.

CHAP. XII.

That it is the Prerogative of Chriſt's Power and Wiſdom, to determine the due limits of Churches, and the boundaries of the Elder's power.

THE Prerogative of Chriſt, the Inſtitutour, is as much ſeen in aſſigning a due extent of power to Elders; and in meaſuring out the juſt bounds, wherein their Authority is to be exerciſed, as in any thing which he hath inſtituted.

1. Chriſt uſeth his great Prerogative in ſetting out, and in conſtituting and bounding of the Church, that ſhall be the Seat of Government, which is his Houſe.

1. In all Civil Government (and if there be a Covernment Spiritual derived from Chriſt, this Parallel will hold) the Stamp of Royal and Supream Authority (which is the Fountain of Government) is ſeen and exerciſed in nothing, more than in the grant of priviledges unto a company of Men, dwelling together to incorporate for Government, as alſo in ſetting the Bounds and Limits of ſuch a Juriſdiction; and this is fundamental to all the reſt; And anſwerably ſpeaks the Scriptures. Thus in *Heb.* 3. 3, 4, 5. the Prerogative of Chriſt, above *Moſes*, is argued from this, as the Higheſt Branch of it, that Chriſt was he that Built the very Houſe it ſelf; and therefore anſwerably, this is for the Honour of Chriſt. If a King had an infinite number of Subjects ſcattered over all the World, which could not be governed in the whole or lump, but by parts, diſtinguiſhed and formed up into ſeveral Bodies knit together; were it not his Prerogative as much, yea, more, to appoint out the ſeveral Provinces or Territories, and the bounds thereof, which he would have Governed exactly, as to appoint the kind of Officers, or Acts of Government? Surely 'tis more. Therefore the Founders and Diſpoſers of the Bounds of Commonwealths at firſt, have been eſteemed Great, and more Renowned, than thoſe that gave Laws, or Eſtabliſhed the ſeveral kinds of Officers. It cannot be denied, but that there muſt be a Commiſſion from Chriſt, to empower a company of Saints (that live in a Neighbourhood together as Saints) to become a Church to Chriſt, not in a Myſtical Relation only (for that they are as Saints, though they become not a Seat of publick Worſhip, and of an orderly Government here on Earth) but further to become a Subject of publick Worſhip; and alſo to injoy a Government among them. As the things themſelves thus injoyed are ſuch, as nothing more concerns God's Glory in this World; and the good and benefit of the Saints, ſo their becoming a Church (which is the foundation of this; and unto which, as ſuch the priviledge of theſe is vouchſafed) is as great a favour and priviledge, as could be beſtowed on them; which therefore muſt needs hold as much upon a free Gift and Charter of Chriſt, the Head and Lord of his Church, as any other thing can be ſuppoſed to do. A Gift and Favour it is, over and above their being Saints and Members of the Church Myſtical, Electively beſtowed, for ſuch they might have been, and yet never have been ordered ſo to meet. As to be a Miniſter to the Church, it is a favour beyond a Man's being a Saint, or having Gifts, and none is to take that Honour to himſelf; but he that is called of God, and hath a Charter from him, for the kind of Miniſtry deſigned, (and therefore *Paul* makes that great Character of himſelf, from God's putting him into the Miniſtry) ſo for a company of Saints to take on them, the Title and Honour of a Church, and an whole Church (as every particular Seat of Worſhip and Government doth) which is the Title of the whole Univerſal Body of Chriſt, yea, to take on them the Relation of a Body, an whole Body to Chriſt; this muſt be by a ſpecial Charter and Warrant, what ever company of Men there be that do it. None can give that Title of Church, unleſs Chriſt hath given it, as none can take the Title of being a City in a Kingdom, or of being a priviledged place, but by Charter. If none can take on

him the Dignity of an Earl, or of a Viſcount, or of any Officer of State, ſo no company of People can of themſelves, preſume to be a City, but by ſpecial Charter much leſs to be a Seat of Government, whereby they become not ſimply a company but a Body politick. *Church*, in this Senſe, is an Authoritative Word, and ſuch Authority ariſeth not from place, or any External Circumſtance, no nor from meeting but from a Charter that adds Authority, and above ſuch conſiderations, unto ſuch a company.

2. That it ſhould belong to the Prerogative of Chriſt, to determine the bounds of Elder's Juriſdiction, as much as to appoint the Elders or kinds of Officers themſelves, evidently appears by it's Parallel. When any Officers derive their Governing Power, from a Supream State; it concerns the Honour and Prerogative of that State, to define the extent of the Diviſion of their Juriſdiction, as much as the kind of Officers. If therefore it be univerſally found, to be the Wiſdom of all Supream Powers, with one conſent to judge and account this bounding as juſtly to concern their Prerogative; ſhall we think that Chriſt hath been leſs jealous and careful of his Honour herein? Surely either there is no Government at all defined by him, and no ſort or kind of Officers ſet and diſtinguiſhed by him (but all is alike, left to Humane Prudence, as in Civil Government, all theſe things alike are) or it muſt be acknowledged, that the one concerns the Honour and Prerogative of Chriſt to Determine, as well as the other.

I know it may be ſaid, that though it is neceſſary; yet it muſt be ſafely left to the Law of Nature, and to the Rulers of Prudence, for Men to appoint it; and that yet however the partition or meaſure of Churche's and Officer's extent is Divine, becauſe God hath appointed that to be the meaſure; which Men in their Prudence ſhall think good to appoint. But this is indeed, to make both the extent of Officer's Government, and the meaſure of the Churches, and the Seat thereof to be both Humane, even as the extent of the Power and Office of Civil Magiſtrates is; and is called, 1 *Pet.* 2. 13. And Magiſtracy is called an Ordinance of Man; becauſe the extent of it is left to Men to appoint, as they ſhall think meet. And yet, if God had either ſet the bounds and extent of Officers Juriſdiction, or of Commonwealths, (which are both conſiderable) then had both been of Divine Inſtitution; but ſince neither of them are ſo ſet, they are Humane, although in the General, God hath commanded that Magiſtrates ſhall have that meaſure of power, which Men and Commonwealths ſhall give them.

I will add one thing more, to ſtrengthen Chriſt's Prerogative in this caſe, that Spiritual Reaſon ſuited to the Nature of the thing it ſelf, falls in to prove both the bounding the Elder's power; and the bounds of Churches, as the Seat of Government.

1. I argue from the Riſe of the call of Elders. For though it were true, as ſome ſay, that all Saints as Saints, or as they are Myſtical Members of the Church Univerſal, have a full and immediate right, (without any further Relation of Order and Union to a particular Church) *ipſo facto*, to enjoy all Ordinances; yet take Elders or Miniſters, and Church Governours as ſuch; and they cannot be ſuppoſed to have it ſimply as Members of the Church Catholick, nor have they it from their having Gifts. The Law of Nature they cannot plead, why they ſhould have that power, rather than other Perſons in the Church; and Chriſt's Charter immediately they have, not as naming their Perſons. From whence then muſt it be, that they have their power as Elders, but from an Inſtituted Relation? This muſt be then ſome other inſtituted Right and Priviledge given them. They are given to the Church, and ſo their Riſe muſt be from their Relation to a Church; and by the ſame Reaſon, the extent of the Juriſdiction of their Office, muſt depend upon the like; for what elſe ſhould give them power over theſe, or theſe Churches, and not others? As it is aſſerted by ſome, that the power is given to Saints, yet not to Saints, but as formed up into Bodies; ſo thoſe that will ſay, it is given to Elders, muſt at leaſt acknowledge it is given to Elders, as knit into Bodies, and ſet over ſuch formed Bodies. So as their Juriſdiction doth depend upon a Relation to, and a riſe of call, either from that Body, or at leaſt into that Body. Which is more evident upon this further Reaſon, than that forementioned will reach to. Becauſe God makes not Elders, immediately by his providential converting and working on them, for ſo he makes Saints; and yet he gives not (ſay our Brethren) the power to them, but as united into an orderly Body by Inſtitution, in which they exerciſe each to other. And the caſe of Elder's

power, is more depending upon an Order and Inſtitution; becauſe they are called to be Elders by a Deſignation of Men. Their being Elders, at leaſt, is in order to a relation, and not by a providential immediate working on them, or from God's giving them gifts; or by an immediate call, as the Apoſtles were choſen, afore God erected his Church, to that end to erect it. There muſt be formed Bodies, to give a Riſe to their call, by deſigning and accepting them; and there muſt be a relation to thoſe formed Bodies, which they are ſet over; which muſt be ſet out by Divine Appointment, which alone maketh Elders, and gives them their power; and ſo the Riſe of their call and their juriſdiction, is commenſurable.

2. I argue from the neceſſity of the thing it ſelf. Neceſſary it was, that the extenſive power of Elders, ſhould be determined (as well as the intenſive) either by God or Man. If by God, we have what is deſired. If by Man, either by the Civil Magiſtrates (and they were not Chriſtians, for above Three Hundred years after Chriſt) or by the Elders themſelves, and the Churches, as they ſhould agree it. Now ſee the inconvenience to leave this part of extenſive power, to be determined by Men; eſpecially by the Elders themſelves, whilſt Chriſt ſhould take on him to determine only the other. Of all ſort of power, Church power is that wherein, when Men have any part, or any pretence to it, they are more apt to be ambitious of extending it, than any other: Witneſs the Ambition of the Prelates, and the Uſurpation of the Pope, &c. And they are as apt to uſurp an undue power in the extenſion of Juriſdiction, as well as unlawful intenſive Authority, as we have ſeen in Popes and Biſhops: The latter have aſſumed an undue extenſive power, over whole Dioceſſes, Archbiſhops over Provinces, and Primates over Nations; and Popes have Uſurped ſuch a power over the Univerſal Church. This too large power they have all challenged, as well as too much intenſive power, by which the Biſhops appropriate Ordination to themſelves, which Presbyteries (ſay they) may not do; and the Popes lay a claim to Infallibility, &c. Now our Presbyterian Brethren, quarrel at that power in Biſhops, and the Biſhops oppoſe that Univerſal extenſive power in the Popes. Now the Pope challengeth this intenſive power of Infallibility, but upon this right, that having ſuch Univerſal Extenſive power, as the Apoſtles had; therefore God hath enabled him (as in that caſe he did the Apoſtles) with an Infallibility, ſuitable to that large extent of power; and therefore he began his Uſurpation, with the pretence only at firſt, to an Univerſal Power for extent, in his Title of Univerſal Biſhop; and that brought on the other, and crept up with it, and is ſupported by it, as the Ivy is by the Elm. Thus *Alexander* the Great, being Lord of all the World in his own Opinion, flattered himſelf into the conceit of Divinity, and of being a God, as annexed to that Crown Univerſal. So that Men are as apt to err this way, as the other, and as dangerouſly in the conſequence. It was therefore as neceſſary, that Chriſt ſhould ſet bounds to the Uſurpation of Men (who were to be truſted with Church-power) as to any thing elſe, it was neceſſary to prevent the claim of any one (as of Biſhops) to determine the form of Government in the Church, not to be Monarchical; it was neceſſary to prevent impertinent intermedling in Officers, to ſet the proper bounds of each ſeveral Officer. It was neceſſary to prevent a Lording over the Flock, by ſetting down the Acts of Government, proper to Elders. And ſo that a ſtretching themſelves beyond their Line, and an intermedling Authoritatively in Churches, not in their Juriſdiction might be prevented, it was needful be ſet down by certain Limits, the Territory of Church Government, ſeeing as true a Tyranny and Lording, might equally ariſe over the Church, by an undue extent of Juriſdiction, as by the exerciſe of unlawful and new invented Acts of Church Power. And all this was the rather neceſſary, becauſe that if it had been left to common Rules (as other things of outward order are) and by Humane Prudence to be ſhared and divided, the Clergy themſelves, and Elders of Churches, were like to Arrogate the Determination hereof, (as in all Ages, they have done) and if they themſelves were to be the allotters of it; they would be ſure to look to their ſhare, and that Wiſdom (they would have it left to) would be ſure to caſt it ſo, and mould the frame of the power of Juriſdiction, into ſuch an Order, as ſhould advance and ſet up their power over all the Churches. And herein the whole Multitude of Elders and the Clergy, are as apt (yea, more apt) to be tempted, as a few Prelates that uſurp it ſingly, becauſe the Dominion extends to the *totum genus the whole kind* of

them. Meet therefore it was, that the Lord Jeſus himſelf ſhould fix this, and determine it as much as any thing elſe that he hath done.

Then 3. As to the bounding the Churches or Bodies of Saints and Elders, that ſhould be the Seat of Church Power, it agrees with all reaſon, that Chriſt ſhould keep this to him, as a part of his Prerogative; and that it ſhould depend on his Supream Authority. It cannot be denied, but that (as was ſaid) for a company of Saints to be a diſtinct fixed Church within themſelves, and ſo to be the Seat of either the Ordinances for Worſhip or Government, is a ſuperadded priviledge to their being Saints. If Paſtors and Teachers be Ordinances, and the gift of Chriſt, *Epheſ.* 4. then to be Churches, and the Priviledges thereof, in and by means of which, the Saints come to have a propriety in theſe; and a ſpecial relation unto theſe, is a gift alſo, and ſo dependeth electively upon God's Will; and ſo is the Subject of Inſtitution, as well as any other thing. And theſe Churches of Saints, are not only the object of Government, and in that reſpect the Seat of it; but the priviledge of Government, the endowment thereof is in a ſpecial manner conferred on the Churches, who are the Seat of it; and thereunto is the grant primarily made, and unto them the benefit redounds. Thus in Civil Bodies, that are the Seat of Government, the Priviledge and Charter of having a Government, reſpects the whole community it ſelf principally, and not the Officers; and therefore it is called the Corporation's, the Town's, or the Citie's Charter; and not the Mayors and Aldermen. As therefore the main Inſtitution or Charter, falls on the Seat it ſelf; and ſo upon the Officers, and the power in them for them; and indeed on both, by one and the ſame Appointment: So anſwerably the Scripture Stile runs ſtill upon the Church, taking in the whole community of Elders and People (*So I ordain in the Churches*, &c. ſays the Apoſtle) becauſe that is the Seat, the Subject of the Priviledge; and ſo of that Inſtitution, that beſtows and endows it. Yea, and therefore the promiſe of Chriſt's Bleſſing and Preſence, is made to the Church, that is the Seat of Government *I will be preſent ſays Chriſt, in the midſt of you*, &c. which if it ſhould be Interpreted of a company of Elders; yet it muſt be as relating to a Church, that is their Seat; and to which they have a ſpecial Relation, and ſo by vertue of the promiſe made to the Church it ſelf, Chriſt walks in the midſt of the Candleſticks, which are the Churches. And the efficacy of this Government and Cenſures therein, depends upon a ſpecial bleſſing; and the promiſe of a ſpecial Bleſſing, is always the companion of his own Inſtitution. As no Acts of Government, but ſuch as are inſtituted, have the ordinary promiſe of Bleſſing, nor in the Hands of any other than ſuch as Chriſt hath given the power unto, ſo all is confined too within that Seat, or extent of Jurisdiction he hath appointed; and upon this ground, he is ſpecially preſent with thoſe Officers, and thoſe Acts in relation; and in a reſpect to that Body or Church, whoſe Elders they are, and to whom the promiſe is principally made, and upon whom the Priviledge and Inſtitution chiefly falls. In this reſpect then, it muſt alſo as much belong to his Power and Prerogative, to ſet out ſome Bounds and Limits of theſe Churches, as to Inſtitute and Appoint, that there ſhould be Churches that ſhould have ſuch a priviledge. And the reaſon is, becauſe the Greatneſs and Worth of the Priviledge, doth more or leſs depend upon the ordering the extent and bounds of that Church; and will accordingly more or leſs, redound to the good and benefit of the Saints therein, as theſe are ſet and ordered. And therefore it was fit that the Saints ſhould owe this to none but the Wiſdom of Chriſt himſelf; yea, nothing concerns the ſubſtance of the priviledge more; and therefore if the priviledge it ſelf be from Chriſt, then this alſo. Take any incorporate Body, if it be a priviledge to any ſuch Body, to have Officers and certain Acts of Government appointed for and over them, then it is as much ſo too, to have alſo a circumſcription of Juriſdiction among themſelves, as they are incorporate. Yea, their priviledge and the benefit of it, depends ſo much upon it; that according to the ordering thereof, it is rendred greater or leſſer, or perhaps made as good as void; ſo that all depends upon the ſet Determination of it, and had need therefore to be ſet out by the Founder, as diſtinctly as any thing elſe. The benefit of all priviledges, depends upon bounds of encloſure, which if left common, the priviledge is impaired. The priviledge of ſuch a Body lies, that incluſively they ſhould have ſuch a Government and Officers within themſelves; and alſo excluſively be free in ſuch and ſuch caſes, from the Juriſdiction of others, and if there be not ſomething of either of theſe, there is no benefit or priviledge in having ſuch a Government or Officers; and yet neither of them can be accompliſht, unleſs the extent of the Seat of Government it ſelf, and Juriſdiction thereof, be ſet out and determined. And if ſo much of the priviledge depends hereon, (as apparently it doth) ſhould not he appoint, and ſet out the Limits of theſe Bodies, who is the Author, Giver, and Beſtower of the Priviledge it ſelf; to whom theſe Societies ſhould wholly owe it, and not to the Diſcretion of others; and who alſo takes on him as his peculiar, to appoint both the Acts of Government, and Affairs for it, and form of Government they ſhould be Ruled by, the one being of as much conſequence, as the other. Thus the proportion of the greatneſs of the priviledge and benefit of Government, ſo much depending on it, it is meet, yea, neceſſary that he that is the Author of this Government, ſhould define and fix it.

4. I ſhall further add another thing, which depends upon the former, that the Efficacy of all Eccleſiaſtical Power and Cenſures, and the Efficacy of them depending on ſo Supernatural a Bleſſing, to ſubject the Conſcience unto thoſe Cenſures (againſt which Men's Conſciences are apt to be as obſtinate and rebellious, as to any kind of puniſhment inflicted by Men) if it was as neceſſary that Chriſt himſelf ſhould ſet out the bounds of Juriſdiction, within the compaſs of which, Men were to be ſubject to thoſe whom he betruſted with the Government, as to appoint any of thoſe other things forementioned. For Men were like to quarrel at nothing more, than the right of power in thoſe that executed it; and nothing was more liable to exception, than is this. They ſtill might ſay, what have you to do to Judge me; unleſs you can ſhew from Chriſt, I am in the way of your Juriſdiction? Yea, how elſe alſo ſhould it be known to whom it belonged, and over whom to execute theſe Cenſures; and who were in fault, if they were not Executed? The Apoſtle therefore ſtirs up the *Corinthians* to it, as a Duty belonging to them; and convinceth them of their ſin (on whom it lay, and on none elſe) that they neglected to cenſure that offender, who was within their Juriſdiction, do not ye Judge them that are within? ſays he, 1 *Cor.* 5. 12. And ſo far as the Sword of the Spirit is not managed by that Hand, where Chriſt hath placed it, it will be naked. And if ſo much of the Bleſſing depends upon other things of as ſmall moment, as upon the True Form of Government, that Chriſt hath appointed, that is, to be Adminiſtred by the many (as *Paul* ſpeaks) and not by one Man, a Biſhop, and by Men in Office, and not the People only, though many (as our Brethren will ſay, in ſo much as for want of theſe, ſome of them do account the Act Null and Void, and to have been weakned, and as a wodden Dagger) Surely of theſe Cenſures, it may as well be imagined, they might receive a proportionable ſtrength from the Addition of the like Inſtitution of the extent of Juriſdiction, over thoſe that ſhould be within the reach of them, theſe being Acts of the power of Juriſdiction, as they have been commonly called in diſtinction from thoſe other of Doctrine, and the Sacraments. Sure we are that *Paul* ſeems to put as much of the promiſe of the power to accompany it upon this, that the Inceſtuous *Corinthian*, was within the Juriſdiction of the Church of *Corinth*; and ſo had the promiſe of Chriſt's power, to accompany that ordinance to that Man, as upon any thing elſe. For Chriſt ſtill bleſſeth his own ordinance, when in that right hand he hath placed it, and it may well be thought one, if not the main reaſon, why the edge of this Sword hath been found ſo blunt and dull (as *Laurentius Andreas* obſerves) that there hath been more power in one Excommunication in the Primitive Times, than in all ſince, though backt with the Civil Sword, becauſe it hath been in them, that have not had the right of Juriſdiction to execute it; that whereas *Tertullian* ſays, it was in their Congregations, *Tanquam fulmen, as a Thunderbolt*, it hath been, *Brutum fulmen, to us a Thunderbolt of no force, Nulla Major nullitas quam defectus juris, nec Major defectus quam Juriſdictionis*; *There is no greater Nullity, than a Deficiency of* Right, *nor a greater Defect, than that of Juriſdiction.*

In the Concluſion of the whole, I infer, from this Aſſertion are chiefly theſe Corollaries.

1. That our Brethren of the Presbyterian way, if they would prove and eſtabliſh

Ch. XII. eſtabliſh their ſeveral Orders and Claſſical, &c. Aſſemblies, they muſt ſhew us Inſtitution for them.

2. And in this Agitation, let thoſe, that can produce out of the New Teſtament, the Trueſt, Genuine, Natural Evidences of the bounds of an Inſtituted Church, as the Seat of Officers and Government, carry it.

3. That an Inſtituted Church, according to the true and lawful Bounds thereof, being the Seat of the Priviledge, all power of Elders and Officers is to be drawn down thereto, in the exerciſe thereof; and in caſe of Defect, Elders are to be choſen to ſuch a Church, and not that Church taken in to other Elders; and alſo all Acts of Juriſdiction, are to be exerciſed therein.

The Government OF THE Churches of Chriſt.

BOOK III.

Particular Congregations, having a ſufficient number of Elders and Officers, are compleatly enabled for all Acts of Government, and Excommunication it ſelf, within themſelves, as well as for Worſhip.

CHAP. I.

That a Particular Congregation of Saints, having a ſufficient number of Elders, is a compleat Subject of Church Power and Government, proved, 1. *From the Power which they have to Examine, and Admit Members.* 2. *From their Power of Suſpending from the Sacrament.* 3. *From their being a perfect Political Church.*

THis is agreed upon by all hands that ſome particular Church is ſuch a Politick Body, as hath intire power to caſt out by Excommunication; and a caſting out of that particular Body, Is conſequently a caſting out of all the reſt, by the Law of Communion of Churches, whether implicite, (one Church reverencing the judgment of another, till they ſee apparent cauſe to the contrary) or explicite by vertue of that their Aſſociation. Now the Queſtion is, what particular Body or Church it is, whether a fixed Congregation (whereof a Man is a conſtant Member) when it hath a ſufficiency of Elders over it, or a Presbytery of many Congregations?

Propoſition, *One ſingle Congregation of Saints, having a ſufficient number of Elders, and Officers, is an intire Seat of all Acts of Government, and of Excommunication it ſelf, as well as of Worſhip.* The truth of this Propoſition will appear, if we conſider the following Arguments.

Arg. I. If ſuch a Church with the Elders are ſufficient to Try and Examine, and ſo Admit ordinary Members, without the help of other Churches, then it is ſufficient to caſt them out. For,

1. The one is an affirmative act, the other a negative act, but both are acts of the Keys only turning ſeveral ways, the one opening the other ſhutting; the one is but judging initial Repentance, the other is a judging of occaſional Repentance for a groſs Sin. And there is as much reaſon you ſhould require as evident ſigns of Repentance from the ſtate of Nature, as you do in caſe of ſcandal. For as to men grown up, till they ſhew Repentance, there is this prejudice againſt them, that they are Children of Wrath by nature even as well as others.

2. The not admitting of Men to Church Ordinances, and not receiving them, is an act of as great moment to Men's Perſons, as to be caſt out. If then Churches be betruſted with the one, why ſhould not they be betruſted with the other?

3. If Excommunication were more to the Man Excommunicated, than a not Receiving by way of Admiſſion, yet Chriſt's Honour is as much concerned in what Members are taken in and owned for his Body, as in what are caſt out.

4. In all Common-wealths, to Enfranchiſe and to cut off belong to the ſame Power, yea to Enfranchiſe doth more appertain to it. For Parliaments only do Enfranchiſe Strangers, but yet lower Courts do cut Men off by Death, according to the Law. And it holds in all Bodies elſe, for in Families, they have power to take in Servants, and power to caſt out, and in Colledges to Admit and to Expell.

Object. But it will be objected, that to Excommunicate a Man, is to caſt him out of all Churches, and therefore it is the greater Act.

Anſw. 1. That ſimply alone doth not make it greater; for a Man is caſt out of all Churches, not formally but only conſequently, becauſe the Churches have and hold communion one with another. Let the proportion be held between Admiſſion and Excommunication in this, and they will be parallels; For if you will ſay that all Churches about have an intereſt, becauſe they are to reject a Man, that is Excommunicated; ſo they have an intereſt alſo in Admiſſion, to Receive him alſo, if he be admitted, and they caſt a reflection up that Church he is of, if they Receive him not by vertue of his Fellowſhip.

Anſw. 2. A Man in being ſo admitted into a particular Church, by vertue of that Fellowſhip, he is received occaſionally into communion with any other Church.

Arg. II. If a ſingle Congregation may Suſpend from the Sacrament, without conſulting others, then they may Excommunicate. This is evident,

1. From Presbyterial Principles, for thoſe that hold Excommunication to be but a caſting one off from Communion with the Church, and not to include a further thing, *viz.* a formal delivering him unto Satan, do make but a very ſmall difference between Suſpenſion and Excommunication. A Man Excommunicated they will admit to Hear, and therefore his being caſt out of the communion of the Church, is but a depriving him of the communion of the Lord's Supper, and that is alſo done by Suſpenſion: Only the one is but a Suſpenſion from a few acts, this from many; but both are till he repents.

If it be ſaid that the conſequent of Excommunication, is to avoid civil converſe, which is more than Suſpenſion. We reply, that even ſo it is in Suſpenſion alſo; for there is to be a withdrawing from a Brother, that walks inordinately before he is Excommunicated, 2 *Theſ.* 3. 6. Yea, becauſe a private Brother ought to withdraw converſe with ſuch an one, it is made a ground of Suſpenſion from the Lord's Supper by the Church, that the Church ſhould withdraw communion with him, and ſo Suſpend him.

Arg. 3. Add to this, That they who are a Politick Church, having a ſufficient Presbytery and Elderſhip, have a power to do all acts of a Church, and therefore to Excommunicate. But ſuch a Congregation is a Politick Church, and have a ſufficient Presbytery and Elderſhip.

1. They are a Politick Church, and the leaſt Church hath thus much power, that he that hears it not, let him be as an Heathen and a Publican, and the greateſt hath no more. All the Churches in the World may add Advice in difficult caſes, and a reverential Authority, but they cannot add Power, for that Chriſt hath given to a Church as it is a Church. The Presbyterial Divines themſelves do argue the Power of Excommunication in a Presbytery, becauſe it is a Church; only they ſay a Congregation is an imperfect Church. Whereas there is not one Scripture in the New Teſtament that doth ſo much as call a Presbytery, over many Congregations, a Church or if it did, there is then a greater thing to be proved (namely, this diſtinction which the Scripture hath not made) that a Congregation having an Elderſhip, is an incompleat Church Politick, and the other compleat. All Churches may be imperfect in reſpect of Moral Power, in ſome caſes, wherein they need advice, and ſo a Presbyterial Church may be imperfect, and may run into errour, and ſo may a Provincial, ſo may a National, ſo may a General Council. And if the imperfection of a Church ſhould lie in this, that it is ſubject to another Church, and accountable thereunto (according to Presbyterial Principles) then alſo a Provincial and a National

Church were imperfect, and by that rule they alſo ſhould not Excommunicate. But in a word, the imperfection of a Congregational Church muſt lie, either in reſpect of what they are as a Church, or in reſpect of their Elderſhip.

1. Their imperfection doth not lie in their being a Church, for they have more of Church than any claſſical Meeting of Elders hath, becauſe they have both People and Elders alſo, and ſo partake of both ſorts, which the other doth not. And the Aſſembly have in their vote acknowledged, *Mat.* 18. to intend a particular Church, and the Elderſhip thereof to be a Church, although they do not acknowledge it only to be a Church, and our Reformed Writers call Congregations, *Eccleſiæ primæ*, the firſt Churches

2. Neither doth their imperfection lie in their Elderſhip, as being inſufficient, for if ſo, then either Elders are not an Elderſhip unto them for acts of Government; or they are not a ſufficient Elderſhip for all acts of Governments. But

1. They are an Elderſhip or Presbytery unto them for acts of Government. For where there are more Elders than one united in common, for acts of Government, there they are an Elderſhip or a Presbytery, but ſo there are here. This is evident in the inſtance of *Hieruſalem*, brought by the Aſſembly themſelves, for they therefore prove Presbyterial Government, over many Congregations, becauſe thoſe Elders met for acts of Government, and that thoſe many Congregations were one Church to thoſe Elders. Now in a particular Congregation, where there are more Elders than one, there is one Church, and there are likewiſe the Elders thereof, meeting (ſay we) with that Church for Acts of Government, and that may meet apart (ſay they) for ſome Acts of Government. Of a Biſhop it is ſaid, (1 *Tim.* 3. 5. *If he do not Rule his own houſe well, how ſhall he take care of the Church of God?* That is to rule it, as the anſwering of one phraſe to the other imports. And ſurely, if, by Biſhop there, be meant a particular Elder, having relation unto a particular Congregation, Ruling in that Congregation is there intended, and to ſuppoſe that the Houſe of God, that he is to take care of and to rule, is many Congregations, as met in a Claſſes, is too hard a ſuppoſition, eſpecially ſeeing the Argument is taken from ruling his Family, and he is placed in a Congregation; and if the Congregation ſhould not be meant here, by the Houſe of God, the compariſon went *per ſaltum, by too wide a Leap.*

2. As the Name Church, is applied to the Houſe of Meeting in our Language to this day, ſo this is an Argument that Congregational Meetings are Churches, and ſo the Name *Rector*, which imports Ruling, continues alſo to this day. Presbyters "(ſaith *Bains*) in antient time were in great difference, or of a double ſort, thoſe who are called, *Proprij Sacerdotes, Rectores, Seniores, Minorum Eccleſiarum præpoſiti.* The Biſhop had not, nor challenged not that reſpective power over them, which he did over thoſe who were numbred among his Clerks, who were helps to him in the Liturgy, in Chappels and Pariſhes which did depend on him, as their proper Teacher, though they could not ſo ordinarily go out to him. The firſt ſort had power within their Churches, to Teach, Adminiſter, Excommunicate, and were counted Brethren to the Biſhops, and called *Epiſcopi* or *Coepiſcopi* even of the Antient; But the Presbyters, which were part of their Clergy, they had this directive power over them, (indeed) the Canons Eccleſiaſtical allowing the ſame. And this power, in their own Congregations, theſe Rectors had, although they were *Minorum Eccleſiarum præpoſiti, Rulers over leſſer Churches.* And ſurely they, that are fit to Teach their own Congregation, are fit to Govern their own Congregation: The word to *Feed the Flock*, implying, feeding them by Ruling, as well as by Teaching. They that are Parents to beget, have power of the Rod betruſted to them; and if they be fit to govern *foro interno*, then much more with others *foro externo.* It is a more Apoſtolical Work to beget, and to plant, and to multiply, than to Govern Men being converted. That thoſe that ſhould be fit to gather a Church, and to bring it to fulneſs from ſmall beginnings, ſhould not be fit to govern it, and to reap the fruit of it, but that the power ſhould be in others that are extrinſecal to their Congregations, is abſurd to think.

Bain's Dioceſan tryal, Pag. 66.

In the claſſical Government, if they admoniſh not perſonally only, *i. e.* each Miniſter apart, but as a body in common then they meet for Acts of Government, and that in common, as united: And if there be no admonition in common, wherein they all join, as an act of authority of the whole, then ſuch admonitions proceed from the Miniſter alone, that doth admoniſh, and the other Elders therein are but as Cyphers. Now therefore when there is Elders, and theſe Elder united in acts in common, and thoſe acts are acts of Government, there muſt needs be an Elderſhip. And this the Reformed Churches do acknowledge, and the Commiſſioners of *Scotland,* in ther papers, do own this to be an Elderſhip. The Reformed Churches, in *France*, call it a Presbytery; and the meeting of the Elders over many Congregations, that they call the *Claſſis*. And what doth make a Claſſical Elderſhip to be a Presbytery; but that materially there are Elders, that have relation to thoſe Congregations, and that formally they are united for Acts in Common?

2. It is as evidently true, that they are a ſufficient Presbytery. Its true indeed, (as was ſaid afore, no one *is ſufficient for any of theſe things*? And thus for moral imperfections, power might be taken from the Apoſtles themſelves, who acknowledge this imperfection of themſelves; but they have a political ſufficiency.

For 1. If it be ſaid that the inſufficiency lies in the fewneſs of the number, and that in a Claſſical Presbytery, there are more; on anſwer to that, the Rule ſaith, *Elders of the Church*, and ſo ſpeaks of them indefinitely; and our Saviour Chriſt ſaith, in Mat. 18. *Where two or three are gathered,* which the Presbyterial Divines do Interpret of the Elders. In *Acts* 13. 1. there are three Elders mentioned at *Antioch*, and that they ordained two Apoſtles, *Barnabas* and *Paul*, who (ſay our Brethren) acted as ordinary Elders, when joyned together in the ſame Act, and yet they ordained alſo, *Acts* 14.23. Thus the Church of *Coloſſe*, had two Miniſters, *Epaphras* and *Archippus*, and yet that Church was compleat, *Col.* 2. 10. And they were but one Congregation; for they were Paſtors to them, *who is a Faithful Miniſter to you*, (ſaith he) and that in reſpect of Teaching; for (he ſaith) *they had heard it from him*, Col. 4. And when the Scripture hath not put the ſufficiency upon a number, why, if there be but two, ſhould they be excluded? And then too it may fall out, that as many Elders are in one Congregation, as in ſome Claſſes. It will not be denyed by our Brethren, that two Churches may aſſociate, and make a *Claſſis*; and one Congregation may have as many Elders, as theſe two ſmaller ones, that do aſſociate. And aſſuredly their ſufficiency doth not lie, that they have relation unto many Congregations; for that this ſhould have the influence into their ſufficiency, is hard to be ſuppoſed; beſides that this is but a ſecondary Relation, for the primary Relation is to their own ſeveral Churches, inſomuch, as it was ſometimes affirmed by our Brethren, that they were not Elders to all thoſe ſeveral Congregations aſſociated, but an Elderſhip only. And that is but an extrinſecal relation neither, whereas that relation, they have to their own, is more intrinſecal; becauſe they are choſen by them, and becauſe they perſonally watch over them, and are fixed amongſt them, whereas this is but raiſed by a meer Aſſociation. And therefore this relation that they are Elders over, many Congregations can add nothing to their ſufficiency.

2. Or elſe Secondly, their inſufficiency is ſuppoſed to lie, in not having all ſort of Elders, in this Congregational Elderſhip, both a Paſtor, Teacher, and Ruling Elder. But if ſo, then a Claſſical Elderſhip may be imperfect too; for in ſome of theſe, one that hath the Office of a Teacher or a Doctor, may be, is often found wanting; or what if all Ruling Elders were wanting, and only Paſtors met, were this an imperfect Elderſhip? And if all ſorts and kinds of Elders, were neceſſary to make up the ſufficiency of an Elderſhip or Presbytery Claſſical; then it were firſt neceſſary that every Congregation ſhould have all theſe ſorts of Elders; for a *Claſſis* cannot oblige the Congregations under them, that ſome ſhould have a Teacher, others a Ruling Elder, others a Paſtor, to make up all ſorts among them; and beſides the firſt relation of all Officers, being unto particular Congregations, as being primarily ordained for them (for none is an Officer ſimply, made for a Claſſical Church) therefore the Seat of all theſe ſorts of Officers, is Congregations: And ſo if that the *Claſſis* have all, it is becauſe the Congregations have all firſt; and if the Claſſes be bound to have all to make theirs ſufficient, the Congregations alſo are bound to have all to make theirs ſufficient.

3. Or elſe thirdly they are ſuppoſed Deficient, becauſe they want Ability. But 1. If they are Elders of the Church Univerſal (as ſome of our Brethren affirm) and of all the World; and accordingly fit for any work of Elders, as their Office is, it were ſtrange that a company of them in a Congregation, two or three, or more, ſhould not be fit for all the buſineſs in that Congregation.

But 2. Their inability muſt lie either in want of skill, or want of power. If in want of skill, it muſt be either skill to diſcern the proof of the Fact, for which

Men are to be excommunicated ; and if ſo, then they are unable to Admoniſh alſo ; for they ſhould not Admoniſh, but upon proof of the fact ; and to diſable a Congregation, People and Elders, to do that, which any Jury of a few Men uſe to do, ordinarily in point of Life and Death, *is very* hard. Or elſe their want of skill muſt lie in diſcerning, whether the ſin be a ſin of that Nature, that it deſerves Excommunication for the matter of Fact, if it be not repented of ; but they cannot be ſuppoſed to want skil in that, for then they cannot likewiſe ſuſpend from the Sacrament, for they are to ſuſpend but for ſuch ſins, as, if not repented of, would deſerve Excommunication. Or elſe they muſt want skill to judge of Repentance, or the want of it ; but ſurely if a Brother may be able to Judge of the Repentance of a Brother, in caſe of a flagitious ſin (which in publick he ſhould be Excommunicated for, if he Repented not) then a Church and theſe Elders, may be able to Judge of his Repentance of Publick ſins. Yea, if a particular Eldérſhip (according to Presbyterial principles) do find that the Man Repenteth upon their Admonition, though the ſin be groſs and heinous, they may forbear to bring him to the *Claſſis*, and receive him again, or elſe their Admonitions are in vain ; and all muſt be brought however to the *Claſſis*. And if they may Judge of his Repentance, ſo as to prevent Excommunication, then they may as well judge of his Repentance, or of his Obſtinacy, when he is to be Excommunicated.

If it be ſaid that the fault may be ſo Atrocious, that they cannot ſo well judge of his Repentance ; the Anſwer is,

1. Then all ſuch ſins ſhould be brought immediately to the Claſſical Presbytery, and not to the particular Elderſhip at all ; for them to Admoniſh, or to deal with him in order to Repentance.

2. The more Heinous the Fault is, the more apparent it is ; and therefore the better they may judge of it, and the eaſier an Excommunication ſhould be for it.

Or 2. Their Inſufficiency muſt be ſuppoſed to lie in want of power.

But 1. If they be a Presbytery in a Church, they muſt needs have Power and Authority to do all that a Presbytery is ordered for, or is aſcribed to it. A Presbytery and Presbyterial Acts, are Relative and Mutual.

2. All Chriſt's Ordinances and Means, are ſufficient unto his end. As a Miniſter, if he be a True and Lawful Miniſter, hath ſufficiency both of Gifts and Power, to do what belongeth unto him as a Miniſter ; as to Acts of all ſorts, and the leaſt, as well as the greateſt : So if Chriſt do Ordain a Presbytery, to Govern as a Presbytery, it is a perfect means for all Presbyterial Acts ; for God's Appointments are perfect, and God's means for Government, are as compleat as his other means of Preaching and the Sacraments. A Presbytery, if it be a Presbytery, is as perfect, as a Presbytery, as a particular Miniſter, is as a Miniſter. A Miniſter, is a compleat Miniſter, not to Preach only, but to Baptize ; not to Baptize only, but to Adminiſter the Lord's Supper ; not to Preach one part of the Council of God, but all ; not to Adminiſter the Bread only, but the Cup ; and if he is the Miniſter of one Sacrament, then alſo of another ; for there are no ſuch Miniſters as the Biſhops, Deacons. Now look what a Miniſter is in his kind, that Elders are in their kind, and if they have power to Admoniſh, then power to Excommunicate.

3. If they be fit for one Act of Government, then for all Acts, of all ſorts and kinds (for of them we ſpeak now) we do not ſay in all caſes ; for a caſe may be too difficult for them, and then they ſeek Advice, but we ſpeak of the kinds. If they be able, they have the power, in one as well as the other, which is proved.

1. Becauſe our Presbyterian Brethren's own Arguments, do run from inſtances of one part of Government, to all. They cannot give Inſtances of all Acts of Government done by thoſe, that they ſuppoſe to be Claſſical Churches ; but they argue from ſome few, and thoſe leſs than Excommunication, as in the inſtance of the Church of *Jeruſalem*, they argue from the leſs, from having received Alms, that they meant to prevent a Scandal. Yea, they argue that becauſe the Synod in *Acts* 15. might with an Authority Doctrinal declare, that therefore they might Excommunicate. So we argue, if a Congregational Presbytery may do all theſe, then they may Excommunicate ; and it is their right to do it. Our Presbyterian Brethren, can give no inſtance of any one that did all ; and until they have an Inſtance, that Claſſical Churches did all theſe, it may ſtill be ſaid, that Claſſical Churches be imperfect ; and how then ſhall they or we, know what is a perfect Presbytery, and what is not ? To give them power

to Admoniſh, to Suſpend from the Sacrament, and not to Excommunicate, is to make them imperfect. If then they are furniſht with power, they muſt likewiſe have Ability, for what Chriſt gives power to do, to that he gives ability ſufficient.

If it ſhould be ſaid, that Congregational Elders do but Govern in *foro interno*, I anſwer 1. That's the ſame that the Biſhops allowed, only unto Paſtor of Congregations, affirming themſelves had only the external Judicature. Then 2. They rule more than in *foro interno*, for they ſet up an outward Judicature in a Church of Elders, united in common, even while they Admoniſh in common, and ſuſpend from the Sacrament in common.

So that to conclude this Argument, to ſay that they are inſufficient for Ability and Power; it is 1. A wrong to Chriſt, in Reproaching his means, as inſufficient to his ends. It is 2. A wrong to the Presbytery it ſelf; it is enough to take away the power from them; but to take away a Man's power and his Eſtate, and make him a Ward under pretence, that he is not able to manage it, or hath no power to do it, is the greateſt wrong that can be. 3. If ſome Elders and Congregations be found inſufficient, then they are inſufficient to be Elders, put them out, or let them only be Wards, ſhall the Law be general for their ſakes? 4. If you ask what is a ſufficient Elderſhip? We ask you what is an inſufficient? And wherein inſufficiency lieth? And let not Churches be kept imperfect (when it is their due to have a ſufficient Elderſhip) that under the pretence of that, the neceſſity of Presbyterial Government may appear. But as in caſe of Separation, the Aſſembly hath affirmed, that if there be a want of officers, or the like, it is required that there be a ſupply, and that there be not a Separation; ſo in Congregations, let there be a ſufficient Elderſhip, let there be a ſupply, let not the power be taken away. For thus the Biſhops took away Ruling Elders, and did leave but one Paſtor in a Congregation, that ſo they might have the better pretence to govern, and to do all themſelves.

CHAP. II.

The fourth and fifth and ſixth Arguments, to prove a ſingle Congregation, to be a compleat Subject of Eccleſiaſtical power, drawn 1. *From being a Body of Chriſt compleatly ordained,* 2. *Becauſe Worſhip and Government are Commenſurate.* 3. *From the Nature of Excommunication.*

Arg. 4. THEY, that are a Body organized with all the Members, have all the priviledges of a Body; but a Church having a company of Elders, eſpecially if of all ſorts, is a body to Chriſt, and compleatly organized. The compleatneſs of the Natural body, lies not in the multitude of Members, but in having all. And that ſuch a body thus compleat, ſhould not have all power that a body can be ſuppoſed to have over its Members, is very ſtrange. And again; that power and liberty, which is to be given to every brother in his proportion, is to be given to every compleat body of Chriſt, in the like proportion as it is a body. Now every brother hath power as a brother (and as it is his Duty) to withdraw from him he doth judge to walk inordinately, 2 *Theſſ.* 3. 5. And then every body that is rightly organized, muſt therefore have power as a Body, to a ſuitable proportion, to cut off any rotten Member; and if it can heal it ſelf, to do it of it ſelf, the Law of Nature will teach it, as it is a Body ſo to do. That is not a ſound Body, that hath not ſtrength to purge out it's own Excrements. All Bodies and Societies of Men, have power ſtill within themſelves, to caſt out any who are Deſtructive to the Society, ſo Families have, (every lump purgeth out its own Leaven) and every particular Company in a Greater City, have that power ſo far as their own company reacheth.

The power which the Synagogues had and exerciſed, Congregations ſurely may have now. The *Synedrim* might give the Law in the Abſtract directing, who and what kind of Perſons were to be caſt out, and for what; but they medled not with the particular Sentence, and applying of it to any Man; nor did the Towns and Cities that judged in their Gates. Neither were the Synagogues bound to adviſe, but only when the caſe was difficult, which is clearly by this; that the *Jews* had Synagogues in all the Cities of the *Gentiles*, diſperſed up and down the World, and had their ſeveral Rulers in them; and they were not bound to come up to *Hieruſalem*, to the *Synedrim.* Theſe Synagogues, though they could not caſt out of the Temple, yet caſt out of themſelves they might; and therefore a Man was caſt out of the Synagogue.

As we argue in the caſe of Baptiſm of Children, that God hath not ſtraitned, but rather inlarged his Grace, and the Liberty and Promiſes thereof under the Goſpel; ſo we do argue here, that the liberty of ſuch Aſſemblies, (as the Synagogues were) which Chriſt hath now Inſtituted, muſt have all the priviledges they had, and ſo much the more, by how much, that the Aſſemblies of the Saints now are more Noble, than Synagogues were then; they being called a Temple, the Houſe of God, a Holy Nation, and a Royal Prieſthood; and upon every Aſſembly, under the Goſpel, God Creating a Cloud and a Pillar of Fire, theſe have all the promiſes and priviledges, that the Temple and the Nation of the *Jews* had, therefore ſurely as much as the Synagogues. The Prophet *Jerem.* 3. 16. makes the priviledge of every Church, under the Goſpel, to be as great as that of the Temple at *Hieruſalem*, where the Ark was, the place where God did chooſe for the *Synedrim* to ſit in, and to govern that Nation. *In thoſe days,* (ſaith he, ſpeaking of the times of the Goſpel) *they ſhall ſay no more the Ark of the Covenant of the Lord* (which therefore muſt needs be meant of the times of the Goſpel; for the Ark of the Covenant of the Lord, was the chiefeſt priviledge, under the Law, till Chriſt) neither *ſhall it come into mind, neither ſhall they remember it, neither ſhall they viſit it, neither ſhall that be done any more*; But in ſtead thereof, he takes one of a City, and one of a Family, and brings them to *Zion*, takes not the Nation, but Selects ſome out of the Nation; and gives them Paſtors according to his own Heart, as a greater priviledge than that of rhe Ark, and therefore it is meant of Congregational Aſſemblies; for to them Paſtors are fixedly and properly given to feed them with Knowledge and Underſtanding. And if that every Congregation enjoyeth a greater priviledge than the Ark of the Lord, in having ſuch Paſtors; then ſurely it ſhould alſo be governed by them, as the Synagogues alſo were by their Rulers, who were called Rulers of the Synagogue, not of the Synagogues; for each Synagogue had more Rulers than one, for the Government of them, as they were a Synagogue, *Mar.* 5. 22.

Arg. 5. If the Seat of Worſhip and Government be commenſurable, and of equal extent: Then a ſingle Congregation, as it is the Seat of Worſhip, ſo of Government. Now for Worſhip, none elſe do meet but Congregations; and if the Temple, Altar, and Worſhippers, be meaſured by the ſame line, *Rev* 11. the power that is in the Temple, is likewiſe ſo meaſured. If Altar and Judicature, be of like extent alſo (as they are, ſince the end of Diſcipline is to keep Worſhip pure) then where the conſtant Worſhip is, there ſhould be conſtant Diſcipline, eſpecially if Excommunication be a part of Worſhip, as was ſaid afore, as well as Admonitions are: It cannot be otherwiſe, but that the proceedings of the whole Diſcipline, Admonitions, and all, ſhould be before the whole Church, which is as well to be edified by it, as by Preaching; and therefore particular Congregations are to be the Seat of it: Thus we ſhewed before, that the main end of a Church was Worſhip, and that Diſcipline was the Appendix thereunto, to keep the Worſhip pure; and that ſo Chriſt under the Goſpel, had made the bounds of a Church, to be meaſured by that of Worſhip, Rev. 11. 1. *Meaſure the Temple and the Altar, and the Worſhippers*; and ſo all that belongs unto it. And this Worſhip and Government for the State of it, are of equal extent, commenſurable one to the other, which is made out by this; that all ſorts of Churches that ever were, had Worſhip and Government of equal extent. Before the Law, when there was a Church in the Houſe, and it went in a Family-way, as the Worſhip was in the Family, ſo the Diſciple was in that Family; and Excommunication was a caſting out of that Family; ſo in *Adam's* Family, it is ſaid of *Cain*, that he fled from the preſence of the Lord, that is, from his Father's Houſe. When as God did make a Nation a Church, the Church of the *Jews* (as 'tis called, *Acts* 7.) in the Wilderneſs, they did ſet all their Tents about the Tabernacle, and ſo, as one Church, they ſaw the Sacrifices. And when they were at *Hieruſalem*, they had anſwerably a National Worſhip, they had Ordinances, as they were a National Church; therefore the *Synedrim* was to ſit in the place that God ſhould chooſe, to be there for Government, as well as he appointed the Sacrifices to be there. And for that Moral Worſhip in the Synagogues, ſo far forth, as they were the Seat of Worſhip, Prayer, and reading the Word, *&c.* ſo they had alſo caſting out of the Synagogues : And although the *Synedrim* might make Laws, for what ſins to do it; yet the exerciſe of it was by the proper Rulers, who are called therefore Rulers of the Synagogues. It is therefore *Bains*, his Argument againſt *Dioceſan* Churches, that there could be no ſuch Churches, becauſe there was no publick Ordinances of Worſhip, as was in the National Churches of the *Jews*, unto which the Males came. And yet the Epiſcopal Government kept up this principle, for as they had a Dioceſan Government, ſo they had a Cathedral Worſhip in the ſame place, as in a Mother Church, like that Repreſentative Worſhip of Sacrifices in *Hieruſalem*; and they had ſet meetings at them, to which all came up ; and therefore their principles, in this, was better than this of the Presbyteries, for they had a Worſhip and a Government, that was commenſurable.

Bain's Dioceſan Trial, pa 69.

Object. 1. The performing of Acts of Worſhip by a Miniſter, belongs to the power of Order; but the power of Juriſdiction is a further thing. A Miniſter may Adminiſter the Sacrament, and perform a work of Order alone ; but he cannot Govern alone, but he muſt be joyned with others; and therefore Worſhip and Government are not commenſurable.

Anſw. The queſtion is not of the power, but of the extent of the State both of Worſhip and Government. He that is a Miniſter, and can alone perform an Act of publick Worſhip, yet he muſt do it in a publick Congregation; and ſo although it be done alone by his perſon, yet not beyond the extent of a Congregation, but ſtill according to the limits and bounds of it. Now the Seat of Government, and the extent thereof, is commenſurable to the Seat of Worſhip ; ſo as although he cannot perform an Act of Government alone in the Congregation, but with others; yet ſtill thoſe others are but to be thoſe, who belong to that Congregation, whereto he is a Miniſter, or an Elder for performing Acts of Worſhip.

Object. 2. The Apoſtles had a Latitude of power over all ſort of Churches, and therefore the extent of Worſhip, and the power of Government, are not commenſurable.

Anſw. Although the Apoſtles had, in their Perſons, power of Government over all Churches; yet ſtill they exerciſed that power (for acts of cenſure) but when they were, in any of thoſe Congregations, not in a conſiſtory out of thoſe Churches, but as perſonally preſent in the Churches. And therefore the Apoſtle ſaith, *When I come, I will do ſo and ſo*; and *ſhall I come with a Rod*? 1 Cor. 4. 19, 20, 21. And when they came to any particular Church, it was an Apoſtolick priviledge proper to them, which is not communicable to other Elders, they were συμπρεσβύτεροι *fellow-Elders*, (as *Peter's* Phraſe is, 1 *Pet.* 5.) in every one of thoſe Churches; and did for that time concur in the Government of that Church, though with the intereſt of an Apoſtle. So as ſtill *de facto*, the exerciſe of all their Government, was in a Congregation; and as they Adminiſtred not the Sacrament of the Lord's Supper alone, or out of Churches, ſo nor did they Excommunicate, but as joyned with a particular Church; nor did they chooſe Officers or Elders, but as preſent with Churches, whom theſe were to be Officers to. They might give Doctrinal Directions to Churches, concerning Government, in which they were infallibly guided by the Holy Ghoſt; but acts of Government, they performed not, but in the Churches themſelves, and as concreted and becomming one with that particular Church; and therefore the Churches remained as diſtinct Churches, notwithſtanding they were under Apoſtolical Government; and many Churches are no where called one Church, becauſe under an Apoſtle.

Arg. 6. That a ſingle Congregation, with it's Elders, is an intire Seat of Government, is proved from the Nature of Excommunication it ſelf.

1. Excommunication relateth to Communion, and Communion with Churches is either fixed, and in a conſtant way, or occaſional. To throw a Man out of occaſional Communion, is not Excommunication, it is but a ſecondary act, that ſuppoſeth firſt to throw him out of a fixed Communion. It is but Non-communion, or denial of Communion, and keeping of him out of it, as all other remote Churches may do. And the Execution of the act, is from the power of Chriſt; and that promiſe which he hath made, *I will be in the midſt among you, when thus gathered together*, Mat. 18. 20. whereas the way of Presbytery claſſical Excommunication, is as if the congregation was gathered in the Name of the Pretbyters, and with their power, and that they could promiſe to be in the midſt among them. Excommunication therefore, formally

ly and properly is a caſting him out of a fixed Communion ; therefore that Church, which actually doth hold a fixed communion with him, hath that power, and to them properly muſt belong the caſting of him out. *Do not ye judge them that are within, ſaith the Apoſtle?* 1 Cor. 5. 12. And ſo far as any were *Within* to them, ſo far they had Power over them. Now to that particular Congregation, whereof a Man is a Member, a Man is ſo *Within*, in reſpect of a fixed communion as to no Church elſe in the World ; there is therefore a Power of throwing of him out, belonging to them, which belongs to no Church, nor unto all the Churches in the World. Other Churches can but throw him out of an occaſional communion as he ſhall come to them, and therefore anſwerably, their throwing of him out muſt be but occaſionally, as he ſhall at any time offer to come to them. Hence therefore the formal act of Excommunication muſt needs be proper unto them, whom he holdeth a fixed communion with. Add to this, that other Churches can throw him out, but of that communion which he holds with them, and the communion ordinarily, he holds with them, is but as being a Member of a Church aſſociated with them (ſuppoſing ſuch an aſſociation) and as far as their intereſt goes, ſo far their power may go, they may throw him out of their aſſociation, but no further. But Excommunication is a throwing of a Man out of a fixed communion of all Ordinances for Worſhip, now ſuch a communion he holds not with other Churches. They may indeed throw him out of their own *Within*, which is, for the fixed part of it, but a matter of aſſociation for Government ; but the Congregations, *Within*, are in reſpect of ordinary communion in Worſhip. Now anſwerable unto their Intereſt is their Power ; and therefore Excommunication is to take him from the midſt of them (*from among you,* 1 Cor. 5. 13.) with whom he did uſe to Worſhip. The very import of the word *Excommunication* is *Excommuni cœtu*, the formal and direct act therefore of Excommunication is to throw him out of that fixed communion, which he had. It is a caſting out of all other Churches conſequently, yea out of the viſible Catholick Church conſequently, but formally it is only out of that particular Church whereof he is a Member. Other Churches, by vertue of their communion together, may ratifie it by approving it, but that Church, which the act properly concerns in the formality of it, is a particular Church whereof he is a Member, and therefore anſwerably the formal power muſt lie there. And although this Government of Chriſt hath been never ſo much corrupted by a power ſet over Congregations, yet ſtill the act of Excommunication (or at leaſt the execution) hath been performed in the particular Churches whereof a Man is a Member.

2. Where and by whom that act is done, that excommunicateth a Man, there the power and the main of the power muſt lie, (for the ſubſtance of the act) and there alone. But in particular Congregations, and by the Elders of the People thereof, that act alone is done, by which a Man actually is cut off from communion with all other Churches, and whereby he is excommunicated ; Therefore that particular Congregation is the only, or at leaſt the main ſubſtantial ſubject of that power, whereby a Man is excommunicated. We have an inſtance in the Church of *Corinth*, when the Apoſtle directs them to deliver that Man unto Satan, when they were met together. Whether the Man was excommunicated, or no, it matters not, however the direction was given, and the direction falls upon the very act it ſelf, when and where it was actually to be executed and done, and in them it puts the power ; *When ye are met together in the Name, and with the Power of the Lord Jeſus, deliver ſuch a Man to Satan,* 1 Cor. 5. 4, 5. There's the Act, and there's the Power, all meet together, and he ſpeaks of the ultimate act of Excommunication ; and where, and in what Meeting that is to be done amongſt them, there the power reſideth.

1. In all Spiritual Ordinances, the power is inſeparable from the act : And therefore to make the power whereby a Man is excommunicated to lie in one Aſſembly, and the act of excommunication to be performed in another, is to divide what Chriſt hath put together. He that baptizeth hath the power of baptizing, and he that preacheth of preaching, and ſo thoſe that actually excommunicate of excommunication, and the act is more than the ſentence. If therefore they have the greater committed to them, they muſt needs have the leſs. And,

2. Whom Jeſus Chriſt betruſteth with the act, he muſt betruſt them the power, becauſe his power, whereof their's is but the execution, doth accompany their act, and therefore *Paul* ſaith, when you are *met with the Power of the Lord Jeſus, give*

ſuch an one unto Satan. It is not as in Civil caſes, there the power lies in the Sentence, but here in the Execution. And indeed the *ultimate* Sentence lies in the Execution, and is all one with it, when in the preſence of all the Church it is ſaid, *We deliver this Man to Satan.* And therefore,

3. In Scripture the Power is expreſſed by the Act. *Paul* ſaith, *Whom I did deliver unto Satan*; and ſo ordination is called the laying on of the Hands of the Presbytery: The Power of the Presbytery is expreſly their act; and therefore where the Act lies, the Power muſt lie.

Now we ask this Queſtion, Whether a Man be actually Excommunicated and delivered up unto Satan, until he is ſo delivered up at a Meeting of that particular Church whereof he is a Member, Elders and People being preſent? We are not now inquiring what proceedings are to go before, preparatory hereunto; but this is that we contend for, that where the Act is done which *ultimately* Excommunicates him, there the ſubſtance of the Power lies.

Whereas it may be anſwered, that the *Execution* is in the Congregation, but the Sentence is in the Presbytery; as in Civil Courts it is where the Man is Sentenced by the Judges, but actually Executed by the Sheriffs. We reply,

1. That Inſtances of Civil proceedings will not hold here. For the Sentence by the Judge is that authoritative Act, as by him that hath the Power in Law to cut the Man off; but to Execute the Man, to put him to Death, that's an act of Nature which any Man can do, though he, that doth it, is to do it lawfully, by vertue of the Sentence; but the Act, whereby the Man is in Law kill'd, is the Sentence, and therefore he is from that time *Civiliter Mortuus*, dead in Law. But ſo it is not in this Spiritual act of binding of Sin, and of delivering unto Satan; there muſt be a power, and an authority that is in the perſons that doth accompany them, and that as met together. And the Execution of the Act is from the Power of Chriſt, and that promiſe which he hath made, *I will be in the midſt among you, when thus gathered together*, *Mat.* 18.20. Whereas the way of Presbyterial Claſſical Excommunication, is as if the Congregation was gathered in the name of the Presbyters, and with their Power, and that they could promiſe to be in the midſt among them. And however there may be, many preparatory acts unto it, yet the thing is not done till it be done, by them that have the Power. And therefore if the Claſſical Presbytery will challenge it, they muſt all be preſent, but if the Congregation muſt do it, it is an evident argument that the power lies there.

2. If the Claſſical Presbytery had the power hereof, then when they do Sentence him to be Excommunicated, they ought actually to Excommunicate him, and compleat it, for to ſay that the power ſhould be in them and not the act, when as thoſe that do the act are to meet and gather together in the power of the Lord Jeſus, is very inconſiſtent. If they do not actually Excommunicate, what they do muſt be only a doctrinal direction, that the Man deſerveth to be Excommunicated, ſuch as the Apoſtle put forth in caſe of neglect, when he gave his judgment, *I have judged already* (ſaith he, 1 *Cor.* 5.) *Let ſuch a one be delivered unto Satan,* &c. But he acknowledgeth the power to be in them, for ſaith he *Do not ye judge them that are within*? And therefore he ſaith not, I have *delivered him*, but *that he be delivered.* And it is in this as in caſe, ſuppoſe of Baptiſm, that a Miniſter had neglected his duty to Baptize one, and the Apoſtle had ſent to him, to Baptize him, and given his Sentence, ſuch a one ſhould be Baptized, and ſhould further preſs it, do not you Baptize ſuch and ſuch a one, do not you uſe to do it? So he ſpeaks here, *Do not ye judge them that are within*? Do you not uſe to do it? Now as in this caſe, the queſtion will be whether the power of Baptizing lay in the Apoſtle or in the Miniſter, that upon this doth Baptize? Certainly in the Miniſter, and he doth that by an immediate commiſſion from Chriſt. For he that doth the ſubſtance of the Act, in him the power lies; though he may be directed in a caſe of neglect by an Apoſtle when alive. And ſo now tho' a particular Congregation in caſe of a neglect may be called upon, and urged by other Churches, yet ſtill in the one caſe as in the other, in them the Power lies by whom the ſubſtance of the Act is done. Neither yet do we hereby intend to give that power to a Claſſical Presbytery that the Apoſtle had over *Corinth*, but only we alledge it thus far, that though the Apoſtle had Power to command now when abſent, and if he had been preſent, had power to have concurred with them in the very act,

that yet ſtill the power lay in them, without the Apoſtle, to have proceeded, by whom the Act was to be done according to the Apoſtle's direction.

Book III.

3. According to Presbyterial practices, it is evident that the power is not in them, but in the Congregation; for after that they have Sentenced a Man to be Excommunicated, and it is to be ſuppoſed, that his ſin is ripe for Excommunication; and that he is obſtinate enough, to be now Excommunicated, then it ſhould be preſently acted and done, if the power were in them. But they ſtay the Execution of it, in the particular Congregation, for three days; they give him three Admonitions more, and the People are to pray for him; and ſo they do manifeſtly, *de facto*, hereby put the ultimate judgment of his impenitence into the Congregation, and the ultimate act of Execution alſo. For if the Man did Repent, they were not to Excommunicate him; and becauſe they judge him to continue impenitent, they do Excommunicate him, according to the Presbyterial practices.

If it be anſwered, as it is by ſome, that the Sentence, by vertue of which he ſtandeth Excommunicated, is that of the Claſſical Presbytery, and that the Elders of the Congregation, are but the *Præcones*, they do not exerciſe the ſubſtance of the Act, only declare and publiſh it: Then we reply.

1. That here is more than a promulgation, not only becauſe it is not preſently done; but becauſe other means of Admonitions, as Ordinances of Chriſt are applyed to him, to bring him to Repentance; and if ſo, it is apparent, that when the Claſſical Presbytery Intended him to Excommunication, that he was then not fit for Excommunication; for why ſhould theſe Authoritative Admonitions of his own Elders come afterwards? They may as well continue their Admonitions, publickly after his Excommunication. Now if his ſin were not fit for excommunication, ſo as they might take it upon their Conſciences, he ought not now to be excommunicated, then by vertue of their Sentence, he is not excommunicated, when he is excommunicated; for they Sentenced him, when his ſin was not ripe for it. So that according to their own practices, they make the Presbyterie's act to be but a Doctrinal diſcernment, that in ſuch a caſe, if he continues thus and thus obſtinate, he is to be excommunicated. But

2. That, which the Elders in the Congregation do, is more than to be *Præcones* of the Sentence of the Presbytery; and their delivering of him to Satan, actually, is more than a publiſhing, not only becauſe they do Authoritatively as Elders, Admoniſh him after the Presbyterie's Sentence (and if they do Authoritatively Admoniſh him, certainly they do Authoritatively alſo excommunicate him after their Admonitions, if he continues impenitent) but alſo becauſe when it is done, they call upon the Name of the Lord Jeſus; and they do it in the Name, and with the power of the Lord Jeſus. If it were a meer promulgation, there needed no invocation, as an act of theirs.

3. Again, if the Form of the Sentence, whereby the Elders of the Congregation do excommunicate him, be conſidered, do not they ſay; *We, in the Name of the Lord Jeſus, and with his power*, deliver thee to Satan to excommunicate thee. Yea, were not that Congregation in *Corinth*, to do ſo, which the Man belonged unto? Whereas if the Claſſical Presbytery had the power, and theſe were only the publiſhers; then the Claſſical Presbytery were only to uſe thoſe words, becauſe the power was in them; and the Miniſters were only to declare, that ſuch an one was excommunicated by them, in the Name of the Lord Jeſus. And if ſo, then all the Eldership of a Congregation are to the Claſſis, but even as Curates are to the Biſhops: And indeed, the Biſhop's principles are more conſonant to themſelves, than this; for they ſay, that the act of excommunication is done, and abſolved, and perfected in their Courts; and that the Curate doth only promulge it (as their manner is) but that the Man is indeed excommunicated by the Biſhop. But here there is a pretence of leaving the ſubſtance of the act, to be formally done and executed by the Elders of the Congregation; and yet a denial, that a power to do it lies in them; and the power to do it, aſſumed to be in them, who yet profeſs they do not actually excommunicate.

4. If they were only *Præcones*, then any Man may do it, as well as the Elders of his own Church.

If it be objected, that, in a Congregation it ſelf, when it is done, it is done by one Man that pronounceth it, the Paſtor of the place, or the like.

The anſwer is 1. That as in Prayer, when the Paſtor is the Mouth of all the People unto God, he is but the Mouth of thoſe People that are preſent, and do joyn with him; and it is their act, and not the act of Men abſent: So it is here, in this act he is the Mouth of the Elders, and the whole Congregation as preſent, as of God to throw this Man out: But to make the Elders of the Congregation, and the whole *Congregation*, to be but the publiſhers of what the Presbytery hath done, when *they* were abſent, this is indeed to make them meer publiſhers, which any Man may do, yea, they themſelves may do it, by fixing it upon the Church Door.

CHAP. III.

The ſeventh Argument, to prove that a ſingle Congregation, is the intire ſeat of Church-power, becauſe thus there appears a Harmony in all the Eccleſiaſtical Adminiſtrations.

Argu. AS we prov'd, that the conſtitution falls upon particular Churches, by ſhewing how naturally all things fall out in that way; and what diſtortions are in the other: So for the confirmation of the compleat power of particular Churches, for matter of Government, we ſhall now proceed in the like way of Argument. For the upholding of the Subordinations of Congregational and Claſſical Aſſemblies; and of many Congregations, being under one common Presbytery, made up of the Elders fixed to ſeveral Congregations, the Presbyterial Divines are forced to invent multitude of diſtinctions and diviſions, thereby to uphold their principles. They are forced to make one Church for Worſhip, and another Church meerly for Diſcipline, a Church Real, which is of the Saints, the Body of the Faithful, that are a Church to Chriſt; and a Church Repreſentative in their Elders, meeting in a Claſſical Aſſembly: A Church incompleat and imperfect (ſuch they make Congregations:) A Church perfect and compleat for Government, (ſuch they make a Claſſical Presbytery) yea, indeed as was obſerved before, they muſt make three ſorts of Churches, to make up one. 1. A Church of the Faithful (for ſo the Brethren are called, in diſtinction from the Elders) 2. The Elderſhip of each Congregation, a Repreſentative Church thereof; and 3. A Church Claſſical, the Elders of all thoſe Congregations aſſembled in one. They muſt alſo be put upon finding out a double Presbytery, for ordering of Government; one Congregational, the other Claſſical; when yet they are not able to give one note or character of ſuch diſtinction in the Scriptures. Yea further, to anſwer our Arguments, they have been fain to ſay, that the Elders of particular Congregations have the relation of Elders, in *Senſu diviſo*, to each Congregation; but the Relation only of an Elderſhip, *in ſenſu conjuncto*, as met in a Claſſical Presbytery, to all and each of theſe Congregations. And then alſo they muſt find out diſtinctions of the difference of Duties, what the Elders owe to a particular Church; and what to all the Congregations in common. They muſt alſo make the ſame perſons, to be Preaching Elders in the exerciſe of their Office, to their particular Congregations; and Ruling Elders alſo in the exerciſe of their Office, to all the reſt. And yet are not able to make any Foot-ſteps of any ſuch diſtinction, or of any ſuch boundary of Duties. And as the Reformed Churches, would not have made that diſtinction of thoſe ſeveral ſorts of Elders, under the New Teſtament, had they not had diſtinct and peculiar characters of ſome, that ruled, of others that eſpecially laboured in the Word and Doctrine, Rom. 12.8. *He that Ruleth, let him wait on Ruling, he that Exhorteth on Exhortation, he that Teacheth, on Teaching.* And unleſs they had found theſe Foot-ſteps of Diſtinction, bounding their ſeveral Offices, they would never have invented theſe ſeveral ſorts of Elders; nor could they be able to maintain theſe ſeveral ſorts without them. So if there cannot be found like warrant, for all the Presbyterian diſtinctions, can they be able to ſay, that Jeſus Chriſt hath made theſe ſeveral ſorts of Churches, and theſe various Reflections of Elders, and their Duties, &c. And thus whilſt to them, there are many Bodies, and many Churches; and Lords many, and Presbyteries many; our way is ſingle, natural, uniform, and to us there is but one Church, one Presbytery,

tery, having mutual relation one unto another. One Church for the Seat of Worſhip, the ſame Church for the Seat of Diſcipline; and hereby all theſe groundleſs Diſtinctions are in a few words taken away.

Now as in the point of Inſtitution of Congregational Churches, this uniformity is a confirmation to us, and the contrary is an evidence of the falſeneſs of the conſtitution of the other: So when the point of power cometh to be diſputed, what ſhall belong to each Congregation, the obſervation of the like uniformity in ours, and diſtortion in theirs, confirmeth us that the power is compleatly and intirely in each Congregation, having a particular Elderſhip of it ſelf. As before they are put to diſtinguiſh, ſo now in this to part and divide the power between the Congregations, and theſe Claſſical Presbyteries; and that for ordinary Government. Their being out of the right way, produceth manifold diſtortions, their Adminiſtrations of the Diſcipline, differing from the Rules and Practices held forth by Chriſt, and his Apoſtles in their Epiſtles, unto which the placing the power wholy and intirely, and compleatly, in a particular Congregation, falleth uniform and ſuitable.

Presbyterial Divines, finding that particular Congregations were Churches, and that as ſuch they are intended, in *Mat.* 18. *Tell the Church*, for ſhame they could not take all power from them, but they muſt allot them ſome; becauſe they were a Church: And yet becauſe they could not uphold the conſtant and ordinary intermedling (and that not by way of Appeal) of a claſſical Presbytery, which did challenge it's primary cogniſance, and right in Excommunication, as well as the Congregations, however therefore they divided the power, and they put part of the power in one, and part in the other. They put the Sentence of Excommunication in a claſſical Church, and the Execution of it in the Congregational; and ſo indeed they do make two ſort of Governments ordinary, for one and the ſame ſuit or cauſe or matter, and perſon to be proceeded againſt. The particular Elderſhip of the Congregation proceedeth ſo far, as to admoniſh, and to ſuſpend from the Sacrament; and then when the Man is obſtinate, the claſſical Congregation ſaith; bring him to us, ere you preſume to Excommunicate him, that we may admoniſh him again, and ſo he may be found further obſtinate; and then for the Execution, carry him down again to the Congregation, and let him be admoniſhed, before all by the Elders thereof, and then again if obſtinate Excommunicate him. Surely if to compleat Excommunication, there had been ſuch divided proceedings in, *Mat.* 18. Jeſus Chriſt would have ſaid, *Go tell the Churches*, and not *the Church*; for it cannot be denyed, but that theſe are diſtinct Churches, the Congregational and Presbyterial. Whereas to us, as there is but one Congregation and Presbytery, ſo but one compleat and intire Government, whereof that congregation is the Seat. And however the knowledge of the matter may be firſt given to the Elders, and by way of preparatory cogniſance, they may conſider of it, (to cut off accuſations impertinent, and apparently defective) yet therein they proceed not by Authority; but all that they do in an authoritative way, is done before the whole Congregation, to the edification of all; and ſo there is but one ſort of publick proceeding, whereas our Presbyterian Brethren have many.

Now to Demonſtrate the Diſtortions of Adminiſtrations in their way, and the Nullity of founding any ſuch diviſions and parting of Government and Proceedings, we preſeut theſe conſiderations.

1. According to their own principles and practices, this diviſion of power, and proceeding, to compleat an act of Government and Excommunication, is not parallel'd with, or uniform to the power and the proceedings, in thoſe other Subordinances of Churches or Aſſemblies, which they would have erected for Government. It is known, that they make five ſeveral Subordinations. 1. Oecumenical. 2. National. 3. Provincial. 4. Claſſical. 5. Congregational. And all theſe are built but upon this one ground (the ſame that a Congregation puts in for) that they are all Churches, only the greater ſtill having power over the leſſer, as is affirmed, they are caſt into theſe Subordinations. Now then let but the ſame be granted to Congregations in this its lowred condition; let it but have the ſame proportion of Subordination to it ſelf, in compariſon of claſſical, that the reſt have one to another; let all theſe contignations, that conſiſt of lower and upper Rooms, be but uniform in this Model; and then, until a Congregation doth miſcarry in its Excommunication, it muſt needs have all the power within it ſelf. For Claſſical and Provincial, which are the two next Subordinations, each to other, Provincial and National, do not divide a power of pro-

ceeding, to compleat one act of Government between them; (ſo as the Claſſical ſhould have one part, and the Provincial another ; or the Provincial one part, and the National another ; and ſo as after the lower hath performed his part, it ſhould be brought to a higher, to compleat the Sentence) but each of them have an intire and compleat power, to perfect what they take in hand to Excommunication ; and matters are carryed from one to another, but only by way of Appeal, and that too after they have compleated the Sentence and Execution ; having full power to Excommunicate within themſelves. Why then ſhould the Congregational in its Conjunction and Subordination, to and with a Claſſical Presbytery, be more injured, than all the reſt? Why ſhould the Claſſical alone put in to divide the Lands with them, and go half, and the greater half ; and not ſuffer the Congregational to perfect, and compleat the Sentence of Excommunication, as well as any of the other ; and ſo all to be brought (if at all) only by way of Appeal to them ? Whereas now all is brought to the claſſical Presbytery, from the Congregational, in a way of imperfection and deficiency of power, to compleat the Sentence. And this is the greater injury, in as much that one of the great Arguments, that (until of late, and of late alſo) hath been pleaded for the power of claſſical Presbyteries, and ſo of Synods, is but from the analogy of the Congregation's Right, that what power they have over a Brother, a Claſſis ſhould have over a Congregation (as in our Kingdom, the Plea of Inheritance of the Eldeſt Son of a Yeoman, is the ſame with that of Nobles and Gentry ; yea, and in the Throne it ſelf) But why alone ſhould the poor Congregations be made Coppy-Holders, when all the reſt are free and intire in their own acts of Judicature.

2. Our Presbyterian Brethren by this, makes two Courts of Judicature for one and the ſame cauſe ; which is not ordinarily found amongſt Men. It's true indeed, in Humane Courts, the lower have only leſſer matters or faults committed to them, Debts of ſuch a value ; and Higher Courts have thoſe that are of an Higher Nature, or a greater value. But look what matters are committed to them, they are able to paſs a final and compleat Sentence upon them, and have power to execute it, if an Appeal be not made ; and if once a Suit be put in, they have power to end it, elſe it is no Court. But here now the Congregational Elders, are allowed to intermeddle, and have Authority in all Cauſes, even thoſe that are the greateſt, and the moſt Heinous ſins that deſerve excommunication, without any controverſie and difficulty ; but then they are allowed to proceed but ſo far in it, and then to bring it to the Claſſical Aſſembly for Sentence, where all muſt be heard over again, ere they can proceed to a Sentence; and then it is brought to the People, and there it is acted over again. And thus as they make two ſort of Churches, one for Diſcipline, and another for Government, and part the Seat of Government and Diſcipline; ſo for to compleat an act of one and the ſame Diſcipline, they make two ſeveral Courts ; and that not by parting them, by diſtribution of cauſes of leſs and of greater moment only ; but of acts of Judicature. And whereas the Claſſis pretends, that it's the perfect and compleat Church, and the Congregational imperfect ; according to theſe practices, it makes nothing more perfect, than the Congregational doth, as the Law did not ; but when the caſe is brought to this ſame perfect Church, yet it is forced to ſend the party down again to the Congregational (which is the imperfect Church) there to have the Sentence compleated.

3. Whereas the Apoſtles, in their Rules for Publick Admonitions, do make them to be two or three, *Tit.* 3. 10. An heretique, after one or two Admonitions reject as obſtinate : This way of proceeding makes three ſort of publick Admonitions, to the number of ſix or ſeven. It makes three obſtinacies, and three publick Sentences againſt a Man that is excommunicated. Firſt he is admoniſhed by a particular Elderſhip (and we would know whether thoſe be not publick Admonitions, yea or no, ſuch as the Apoſtle intendeth ; which is done by a publick Court, to which we preſume they will ſay, that all the People may come, and in that reſpect it is to be accounted publick, or if not ; yet that, which is done by publick Perſons, in a publick Judicature, is publick Admonition) Then before they bring him to the Claſſis, they muſt judge and cenſure him as obſtinate, and that by a Major vote, or he is not further to be brought (and we believe they will not cenſure him to be obſtinate, unleſs he hath had one or two Admonitions, and that by them) there's the firſt obſtinacy. Then he is brought before the Claſſical Presbytery, who are to Sentence him to be excommunicated (which we believe they will not do, unleſs they alſo have

alſo have by Admonitions, tryed whether he hath been obſtinate and impenitent, or no, upon thoſe means which they are to uſe alſo, which is Admonition) then he is brought before the Congregation, there he is Admoniſhed again over and over. And is it for the good of the Man, or is it for the ſatisfaction of the People, that they may ſee him obſtinate, that he hath ſo good Admonitions given him? It cannot be meerly for the ſatisfaction of his obſtinacy, unleſs theſe Admonitions can be ſuppoſed fit to work upon him. And then again in the third place, he is to be judged obſtinate after all thoſe, or elſe he is not to be excommunicated; for if he Repented after all theſe, they are to forbear. And we may add, that they muſt needs make a judging of as many Repentances for his Abſolution; and the judging of his Repentance muſt be a perſonal experience. Thus they multiply publick proceedings, beyond the Rule, whereas the proportion of Chriſt's patience ſeems to be ſet.

4. How doth the dividing of things thus retard their proceedings, in caſe of open and manifeſt Scandals? How muſt needs ſo many removes rather harden the Man, than ſoften him, and in ſtead of being a means of doing him good, be a vexation to him? The pretence is, that hereby Scandal is avoided, if the party Repents; but the Truth is, this inlargeth it; for either the Scandal is a thing commonly known in the Congregation of the People, and then it is beſt to have it examined and cleared, and that before them preſently, if it may be, either by his Repentance afore them, that they may be Witneſſes thereof, or by his appearing innocent. If it be not known commonly and ordinarily abroad, it is more Scandal to have it brought to ſtrangers, than to have it to be kept in his own Church: eſpecially if that thoſe, of all the Churches (who are intereſted in what the Elders of the Claſſical Presbytery do) or any of them may be preſent at pleaſure.

5. This Presbyterian way of Excommunication, cauſeth ordinances to be miſplaced, a leſs effectual, after a more effectual; for thoſe Admonitions by his own Elders before the Congregation, being the laſt (according to order of Nature, in all Remedies, according to Chriſt's order and degrees of proceeding, in *Mat.* 18. and according to God's order in his dealing with us) muſt be ſuppoſed more powerfully effectual, than the firſt: And yet if the power of Sentencing the Man be in the Claſſical Presbytery, by vertue of which he is excommunicated; that muſt be ſuppoſed to be more effectual, to bring him to Repentance. And then alſo they let their Claſſical Admonitions be the laſt, before excommunication, whereas if thoſe before the Congregation be acknowledged to be the more effectual, then where the more effectual Admonitions, according to the ordinance of Chriſt, are ſuppoſed to lie in order to excommunication, there the power of excommunication muſt be ſuppoſed to lie alſo.

6. A *6th* Diſtortion is, the deformity that is occaſioned by putting an intereſt into thoſe two ſort of Churches, Congregational and Claſſical, in the point of excommunication, and dividing the power between them; one for the Sentence, the other for the Execution. Which will appear from that intereſt the People have, commenſurable with the power that the Elders are to have. We ſpeak not now of joyning in the Sentence of Excommunication, and of ſuffrage in the Judgment, which will make a diſtinct argument, and is as ſtrong as any of the reſt, for power of excommunication to be proper and peculiar to a Congregational Church, and to prove that what ever other power Claſſical Presbyteries or Synods pretend to; yet of all other, they can claim no intereſt in this; becauſe in them, there is wanting one ſort or kind of Judges, into whoſe Hands God hath put the power. But ſuppoſe for the preſent, that the whole People have but an intereſt of preſence only, at the Admonitions that are to be given to the party afore excommunication, and at the act of excommunication it ſelf; and give them but the loweſt kind of conſent that may be, a Tacit conſent, when the act is to be done; yet allow them to be preſent, that thereby ſuch a Tacit conſent may be held forth, and that they may be edified thereby; and that by mourning, over the party, his Heart may be broken, and the more wrought upon; and their Conſciences may be ſatisfied in the juſtneſs of his excommunication; becauſe that they are to joyn in the execution of it, and not ſo much as to eat with him afterwards. Now this intereſt, both Presbyterian principles and Preachers, do give and allow unto the People of that particular Church, whereto he doth belong. Yea the Papiſts themſelves, who do hold, that what is done, in the Congregation, is but the promulgation of the excommunication, already compleated

in the Biſhop's conſiſtory ; yet give ſo much to the people, to that particular Congregation, whereof he is a Member, that there ſhould be a promulgation. See the *Rhemiſt's* notes on 1 *Cor.* 5. But Presbyterian principles do give more ; for they will not excommunicate, if the People be againſt it ; yea, a whole National Aſſembly, if they ſhould determine it, would yet ſtop the execution, if the people be againſt it. And therefore we argued afore, from dividing Diſcipline it ſelf, and from the Sentence of excommunication, being given to the Presbyterian Claſſes, and the execution unto the Elders in the Congregations, ſo we ſhall now argue from the Deformity or Diſtortion, that is between the power given to the Elders of thoſe Churches, as one Church, compared with the intereſt of the people of theſe Churches, conſidered as one Church alſo.

The intereſt, that theſe Claſſical Elders come to have together, with the Elders of the Congregation in the Sentence, muſt be, becauſe that they are Elders of all thoſe Congregations, as of one Church. For the ſtrength of the argument, that is alledged by the Presbyterial Divines, for ſuch a Claſſical Elderſhip, is, that many Congregations make one Church, whereof theſe Elders, in common, are the Repreſentation ; and when they pronounce the Sentence of excommunication, as Elders of all thoſe Congregations, as one Church, which they are an Elderſhip unto ; and by that one individual act of theirs, the Man is authoritatively and (ſo far as concerns the intereſt of Elders) in a ſpecial manner excommunicated out of all thoſe Congregations, whereto they are an Elderſhip, as well as out of his own (ſo far as the Sentence goes) in ſuch a ſpecial manner, as belongeth not to the next Churches of the Presbyteries about, but by vertue of that forementioned ſpecial relation. And this common Elderſhip, in this Sentence of theirs, muſt either have the relation of an Elderſhip, only to that particular Church, whereof this Man is a Member ; ſo as that particular Church, and that common Elderſhip make up the adequate Relation of Church and Elderſhip, in and for this their Act, or this Elderſhip hath a relation to all the Congregations. If the firſt be aſſerted, then there would be ſo many ſeveral Relations of Elderſhips and Churches, as there are Churches, upon occaſion. For this common Elderſhip, and this particular Church, would be one Church in this act for this time, and for this Man's excommunication; and they would be another Church at another time, in relation to another Man's excommunication, in another particular Church, which were obſerved. And if they act in this act, as a common Elderſhip to all the Congregations, as one Church ; then the Sentence doth formally caſt the Man (ſo far as the Sentence goes) out of all thoſe Churches, as well as out of his own; and by one ſingle intire individual act, they do as Elders to this Church, excommunicate him formally out of theſe Churches, and but virtually only, and conſequently out of all other Churches, belonging to other Presbyteries, as out of the Univerſal it ſelf. And ſo far as the power of the Sentence reacheth in this common claſſical Presbytery, he is afterward caſt out executively in that particular Church, whereof he is more eſpecially a Member, by the ſame way of Authority, by which he is caſt out of that one Church, whereto he doth belong. For theſe claſſical Elders, being in their Vote a Church Repreſentative, they Repreſent that Church, whereof the Man is a Member, as making one with all the reſt of the Churches.

Now then, make theſe three things proportionable. 1. Make this intereſt of the people of all theſe Churches, in their kind and relation, proportionable to the intereſt of the Elders to all theſe Churches, in their kind and relation, theſe making one Church and they being but a common Elderſhip, becauſe theſe are one Church. And 2. Make the intereſt of execution, but anſwerable to the intereſt of Sentence. Yea 3. Make the intereſt of the Elders of that particular Church, whereof the Perſon is a Member, but anſwerable to the intereſt of the People of that particular Church, whereof he is a Member ; and there will appear ſo great a Diſtortion in the Presbyterian Government, thus ſharing with the Congregational, as will confute and overthrow it ; and ſuch an uniform in the Congregational, as will eſtabliſh it.

1. As for the firſt, there is all the reaſon in the World, that if theſe claſſical Elders do lay the pretence to their common Power and Authority, becauſe theſe Churches are one Church (and they are all one Church in reſpect of the People, as well as of all the Elders) if this be the Foundation of their Plea, if it ariſeth from this Relation and Reſpect ; then look what intereſt the Elders, as Elders, can pretend to, as one Church, being one Church Repreſentative ; that individual and like inte-

reſt, muſt the People, that are one Church, alſo lay claim to; for there is a diſproportion, a great and a manifeſt Diſproportion, in giving that to the Elders, as Elders of a Church, that is not given to the people, according to their proportion, as a Church. As then by theſe Elders, in common, the Sentence of Excommunication goes forth, and the Man is Admoniſhed by them as Elders, to bring him to Repentance; and this is a common act of that whole Eldership, making a Church to all theſe Churches; ſo the People muſt be preſent at theſe, or ſome other Admonitions of the perſon (and that both for their edification, and for to work Repentance in the party) that their Tacite conſent, by preſence, might be given; and that they (ſeeing they are to execute it) might be ſatisfied in his being caſt out. If indeed the People had, as a Church, no intereſt at all, then we acknowledge this Argument would wholy fail; and theſe Elders muſt have the whole fall, and intire power to give Sentence, to Execute, to Admoniſh, and all were to be done there, in the claſſical Aſſembly, and no where elſe; but the whole buſineſs would be there compleated.

1. If it be ſaid firſt, that the power of Sentencing, and ſo of the act of excommunication, is performed in this common Presbytery, and that what is done in the particular Congregation, whereunto he belongeth, is but the promulgation of it?

Beſides what was ſaid againſt that before, this further here may be added; that the intereſt which the people have, is not meerly to have it promulged before them, but that they may be edified, and that they knowing the party, he having lived amongſt them, may mourn over him; yea, and bewail that ſuch a Scandal is fallen amongſt them, whereby their Ordinances and Communion, was in danger of being Defiled, &c. and that the Man hereby may be wrought upon; yea, and it is neceſſary, that the Man be brought afore that Church, where he is perſonally to be excommunicated. Now all this is more ſtill, than bare promulgation of the Sentence; for that might be done, whether he were preſent or abſent. Yet ſtill, if there be an intereſt of promulgation, let it be in all the Churches; and all theſe Churches, as met in one common Church, as the Elders themſelves are. Or if there be an intereſt of being edified by the Admonitions, let it be in all the Churches. But how can this be? If in each Congregation apart, how will your Admonitions be more multiplied, that were multiplied enow afore? And if in common, how can they meet, as Presbyteries are caſt? Or when did they ever?

2. If ſecondly it be ſaid, that it is promulged in that fixed Church, whereto he doth belong, in regard they have a ſpecial primary intereſt; becauſe uſually he receiveth the Sacrament there; we ſhall ſpeak to that under the third particular, by and by. Only for the preſent, conſider that if the intereſt of People and Elders be made up proportionably, ſo as that Church hath a primary intereſt in the Perſon, becauſe he hath a fixed Communion in the Sacrament with them, which, if he there partake, would be ordinarily defiled; and other Churches have but a ſecondary and remote intereſt, as the *Genus* hath to the *individum*, whereas this particular Congregation, is as the *Species* to this *individum*: Then let the Elders of the claſſical Presbytery, (be to make things commenſurable) acknowledging to have a remote and ſecondary intereſt alſo in their power, to ſentence him; and ſo let him come to them, but at ſecond hand. Or to make the comenſurableneſs yet nearer, as in the matter of promulgation, the People of all the other Churches, have but a promulgation at ſecond hand, by hearſay; and have no intereſt of preſence at all; ſo anſwerably let theſe Elders of other Churches, have but the like ſhare in that power, and the controverſie is at an end; for then as it is not at all promulged in other Churches, ſo the Man would not be at all ſentenced in the Claſſical Presbyteries. But if they challenge the primary intereſt, and that the power, by which he is ſentenced, belongeth unto them; then let the People of all thoſe Churches, be acknowledged to have the like primary intereſt of promulgation alſo; becauſe that they are the greater number in compariſon of the Church, whereof he is a Member; that being but a part, the other the whole; and therefore the Congregation muſt have the leſſer principal intereſt therein.

2. And Secondly, If that the act of excommunication, that is done in his particular Church, is the formal act of excommunication, by which actually he ſtandeth excommunicated, and delivered up to Satan, and not until then; let but this act

of execution, be but commenſurable to the ſentence; and then as the ſentence was denounced by thoſe claſſical Elders, as making Elders to all thoſe Congregations, as one Church, ſo alſo ſhould the execution be; and ſo the Man muſt be actually excommunicated, over and over, as often as there are many particular Churches, to that Presbytery.

3. And thirdly; If the intereſt of the Elders of that Church, make an Eldership to that Congregation, and be made commenſurable with the intereſt of the Congregation, the one as Elders, the other as People; Then firſt, as this Church hath the primary and the fixed intereſt, and ſuch a peculiar intereſt, as all the Churches about him have not, *viz.* An intereſt of Communion, ſuitable to his caſting out, as he had a fixt Communion with them, it is therefore a fixt caſting out, which is properly the act of excommunication; and for theſe Reaſons, their conſent is ſo required, as of none of all the Churches about, and their ſatisfaction to be ſought, ſo as of none of all the Churches about. Now then anſwerably, let the Eldership of this particular Church, have but a like power of an Eldership in their Relation to them, as a Church; and then the People's intereſt being conſent, where conſent only is required; and the Elders intereſt being Authority, and the ſentence, it will follow, that, as the liberty of conſenting is only in this Congregation, ſo that the Authority of ſentencing ſhould only be in theſe Elders. And as other Churches do but declare their offence, if things have not been rightly Adminiſtred, ſo the Elders of other Churches ſhould do no more. At leaſtwiſe, as the conſent of this people is actually required, which is not of all the other Churches, and as without which, becauſe of their intereſt, the claſſical Congregation will forbear the execution of excommunication; yea, a whole National Aſſembly will: So then let the Elders of this Congregation, when they meet in this claſſical Presbytery, have but the like priviledge; that if they do diſſent, and think the Man is not to be ſentenced, or be excommunicated, the whole claſſical Presbytery, ſhould not have power to proceed to ſentence. For will not you give as much to the Elders in Government, as Elders of that Church, as to the people? Will you prefer the intereſt of the people, which is otherwiſe laid ſo low, before the intereſt of the Elders, that are over them in the Lord? And if that the Elders of that Church ſhould have this Prerogative, in the claſſical Presbytery, the power thereof would ſoon come to nothing, without diſputing againſt it. And in this caſe, theſe claſſical Elders are not a Presbytery in common, but the Paſtor, or Eldership of the particular Congregation, would have ſome kind of Epiſcopal power in this Presbytery, having a Negative among them. Or ſuppoſe that the Elders of his own Congregation deny to promulge the ſentence, and actually to excommunicate the Man, will you not give them the Miniſterial intereſt of Elders, in the execution of the ſentence of excommunication, as the Elders in common had in the ſentence? Or will you ſend other Elders to do it? If ſo, then they in that act are an Eldership to them only.

CHAP. IV.

The eighth, ninth and tenth Argument, to prove a Congregational Church, to be the due ſubject of Eccleſiaſtical Power; *becauſe Admonitions are to be given, and Excommunication to be Adminiſtred in the preſence of ſuch a Church.*

Argu. 8. IF further, the preſence of the people in the Church, is to be the Seat of all Authoritative Admonitions, that go before the ſentence of excommunication made by the Elders, to them that are accuſed of publick ſin and ſcandal, for their edification, and if the act of excommunication is to be (as was granted) afore them; then the Seat of the power of excommunication is not in claſſical Elders, by Chriſt's Ordination, but in Elders that are Elders of a particular Congregation. The Reaſon of the conſequence is clear, becauſe the party is to be ſentenced to be excommunicated, upon his being judged obſtinate; and he is to be judged obſtinate after Admonitions: That therefore, which is the Seat or Place in which theſe Admonitions are to be given, is alſo to be the Seat of the Judgment of his obſtinacy, and of the ſentence thereupon. It were ſtrange, that the Admonitions and other proceedings, that make way, ſhould be publick, and the Judgment and Sentence ſhould be private. It is ſo in no publick Courts. And if the particular Congregation be the Seat of the Antecedent Acts, the Admonitions, and of the conſequent Act, the Act of excommunication it ſelf; it were as ſtrange, that only that immediate Act of the ſentence, ſhould be privately done by the claſſical Elders, and not afore the people. Beſides, that the claſſical Elders are not to ſentence, is evident by this; becauſe thoſe that have the power to Admoniſh, ſurely they muſt have the power to Sentence: And therefore if the claſſical Elders cannot, nor do not come to perform the acts of Admonition before the people; then they cannot be thoſe that, according to the Scriptures, have intereſt in the ſentence as Elders. Neither can they be that Church which our Saviour Chriſt ſpeaks of *Mat.* 18. becauſe that the Admonitions of that Church, are expreſſed, as liable to be neglected, and therefore they muſt be ſuppoſed preſent at the Admonitions. And as the Apoſtle too commends it as an ordinance, that the Admonition ſhould be before the people, 1 *Tim.* 5. 20. So claſſical Elders cannot be preſent.

Now to prove, that particular Congregations, are the Seat of publick Admonitions, there is that place in, 1 *Tim.* 5. 20. which gives evidence, *Them that ſin* (ſaith he) *Rebuke before all, that others alſo may fear.* It is evident here, that he doth give a direction to *Timothy*, concerning Church proceedings, and keeping of a Spiritual Court; and therefore in the verſe before, gives directions about receiving an Accuſation, and how that Accuſation muſt be proved, by two or three Witneſſes; and he ſpeaks of all ſuch publick Admonitions or Rebukes, as are to follow upon the receit of the Accuſation, when it is made evident by Witneſſes, and of ſuch admonitions likewiſe, as are in order to excommunication, and for ſuch ſins as will deſerve excommunication, if Men be obſtinate (for if for any other ſins, then certainly for thoſe) and it is of ſins, in caſe of publick ſcandal, which are the ſubject of excommunication; therefore he ſaith, *Them that ſin, Rebuke afore all*, then when a Man's ſin is publick, and comes to be taken notice of afore all. Now he ſpeaks to *Timothy*, that was an *Evangeliſt*, and under him to all Church-Officers, to the end of the World, when *Evangeliſts* (who were extraordinary Miniſters) ſhould be removed: And as other directions, that are given to him, do concern the Elderſhip of Congregations in after Ages, ſo alſo this, to teach them how to behave themſelves in the Houſe of God. Now with the ſame breath that he doth give them power and warrant to Rebuke, when accuſations are brought orderly to them, he withal directs (and his directions fall chiefly thereon) where theſe Rebukes ſhould be, not privately, but afore all, and what all? Not afore all that are their Elders only, for they are to rebuke them afore all, that all may fear, ſurely therefore it is intended for the benefit, not only of the Elders, but of all the people.

If it be ſaid, that this place is to be underſtood, but as that of the Old Law, when a Malefactor was to be put to Death, it was, that all might hear and fear; and ſo theſe admonitions may be given privately in the Conſiſtory, and yet all may hear of it, and fear: The anſwer is, that there is this difference between executing of corporal puniſhment, and giving of ſpiritual admonitions; that the Terror of ſpiritual admonition, doth not lie in the hearſay, but it works by the people's perſonal hearing of it; and it is ordained ſo to do. The power of that ordinance (as of Preaching) lies in perſonal hearing, and as Faith cometh by hearing, ſo this fear muſt come by hearing alſo; otherwiſe it were all one, as to ſay, ſuch a Man Preached a comfortable Sermon, that all might be comforted; or he Preached the Law, that all might be Terrified; and yet ſhould mean, that all thoſe, that were at the Sermon, ſhould have comfort in it, or be Terrified by it. Therefore as thoſe, that are wrought upon to fear, muſt be wrought upon by the admonitions, ſo it muſt be by being perſonally preſent, and hearing of them.

If it be ſaid, that it is, in a claſſical Aſſembly, done in a place ſo publick, and in a Court ſo open, where all may come if they pleaſe: We reply, that the Apoſtle doth not only ſay, that it ſhould be done in a place where all do come; but he lays it as a Duty upon *Timothy*, to do it in a place where all may come; for otherwiſe, one of the great ends of admonition is loſt, he bids him Rebuke them, that ſin, afore all. *That all may fear.* If therefore our Presbyterian Brethren will attain the end of their admonitions (that all may fear) it muſt be done where all do uſe to meet;

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and if ſo, then either their claſſical Elders muſt come and meet in the particular Congregations, or the particular Congregations muſt come to them, and ſo all the company of people of the claſſical Church muſt meet, Women, as well as Men; for they are capable of that particular part of edification, of fearing, and why ſhould they be excluded the benefit of it? And whether the proceedings to excommunication according to our way, which is for the party to have his own Elders, before his own people, judicially to examine the fact, and to give publick Admonitions, edged with all ſorts of Scripture, to bring him to Repentance; and if he remain obſtinate in the view of all, then for him to be excommunicated; or if he Repents, to have that Repentance appear upon the place afore all (which all ſuit beſt, and fall in with the Congregational way) whether that this doth not agree more with right Reaſon, and all the ends than can be ſuppoſed of Examination, Admonitions, and Excommunication, either to work upon the party, or to work upon others, or for the fairneſs and equity of the proceedings, rather than the way of the Claſſical Presbytery, let any Rational Man Judge.

For what hath been ſaid of examination and admonition, and the ends of them, or any other end that the Scripture holds forth therein (that go before, or accompany excommunication) they are better attained in this Congregational Government, than in the other.

As 1. For the examination of the perſon, that the evidence of the fact, in a judiciary way, ſhould be before his own People, and by his own Elders, is every way moſt equal; becauſe that they are to joyn in the caſting of him out, and in the execution of the ſentence afterwards, and are therefore to be ſatisfied of the juſtneſs of his being caſt out: And there is that proper Communion, they have held with him, *viz.* a fixed Communion, which no Church elſe on Earth can pretend to. And if the People muſt be ſatisfied at any time, if after the Sentence by hearſay, and by relation (as the Presbyterians themſelves acknowledge) it will much more ſatisfie them before, when they hear the Perſon himſelf examined, and all that he can ſay. And if that be true of *Cyprian*, *Quod omnes tangit, ab omnibus tractari debet*, that which concerns all, the whole common, it ſhould be handled and tranſacted by all; and if that were not true, yet ſurely this, that what concerns all, ſhould be handled afore all.

The like 2. Holds for thoſe publick Admonitions, that are to be given, wherein alſo the people have an intereſt, that they may be edified thereby, as well as by Preaching; for what is Diſcipline or publick Admonitions, but a publick Application of the Truths of the Word of God, to the Conſcience of a ſcandalous ſinner, to warn others, and to bring him unto Repentance? So as indeed acts of Diſcipline, Admonitions, are the moſt paſtoral Sermon; and ſo are a part of the Worſhip of God, which therefore the people of his own Church, muſt have a peculiar intereſt in, as they have in other Sermons.

3. If it be looked at, that the Man is to be ſhamed, as a means to bring him to Repentance, as in 2 *Theſſ.* 3. 14. To have all theſe Examinations and Admonitions, and to have all Tranſacted, that concerns a ſcandalous ſin, before the whole Church, tendeth more to this. Neither can he be thought obſtinate, until ſuch time as he hath this means (which we ſee God hath Sanctified) in a Spiritual way applyed to him. In a word, for the whole, we ſay, as *Bains* long ſince ſaid (and it hath a reaſon in it, therefore we quote it) *That when cenſure is the moſt ſharp Spiritual Medicine, it were ill with our Church, if he (ſpeaking of their Paſtor) who is Reſident always amongſt them, as the Spiritual Phyſician ſhould not have the power of Adminiſtring it.* That which he ſaith of the Paſtor, to whom he gives the chief ſtroke in it, we ſay of all the Elders of a Congregation, that are continually a Reſident with it.

If it be ſaid, that afore he is put to this publick ſhame, before the Congregation, he ſhould be Authoritatively Admoniſhed by the Elderſhip, to ſee firſt how that would work: We Reply,

1. That either his ſin is notoriouſly known to the whole Congregation already; *Res famoſa*, as was the caſe of the Inceſtuous *Corinthian*; and then it is fit it ſhould be brought inſtantly to the Congregation, that he may be ſhamed. Neither is it to any end, that the Elders ſhould deal in the caſe privately with him; but as the Scandal is publick, the Admonition ſhould be publick alſo, even from the firſt. Or ſuppoſe his ſin be

more private, then, if the private means, which Chriſt hath appointed, hath not been uſed by thoſe that bring the Accuſation, as telling it firſt to himſelf, and exhorting him to Repentance; and if that could not gain him, then taking two or three, or more, who alſo have dealt with him, and yet could not bring him to Repentance; in this caſe alſo the Elders are not to meddle in it, before the Church, till ſuch time as thoſe means have been uſed, for no man's ſin is to be brought to them, till he hath paſt thorough thoſe ways and means, which Chriſt hath appointed; which being done, then indeed the Elders may Admoniſh him, having thus the cognizance of it; but yet therein, they are not to deal as an Elderſhip, in a judiciary way; but as thoſe two or three Brethren, who are to be called to Admoniſh him, ſhould proceed. Though even ſuch Admonitions from Elders, would perhaps have more Authority, in reſpect of their Relation, than thoſe of private Brethren. But in caſe that a Man hath paſt through all theſe means, and ſtill is obſtinate and impenitent, and hath ſtood out Chriſt's proceedings; now it is the Man's own fault, that his ſin ſhould thus be brought to light, and now nothing will cure him, but the ſhame of it, by publick Admonitions before all.

Anſw. 2. If (for the tenderneſs of his ſhame) he is firſt to be dealt withal by the Elders, before he be brought to the Congregation; yet not by the claſſical Elders, who are ſtrangers to him. Who if they keep an open Court, as they ought to do (as all other Courts are) whither any one may come; then if not, the ſhame of his ſin, yet the Diſhonour of it will be greater this way, than the other; whilſt it is kept within the compaſs of his own Church, and of theſe who are his Brethren, and have known his Converſe, and have known alſo his Graces. And that ſhame, he ſhall have thus before Strangers, will be a means to harden him, whereas the ſhame, that he ſhall have before his own People, will work more kindly, and be a means to melt him.

Anſw. 3. The preſence of his own People, in all theſe proceedings, when he is thus convicted of the Sin, when he is thus Admoniſhed, and upon obſtinacy, cometh to be excommunicated, ſerveth to a further double end, both as it reſpects themſelves (ſo as no Church elſe, nor no Elders elſe whatſoever) and as it reſpects the Perſon alſo, and his good. For it reſpects the Congregation themſelves, both by vertue of that ſpecial Relation to, and Communion they have with him, as one Body to Chriſt; and therefore they are to Sympathize with him, to be humbled together with him, for his ſin, to bemoan and bewail him, and themſelves; that ſuch a puniſhment, even as to them, ſhould befall them, by ſuch a ſin falling out amongſt them. *You are puffed up,* (ſaith the Apoſtle) *you have not Mourned,* 1 *Cor.* 5. 2. That Law is to take hold on them, in reſpect of this proper near relation, which *Paul* giveth, 1 Cor. 12. 26. *If one Member ſuffer all the Members ſuffer with it, or if one Member be Honoured, all the Members rejoyce with it; Now ye are the Body of Chriſt, and Members in particular;* that is, the Church of *Corinth*, being a particular Body, have a more ſpecial Relation one unto another, more than to any other Churches. And this mourning and the like, it is to ſhew themſelves clear of that matter, which otherwiſe would be a ſin of that Body; and as, in all other Relations, Members of a Nation, mourn for the ſins of a Nation, Members of a Family, for the ſins of a Family; ſo eſpecially in this neareſt ſpecial Relation of all other, each Member is to mourn, and ſorrow for the ſins of a Member, as if it were the whole's; becauſe a Diſhonour is thereby reflected alſo upon the whole, and an anger of God expreſſed againſt the whole; for even Church ſins make God to be angry with particular Perſons. As for that ſin about the Sacrament, in the Church of *Corinth*, 1 *Cor.* 11. particular Perſons were viſited, *for this cauſe, ſome are weak and ſick,* &c. *therefore* (ſaith he) *Judge your ſelves, that you be not Judged.* It is therefore neceſſary, when a Man's ſin is ripe for publick Admonitions, that his own People ſhould know it; and therefore that all theſe Admonitions ſhould be afore his own, that the height and aggravation of the ſin thus ſet open before his Conſcience, to make him Repent, ſhould be ſet open alſo before theirs, for all thoſe ends afore mentioned. And to think that the Elders of a Claſſical Church, ſhould Repreſentatively mourn for all the reſt, or that, whereas the cauſe of mourning is neerneſs of Relation, that they ſhould mourn as his own would do, cannot be ſuppoſed. And then 2. If it reſpects working upon the Man, if that be the end of this bewailing, and of this mourning, to break his Heart, to have his own Congregation thus mourning, who

have

Ch.IV. have thus known him, and with whom he hath communicated, and to ſee their Hearts broken for his ſin, when they have not ſinned, only are of the ſame Body with him; this muſt needs be an ordinance much more effectual to work upon him, than if he were brought afore all the National Councils in the World, who are taught with his ſin but remotely, as the Body of a National Church muſt needs be very remote to a provincial Church, and this alſo remote in its proportion to a Claſſical.

Now we find that the proceedings thus, to excommunication, are expreſſed to us by the very Phraſe, *bewailing*, *I am afraid*, (ſaith the Apoſtle) *that when I come*, *I ſhall bewail* ſome of you; that is, I ſhall be inforced as to Admoniſh you, ſo to proceed further; and ſo in 1 Cor. 5. 2. *Ton have not Mourned, that, he that hath done this Deed, may be taken from among you.* To bring him before National and Claſſical Aſſemblies, and the like, may work in a civil way more upon him; but, in a ſpiritual way, this is a means much more ſuited.

Laſtly, for the act of excommunication it ſelf, that then the People ſhould be preſent; we need not contend for; becauſe it is granted. And aſſuredly, if that they are to be preſent, that they may mourn and wail, when any is thus caſt out, their preſence is much more required afore, becauſe their wailing and bemoaning of him then, might have been a means to prevent what befalls him.

Argu. 9. But if beſides all theſe intereſts it be found, that the People of his own Congregation, have a joynt intereſt to judge; and that by way of Suffrage, and concur in the Sentence with the Elders, in the throwing of him out: Or have ſuch an intereſt with Judgment, and cutting off a Member, that a Jury have, joyned with the Bench of Juſtices and Judges, and that they are to judge of the Fact, and of his obſtinacy, and the like; why then, it will clearly follow, that the power of excommunication muſt be in every Congregation of People and Elders: And thus to have the Man judged, both by the one, and the other, is the faireſt Law in the World. And we account it even the glory of one Nation, that no Man's life is ſubjected to the judgment of all the Judges of the Kingdom, but that he muſt be Tryed by his Peers, *per pares*. That we ſhall ſpeak when we come to that Head, that the People are to have a concurring intereſt with the Elders.

Argu. 10. If no Elders are to ſet up a conſiſtory for ordinary Government, but in the preſence, and before the Church; then the power of all acts of Government muſt lie within the Body of a Congregational Church. Becauſe there are no other ordinary conſtant Church meetings of the Body of the People, but only by Congregations; for all ſuch Meetings are to be of as many, as can meet in one place; and all are intereſted in it for the preſent, one, as well as another.

CHAP. V.

The eleventh and twelfth Arguments, proving ſingle Congregations inabled to exert all Acts of Church-power. That ſuch Churches there were in the firſt Ages of Chriſtianity. That the Apoſtles planted ſuch Churches, that had the intire power within themſelves.

Argu. 11. THere were in the firſt Ages of Chriſtianity, Biſhops in Churches and Villages. And in the ſenſe of the Ages, in which this was, it was all one as to have an intire Government in a Church, in a Village; for the intire Government was in the Hands of their Biſhops, in thoſe times, ſuch a Government as is now claimed by the Presbytery. Therefore from the practice of the primitive times, it is evident that one ſingle Congregation, with its Elders, is a compleat Seat of Government, as well as Worſhip.

Argu. 12. The Churches in the firſt planting of them by the Apoſtles, were in all places Congregational Churches. Thoſe, in ſmaller Cities, may well be ſuppoſed to have been always ſuch. Thoſe in the great Cities, were at firſt ſuch: Of *Philippi* it is ſaid, that in the beginning of the Goſpel, it was a Church, and it was ſo called, *Ph.* 1. 4, 15. and it was a Church that had Biſhops and Deacons, *chap.* 1. 1. who Communicated to *Paul*, by way of giving and receiving. In a manner, all ſides have acknowledged this, even the Biſhops themſelves. *Hieruſalem* it ſelf at firſt, was but one Congregation; and other greater Cities alſo, were no more; for can we imagine that the Apoſtles ſhould ſtay forming up Churches, till ſuch time as they ſhould multiply to ſo many, as to make many Congregations under claſſical Churches? So this is not ſuppoſable, becauſe that the Apoſtles were to go over the World, and could not every where ſtay ſo long; they therefore ſtaid, till there were a ſufficient number to make up a Church, and Elders over them. And to be ſure, the firſt Church of all, had a ſufficient Elderſhip, for they had the eleven Apoſtles. And for them all to be Officers, to ſo ſmall a number at the firſt, is infinitely leſs diſproportionable to them, than for our Great Lord and Maſter to ſerve and miniſter (as himſelf was pleaſed at his laſt Supper, to Term it) the Sacrament of Bread and Wine, unto Eleven Apoſtles; and then to Preach a long Sermon unto theſe Eleven, whom he had taken care of. And at the firſt, when they were ſo few, as they continued in prayer together, *Acts* 1. it is to be ſuppoſed, they had the Sacrament of the Lord's Supper, and ſo were a Church, ſeeing they had received it with our Lord and Saviour, with commiſſion for him to do the like. And this Congregational Church at firſt, having theſe Apoſtles over them, who (as our Brethren ſay) acted the part of ordinary Elders, muſt needs be ſuppoſed to be as ſufficient for a Presbytery, as afterwards their acts can be ſuppoſed to be, when they multiplyed to more Congregations (as our Brethren affirm) And if we could give no inſtance of any act of Government they did; yet it is certain, that the ſame power with which they did acts of Government, afterward as ſuch a Presbytery, they had then at firſt; for they acted but out of that power afterward, which they had afore. And ſo in all thoſe other Churches, when they were ſingle Congregations, having Elders ſet over them, the like muſt be ſuppoſed. And when there was thus Congregational Churches, having Elders over them, they had the right, and they had the power to exerciſe all acts of Government within themſelves, or elſe when the Apoſtles left them, and commended them to the grace of God, having ſet Elders over them; they had not been left to a ſufficient means, to take away offences, and to purge out ſcandals, and to keep the Worſhip pure, and to preſerve themſelves for Succeſſion.

And if they had this Right and Power, they muſt have it by vertue of that Inſtitution, *Matth.* 18. Here then, *de facto,* Congregational Churches were inveſted with a compleat power. And ſo according to that Maxim, *primum, in quolibet genere, eſt Menſura reliquorum, the firſt in every kind, is the meaſure of the reſt* we have to plead, that the firſt Churches in exiſtence with that power we contend for, were ſuch Congregational Churches which we aſſert.

We further add, that ſuppoſe that theſe Churches came to be multiplyed, or to have Neighbour Churches near them, what became of that Power and Right, which as Congregations having Elders in them, and as a Church to Chriſt, they were inveſted with? How ſhould this power come to be taken away, or they come to looſe it, and be Transferred unto an Aſſociated Presbytery, of many Congregations? If upon this Aſſociation, there had been a new power, yet the old former power muſt be ſuppoſed to ſtand ſtill intire, or elſe they looſe it (as the Cities in *Germany*, before they were united into that Emperial Body, had intire priviledges within themſelves; and that they retain ſtill notwithſtanding their Union, only their Aſſociation was for Appeals, and caſes of common concernment) and as the multiplication was accidental, ſo a new accidental power might come over them, which they had not afore, if they ſhould miſcarry in that they had afore; therefore that power, that was firſt in them, is never to be taken from them. It is true indeed, before their multiplication this muſt be ſaid, they were Independent Churches, in that groſs ſenſe, which is impoſed upon us; that is, they were accountable unto none; why? Becauſe there were none near them, to be accountable unto. But that was not a priviledge Eſſential, but Accidental, not poſitive, but becauſe there was no other near exiſtent. And yet not ſo neither; for if there were any in the World, they ſhould have Appealed unto them. And ſuppoſe a Congregational Church, alone by it ſelf, can be ſuppoſed to have an accidental Independency private (which in this reſpect, is a Negative priviledge, rather than a poſitive) yet ſtill that poſitive power, which they were intirely inveſted withal within themſelves, for poſitive acts of Government, that was not inveſted on them, becauſe there were no other Churches; but becauſe they were a Church of themſelves. And this power, if once they had it, is not, by Multiplication of Churches, to be taken away from them; the Multiplication is but accidental,

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dental, but the Form, they were caſt into at firſt, is the eſſential Form that conſtituted them a Church, and a politick Body.

2. When theſe Churches were multiplied, and (as our Brethren would have it) continued many Congregations, under one Presbytery, of the Elders of each of theſe Churches thus multiplied; Either that firſt Church and their Elders (which ſtill remain fixed Elders unto them) have all the power and priviledge they had afore, or not, in this New Government to come upon their multiplication and aſſociation: If they have the ſame power and priviledge, then this propoſition ſtandeth good; only the queſtion then will be, what power over them (their own remaining thus intire) in a way of dependency any other Church can have, which we muſt afterwards ſpeak to. If upon this aſſociation, this particular Congregation have not the power it had afore intire within it ſelf, then the Form of the Government firſt conſtituted, is clean altered, and clearly a New Form of Government is ſet up; and that both in reſpect of the Right of the People, and the Right of the Elders in that Congregation. If the People had any intereſt of preſence or of ſuffrage (which we contend for) at the Sentence of Excommunication, and the Examination of things; by vertue of this new Aſſociation, that intereſt is taken from them; and removed up into the Claſſical meetings of the Elders, and into a Government that is meerly Ariſtocratical. And look as in a Government conſiſting both of People and Rulers, and the intereſt of both, or including in it priviledges that the one hath, as well as the other, (though the one in a lower degree) if the one becomes meerly Ariſtocratical, we count that Government changed, and it will be a new Form of Government; ſo it would be here. Nor 2*dly*, Is it true, that becauſe the Government (as our Brethren affirm) is in the Rulers only; therefore it may be inlarged, and diſperſt to other Rulers of other Congregations, taken in with them; and the People not wronged of their Right. For firſt, if the Charter of a People, of a Corporation or Body ſhould be, that they ſhould be Ruled by their own Elders (whom themſelves choſe, as a Corporation) by their own Mayor, Recorder, and Aldermen, yet it were a new Form of Government, for them to come under two or three Mayors, Recorders, and Aldermen, of other Incorporate Towns, and they would account it ſo; And 2. The Rulers would think ſo too; As if there were a Family, the Maſter whereof had intire Government within it ſelf; and there were Families increaſt, and they all joyned in a Combination, to Rule all thoſe Families in common, and that in ſuch things, wherein before he Ruled alone; ſurely this would be counted a new Form of Government; how elſe doth Oeconomicks differ from Politicks? Would not Colledges think ſo, though Aſſociated into an Univerſity? If the Colledges ſhould have thoſe priviledges of chooſing Maſter-Fellows, Scollars, of Admitting, of Expelling, inveſted into other Hands, if all the Juriſdiction which they had when alone, or if any great part of it, ſhould be exerciſed in common for them, when other Colledges are built; becauſe they become an Univerſity, they would account this a Diſpriviledging of them. So it would be here in this caſe of Churches.

CHAP. VI.

Some Exceptions made againſt the laſt Argument, as not Concluſive removed, how we are to conſider the Churches, as at firſt planted by the Apoſtles as patterns, and Examples to us.

TO this Argument, there are many Exceptions, which I ſhall conſider.

1. It is excepted, That the firſt Churches, though but ſingle Congregations, having Elders in them, which did or might exerciſe all Church-Acts, cannot yet be drawn into an ordinary pattern; becauſe the firſt muſt, out of a neceſſity, do that which afterwards when multiplied ſingle Congregations, that can Aſſociate, may not do. Even as though *Cain* at firſt Marryed his Siſter, yet that is no Warrant for us, now to do the like, when Men and Women are multiplied; ſo neither can the Inſtance of the Church of *Hieruſalem*, or any other firſt Churches, be the pattern to Warrant ſingle Churches now multiplyed, to do that which they then did.

Anſw. 1. The Apoſtles did not ſtay in places, till there were a ſufficiency to ſet up a Church, but if that a Presbyterian Government, over many Congregations, had been the Rule of Chriſt; and that they muſt of neceſſity have been ſet up, they would have rather ſtaid, or ſent an Evangeliſt to Convert ſo many, as to make up a ſufficient Presbytery for a claſſical Church. If *Adam* could, with his Breath, have made Men and Women, though he had ſtaid a while, *Cain* ſhould not have Marryed his Siſter. And therefore, if that, by the Ordination of Chriſt, a Presbyterial Church were the firſt Church; God would have ſtaid, and the Apoſtles would have ſtaid, as God ſtaid giving the Ark, and the Tabernacle, and the Law of the Government of a National Church, till ſuch time as the *Jews* became ſo many, as to riſe to a Nation.

Anſw. 2. It lies upon thoſe, that affirm it, to prove that the endowing ſingle Congregations at firſt with an intire power, was an act of neceſſity, and not voluntary, and as it ſhould ſtand in all Ages. Had a Presbyterian Church Government been according to Chriſt's Inſtitution, the Apoſtles would have Taught Chriſtians to remove out of the places, where they could not make up Presbyterian Churches, and to go into Cities, where they might make them, that ſo Churches might be ſet up in their fulneſs at firſt.

Anſw. 3. The power of a ſingle Congregation, to have acted as a Presbytery at the firſt, was not grounded on a caſe of neceſſity (becauſe there were no other Churches exiſting, to aſſociate with, and ſo was accidental to them) but this one alone Congregation, was eſſentially and innately and intirely compleat in it ſelf, and within it ſelf, as much as when afterward there were many. To ſay the power of Eleven Apoſtles, as combined, was defective; becauſe but over one Congregation, and but out of an extraordinary neceſſity, would be the greateſt Derogation in the World. And if there could be a ſuppoſition, that there had been other Churches exiſting, or coming to *Hieruſalem*, this Presbytery of the firſt Church had not been bound to aſſociate, as not having ſufficient power within it ſelf. To affirm theſe things of this firſt Presbytery of the Eleven Apoſtles (as our Brethren ſuppoſe it, and it is the main foundation of their caſe) to have been defective, and their power (now becauſe over one Congregation) to have been founded on an extraordinary neceſſity only, as for *Cain* to Marry his Siſter, in a way below the Warrant, as of the ordinary Rule: Thus firſt to caſt them (in this Example) into the condition of ordinary Presbyters, to make it an argument for the Presbytery; and then to caſt their power at firſt, below the power of an ordinary Claſſis, and to make it then to be dependent on a providential neceſſity; how Derogatory is it to that Tranſcendent power of ſuch Officers? So then, if they are to be lookt upon, at all, as the pattern of an ordinary Presbytery; then as ſuch now, when over but one Congregation, as much as if they had been over many. For to ſay, they were but as extraordinary Perſons, when over but one Congregation; and afterwards an ordinary Colledge of Presbyters, when many, is too incoherent, and inconſiſtent with it ſelf, to be affirmed. And then what is the reaſon that this firſt exiſtence of an Elderſhip over one Congregation, ſhould not be as ordinary a pattern to Warrant, as full and ſufficient a Presbytery in one Congregation, as it is for the ſuppoſed Presbyterial Government over many? So that if it were ordinary, it ſerves as much for us, as them, and indeed for us firſt; becauſe that this, as one Congregation, exiſted firſt; and they were as much an ordinary Presbytery at firſt, as at laſt, and endowed with the ſame ſufficiency of inherent power. And if it were extraordinary, the inſtance will not ſerve them at all, firſt nor laſt, for a ground of Presbyterial Government. And ſurely if this Church at *Hieruſalem*, had ſo many Teachers beſides Apoſtles, as is pretended, when theſe Congregations came to be Multiplied (as is ſuppoſed) and divided, here was (if ever) enough to have made ſeveral ſufficient Presbyteries, to theſe ſeveral Congregations; and the Aſſociation of many Congregations into one can have place but in caſe of Defect, not of Sufficiency.

2. It is excepted, that we are not to conſider Churches, as they were when the Apoſtles firſt began, but as they were, when the Apoſtles left them; and that *Ordo intendentis* is one thing, and *Ordo generantis* is another. Thus Nature firſt makes but a Child, which afterward grows up to a Man.

Anſw. 1. As to the firſt, we argue the Example of thoſe Churches, which the Apoſtles left, and, when they left them, commended them to the Grace of God, as in *Acts* 14. when they had choſen them Elders, as having ſufficient means to ſupport themſelves. And (as *Bains* argues againſt Biſhops, and their Government over Churches) thoſe whom the Apoſtles placed as chief, in the firſt conſtituting of Churches, and left as their Succeſſours in their laſt farewell, which they gave to the Churches; they had not, nor were to have any Superiour unto them in the Churches, as is evident in the inſtance of *Epheſus*, *Acts* 20.28. & 1 *Pet.* 5.2. So ſay we, that thoſe whom the Apoſtles left, having placed Elders over them, and left as their Succeſſours at their laſt farewell, commending them to the Grace of God, and ſo conſtituted, without mentioning of Aſſociation for Government, with other Churches; they, by Apoſtolical Warrant, were not to enter into ſuch Aſſociations, for matter of Government and Juriſdiction.

Bain's Dioceſan Tryal, pag.65.

Anſw. 2. As to that other part of the Exception, we reply, that certainly thoſe Churches that the Apoſtles did thus leave, and the power in them, and the Presbyteries thereof, to do all Church-acts as a Presbytery now at firſt, were as perfect Churches the firſt Day (as *Adam* was a perfect Man, when firſt Created) as afterwards they could be ſuppoſed to be. If Nature at firſt do beget a perfect Child, with all the parts, it may indeed grow in Stature; but all the Natural parts it hath when a Man, it hath when a Child; and though it may grow in Stature, it doth not grow in perfection, nor is defective of any of its Natural powers, when a Child; but all exerciſe their Natural Functions, when a Child, as truly as when a-Man. And beſide, joyn a Thouſand Children together, they will not make one Man.

3. It is expected, that although no Churches may give away their Right, yet they may joyn with them, that will Corroborate their Right: So if the Congregation, that had a Presbytery afore, be multiplyed into another Congregation, it retains the ſame Presbytery, and is one Church ſtill.

Anſw. 1. Either it is at their liberty to Retain their proper Presbytery, proper to themſelves; and the other Congregation goes from them to have anew, or not. If it be at liberty, then Jeſus Chriſt hath Inſtituted two Forms of Government, made two ſeveral Seats or Subjects of intire Church-power, for Men Arbitrarily to caſt themſelves into, which they pleaſe. This is to make two ordinary Patterns, of two ſorts of Church-Government, one of a ſingle Congregation, the other of the Presbyterial over many; and to Warrant the ſufficiency and compleatneſs of either, when either of them have a ſufficient Presbytery. But that Chriſt ſhould leave the Government of his Church ſo indefinite, cannot be imagined; not only becauſe it is impoſſible, that one of them ſhould not be better than the other, but (alſo as hath been ſaid before) in reſpect to the Congregations themſelves; becauſe the one makes a vaſt difference from the other, in the point of fixedneſs and unfixedneſs of Officers; and further, becauſe one would deſtroy the other. For allow but this Principle, that all Congregations that may have a ſufficient Presbytery, may retain the Right and whole Government within themſelves, as the firſt Subjects of it, as agreeing with the Pattern, and what Church will ſubject it ſelf to the Presbyterial Government? And that this is not indifferent to all our Judgments, the Contentions on all hands do Teſtifie. If it be Arbitrary, then it would have been unlawful for any Congregation in the Primitive Times, to have Retained the Right that was firſt ſetled upon them; and to have in exerciſe all power within themſelves as whole, as when Churches did multiply. If it be given as a liberty by Chriſt; voluntary Subjection is not to take it away, and that Form of Government, which it doth give up its right to, being a new change of Government (as was ſaid afore) there muſt be as much an Inſtitution for it, as there was for that Right it had afore. It is impoſſible there ſhould be two Rights to the ſame thing, whereof the one is incompatible with the other; for if the Congregations can claim it as its Rights, then the Presbytery cannot; for that both ſhould exerciſe it, is impoſſible. There may be differing intereſts of power, in the ſame politick Body, but that one and the ſame, while power ſhould be in one, and alſo in a greater, and in another, cannot be imagined.

Anſw. 2. To the ſecond part of the Exception, *viz.* that it is a ſtrengthening of the power of Congregations, and not a taking of it away, it being an intrinſecal Government, We Reply. 1. That of all other Anſwers, we wonder at that; for if a Maſter of a Family, that Ruled as a Maſter afore, ſhould have his power, in governing of his Family, committed into the Hands of other Maſters of Families, together with himſelf; would he account this a ſtrengthening of his power, as he is a Maſter of a Family,

mily, or a looſing of it? Maſters of Colledges would judge it a taking away of their power, not a ſtrong thing of it, for by this they loſt it as Maſters. And 2. If that all theſe do Rule in common, and ſo the Major Vote of them, in common, carries it, multitude of caſes will fall out (whereto tho' he gives a Negative) that ſhall be carryed by the Major Vote, ſo as he utterly looſeth his power, it being thus ſwallowed up by the greater number, how is this a ſtrengthening of it then? And in this caſe, is it not an extrinſecal power to that Congregation, which over-rules it, as well as in the caſe of Biſhops; when as the Votes of their own Officers that are proper to them, and fixed to them, whom they have choſen to watch over them, ſhall not carry matters that belong unto them, as afore they did. 3. The ſtrengthening of Churche's power, lies in countenancing of what Churches have done, after they have done it, out of an Honour to them, and not lightly to hear Appeals from them; but it is not confirmed, by taking the power out of their Hands, and doing their acts for them. Thus Kingdoms, in a League, ſtrengthen each other's acts, when as they do not *Foſter Traytors*, againſt each other; but if they ſhould mingle powers in common, this were to deſtroy their power and right, as they be politick Bodies.

If it be ſaid, it makes Churches equal ſtill: It is granted that it's true, it makes Churches in a like condition indeed; but how? Not in the priviledges of Churches, it makes them in like condition of Subjection, but not of freedom, as they are Churches, or incorporate Bodies to judge within themſelves. As if Incorporate Towns ſhould have their priviledge of Life and Death, within themſelves, given up to a Combination of many Incorporate Towns together, they were *pares* indeed, *compeers*, and here is an equality they are brought unto in this condition, but what equity there were in it, we ſee not.

That I may conclude, if, when Congregations were thus multiplied, a Congregation that before had the Government intire in it ſelf, being inveſted with it, began anew to Aſſociate with others for Government: Either the Claſſical Elders Aſſociated, have taken up the whole Government and Juriſdiction, and left to that Congregation and Elders, which once were inveſted with it, no part of it (which once they had proper to them afore) but as this exerciſed in common; or elſe there is a parting and a dividing of that power, and acts of Government they had afore. If all be taken away, let that be affirmed and practiſed, and a Warrant for it ſhewed, let the claſſical Presbytery chooſe, and ordain their Deacons, let them Suſpend from the Sacrament, let them only Admoniſh, let them admit their Members, let them chooſe their Elders, let them do all. If they part it, either it muſt be Arbitrarily, as themſelves pleaſe, (we will retain this, and you ſhall have that) and if ſo, then they Arbitrarily part with that which was once given them by Jeſus Chriſt; or elſe they part with all by a Rule, and a Command from God, putting the bounds between what the one ſhall have, and what the other ſhall have; let theſe bounds then be ſhewn, or any inſtances, in the Primitive Churches, be aſſigned of ſuch alterations when Churches were multiplied, which in this caſe is neceſſary. This will breed alſo a great alteration and change, in the conſtitution of theſe Congregations themſelves, and their Relations to their Officers, as is obvious to any one who conſiders it.

CHAP. VII.

Two Queries Reſolved, 1. When a Church hath but one Elder, or none at all, whether it retains its power. 2. Whether a particular Congregation having compleat power in it ſelf, may oblige it ſelf, in a conſtant way, to ask Advice and Direction from a Conſiſtory of Presbyteries. Reſolved in the Negative, and proved by ſeveral Reaſons.

I ſhall now Reſolve ſome Queries that may be put, and in anſwering them, ſhall farther clear up my Aſſertion, which I have Demonſtrated by ſo many Arguments.

Queſt. 1. Suppoſe a Church have but one Elder? Yea, ſuppoſe it have no Elders at all? What is become of its power then?

Anſw. 1. Yet that Church whereof there is but one Elder, being the Seat of this Government, it is in this Politick Body, as in the Natural Body. A Man (according to the Law of Nature) hath two Hands; but if one be cut off, or that he wants one, then he uſeth that one Hand, for which both were uſed afore. In this caſe, *Vis recurret in proximum membrum, The intire Vigour, will return into the next Member*; And this is properly a caſe of neceſſity, and not that other caſe which our Brethren would have, that one Congregation being alone, ſhould therefore have the Government within it ſelf of neceſſity, which it muſt part withall, according to the ordinary Rule, when more Congregations are multiplied.

Anſw. 2. The power of Government, being the Right of that Church, and not of other Churches over it; they are to chooſe more Officers, and they have a right ſo to do; and ſo thereby to preſerve the right within themſelves, rather than to borrow an Eye or a Hand from other Churches. We may ſay in this caſe, as our Brethren have ſaid in the caſe of not ſeparating from a Church rightly conſtituted, tho' it want an Officer or Officers. They ſay, that none ought in that caſe to ſeparate, but it is to be required, that Officers be choſen and ſupplied, ſo ſay we in this caſe. It is in this caſe, as it is in that of ſmall Corporations, which although they are decayed, yet they are Corporations ſtill; and they do not looſe their priviledges, and they do not therefore come under other Corporations to Govern them; but they are enabled themſelves, to chooſe who they are that ſhall Govern them.

Anſw. 3. Their having, or not having Officers, doth not take away their Right; but only it takes away the exerciſe, untill ſuch time as they have Officers. And their not having Officers, it doth not put the right into other Congregations, and the Elders thereof. The Right, in Elders, doth not lie in their being Elders, but in having a relation unto this Congregation, and in being their Elders.

Anſw. 4. Suppoſe when a Congregation doth want a ſufficiency of Officers, and ſo it be diſinabled to act according to its Right; yet its caſe is but as the caſe of a Ward, who, though he is not able to manage his own Eſtate, yet this doth not put him by his Right; and thoſe, that have the Wardſhip for the preſent, have not the right, they have but *quaſi jus*; And if a Congregation uſeth Foreign Elders, Elders can have a charge in it; but until ſuch time as the Congregation be able to have Officers of it ſelf. And therefore if, in caſes of Defect, Congregations ſhould be aſſociated; and by vertue of their aſſociation, make uſe of other Elders; yet they are not to be kept in that Defect, they ought, and they may purchaſe to themſelves ſuch an Elderſhip, and ſo exerciſe their own Right. The Churches of Chriſt, are not to be kept under Age and Wardſhip. Yea, ye ought to reform ſo, as the Churches ſhould be reduced to this, and have their Rights. The Biſhops, becauſe they would Rule the Churches, in ancient time, made Canons, that there ſhould be but one Miniſter in a Church, and they took away the power of ruling Elders, and ſo did deſtroy the Presbytery in every Church, that ſo in this Defect, there might be a colour for their Government. Whatever inconveniences therefore may be pretended, or whatever is the preſent State of things, nothing ought to prejudice the Rights of Churches; but all Congregations ſhould have liberty to procure themſelves a ſufficient Elderſhip, ſo to have the Government within themſelves.

Again, Suppoſe that ſuch Congregations, as having a Defect of Elders, ſhould ſubject themſelves to a Claſſical Presbytery for Government, untill they had a ſufficient Elderſhip of their own: Suppoſe (I ſay) that this ſhould be the more ordinary condition, of the moſt Congregations in this Kingdom; yet thoſe Congregations, that have a ſufficient Elderſhip, are not, for uniformitie's ſake with them, to ſubject themſelves thereto. For uniformity, with what the Holy Ghoſt in the Word holds forth as perfect, is rather to be held by thoſe Congregations, who are made thus compleat, than for uniformitie's ſake, to ſubject themſelves to the condition of thoſe that are imperfect, that all may be alike, although that hath been the way of uniformity, that hath been urged amongſt us; that becauſe all Miniſters cannot pray out of their own Gifts, that therefore for uniformitie's ſake, there ſhould be Forms of Prayer for all Miniſters to uſe, even thoſe that God hath inabled with ſufficiency of Abilities, and Gifts to pray. It is in this caſe, as in the bringing up of faſhions, many faſhions being brought up by thoſe that had infirmities, on purpoſe to cover them; they, who had infirmities, muſt be obliged to them, becauſe they are in faſhion, and brought up by ſome great ones.

Congregational Presbyteries, they are the Natural Presbyteries, thoſe others, they are but as Step dames, Secondaries; they are but Compounds, and Decompounds of the ſeveral Presbyteries, of Presbyterial Churches.

And what though a Congregation with Elders, they are yet a Church to our Judgments, and are ſo to be acknowledged, as the Church in the *Canticles* was a Siſter, though ſhe wanted Breaſts. If Congregations be ſmall, and want ſufficiency of Elders, they ſhould be united many of them together to one Church, that they may have a full Elderſhip, and put themſelves (though to ſome conveniences) to come together to Worſhip, for ſo, in the Primitive times, we find that Chriſtians did often come out of Villages to their Cities, to Worſhip on the Lord's Day; and ſometimes removed out of the Villages, into the Cities, that they might have Ordinances.

Queſt. 2. But ſuppoſe that Congregations, having a ſufficient Elderſhip, have alſo both Power and Ability, and right to act within themſelves; yet in a conſtant way, may they not ask Advice and Counſel, and oblige themſelves ſo to do; and before they proceed to Excommunication againſt their Members, if they be obſtinate, bring them to the Claſſical Presbytery, as to a further means, there to be Admoniſhed; and to have the Sentence of Excommunication there diſcerned by them?

Anſw. 1. All communion with Claſſical Presbyteries (which we rather look upon as Synods, than Presbyteries) that we may lawfully hold, we will hold; and all ſuch Communion we do account lawful, as is for ſuch ends and purpoſes, for which they are ordained unto by Chriſt. But what is beyond the ground of erecting ſuch Aſſociations, or of calling ſuch Synods, and the uſe and end of them, that will be to put an unlawful power into them; for every Ordinance, or Inſtitution of God, is commenſurable to the ground upon which it is founded. So as ſuppoſe for the preſent, that God had appointed Synods to be held on ſome occaſions, in caſe of Mal-Adminiſtrations in Congregations; and in that caſe, had endowed Synods with the ſame power over Churches, that Congregations have over their own Members; yet becauſe they had this power in this caſe, and upon this ground, it would not draw on an obligation in the Churches Congregational, conſtantly to adviſe with them ſo; and to bring their Members to be Admoniſhed by them, afore they proceed to cenſure. So as ſuch advice, as this, is not a caſe of Appeals; which always ſuppoſeth a Sentence paſt in inferiour Courts already; But it is a laying the Congregation yet lower; for it is a Suſpending the exertion of that primary and firſt right, which they had, until ſuch time as they have adviſed with another, ſuppoſed more ſufficient and able Elderſhip.

It is with us in this particular reſpect, unto the Presbyteries, as it was with thoſe that were moderate Separatiſts, in reſpect of their Communion with the Miniſtry of *England*, although we, in other caſes, give more to theſe Presbyteries, than they would do to ſuch a Miniſtry. Many of them, as Mr. *Robinſon* and others, could communicate with the Miniſtry of *England*, in Hearing, and in Praying; becauſe in theſe actions, they were not neceſſarily, or only to be conſidered as Miniſters, by all them that ſhould communicate with them; there being other grounds ſay they,

upon

Ch. VII. upon which they might Preach and Pray; and therefore although there was an unlawful relation or reſpect, which they pretend to Preach upon; namely, that they were Miniſters; yet becauſe there was another ground, upon which (ſuppoſe there had been no Miniſters) they might have Preached; hence therefore they did, and could communicate with them in theſe Ordinances, ſo far as that other ground would bear them out. But if it came unto any act, wherein they ſhould properly ſhew themſelves to be Miniſters, in theſe they did abſtain, and could not partake with them; for thereby (according to their Principles) they might have acknowledged them to be ſuch, which they thought they were not, and to have that Authority, which they thought they had not. Therefore if it came to the receiving of the Sacrament, becauſe this is a Miniſterial act; they therefore would not communicate with them, no not for one moment. So alſo as touching claſſical Presbyteries, we can, and ſhall willingly communicate with them, in all ſuch things wherein we think there is a ground for their Erection; and ſo far as there is ſuch a ground, we can Preach among them, and hear them Preach, where a company of Elders might reſolve caſes of Conſcience, we can pray with them; yea, and have recourſe to them for Advice in caſes of difficulty, being the Elders of other Churches, and able to Reſolve ſuch caſes. And this we can do, although we conceive that they are erected to a further end, and inveſted with a further power, which is to us unlawful: But wherein there is a proper acknowledgment of ſuch a power, or that the former right of Congregations mentioned ſhall be prejudiced, and the Power and Ability, that Jeſus Chriſt hath put in them, impaired we cannot do any act that ſhall joyn with them herein. We cannot do it, no, not for one Moment, much leſs for a conſtancy. And the Reaſons why we Judge Congregations ſhould not do all this, Namely, Adviſe conſtantly, bring their obſtinate Members to be Admoniſhed by the Presbytery, nor require their Sentence, ere they proceed to Excommunicate, are theſe.

Reaſon 1. If it were no more but to adviſe, that liberty is not to be taken from a Body of Chriſt, enabled by him to act within it ſelf, and purchaſed by him; which is not to be taken from a Man, by a State or Common-wealth; becauſe the Law of Nature hath beſtowed it upon him. That liberty is not to be taken from a Church in its right, which the Law of Chriſt gives it; that is not to be taken from a Man in his right, which the Law of Nature giveth him. In all actions that a Man is the guide of himſelf in, he is not bound to ſeek advice, much leſs, that there ſhould be a ſtanding Court erected for Men to come into. And in all the other rights that a Man hath, as he is a Ruler or Governour of any Society? as ſuppoſe he be a Maſter of a Family, in which he hath a right by the Law of Nature, it would be an infringement of his Liberty, if in thoſe acts, that belong unto him as a Maſter, he ſhould be bound to adviſe with others, as for the putting away of a Servant, &c. To direct him indeed, in what caſes he ſhould ask advice, the exigents and neceſſity of the thing is the ground and foundation of it; but out of thoſe caſes, it is an impairing of his liberty. Wherein he thinks there is a danger of miſcarrying, and wherein he himſelf wants light, therein he is to ask advice, becauſe there is a ground for it; and yet therein a Man is at liberty, of whom, or with whom he will adviſe; and to take that away, were to take away from the priviledge of a Man, if Men are to preſerve their Native Priviledges, Churches are much more to ſtand faſt in the liberty Chriſt hath purchaſed for them, *Gal*, 5. 1.

Reaſon 2. That which the Cities of *Judah*, having Power and Juriſdiction within themſelves, were not obliged to do, nor were to oblige themſelves to do, (although they had a *Synedrim*, a ſet Court ſet over them by God, for advice in caſes Difficult, and when it was too hard for them to Judge) that the Churches now under the Goſpel, having the like priviledges of power within themſelves, with a promiſe of God to be amongſt them, are not to do, nor are others to uſurp it: For in caſes not Difficult, it had been an uſurpation of an unlawful power in the *Synedrim* to require, they ſhould ask their advice; and it had been a Diminiſhing of that right and queſtioning of that promiſe of God's being with them in Judgment, to have gone ſtill and adviſed, in caſes clear, eſpecially to have always depended upon an autoritative Sentence of Judgment, required of them to be pronounced by the *Synedrim*, before that they proceeded; and without which, theirs ſhould not have been valid.

Reaſon 3. A conſtancy of ſeeking advice, and to be bound to it, doth in it ſelf ariſe unto a Subjection to Authority; thus it is Subjection in a Child, to be bound to adviſe with his Parents in all actions of moment (whether they be clear to himſelf or not) as diſpoſing of himſelf in Marriage, and the like; and it is an acknowledgment of an Authority. Yea, to be bound thus always to adviſe with, and not to proceed without the Sentence of a claſſical Presbytery, in Judgment, is of greater Authority in ſome reſpect; and is more than for them to have a coercive Authority over other Congregations, in caſe they proceed amiſs. It is a further limiting of them, thus to tie them up, that they ſhould not exerciſe Government without them. For Magiſtrates may Coerce the Churches, if they do amiſs; when yet they will not oblige Miniſters always to adviſe with them, and have their Sentence afore they proceed. For one Miniſter to depend thus on another, for the exerciſe of his calling, is more than to be ſubject to the cenſure of another, if he doth exerciſe his calling amiſs. It is a greater ſign of Servitude, to do what one doth by the Direction of another, than to be under Authority, that ſhall puniſh him if he do amiſs: This latter is the caſe of a Subject, the other of a Servant. This eſpecially is true, when as thoſe, we ſhould be bound to adviſe with, do claim and challenge an Authority, upon which it ſhould be done (as thoſe that are for the Presbyterial Government in a rigid way do.) It was one great ground, that the Antient Non-conformiſts went upon, againſt yielding to Ceremonies, that ſuppoſing they were things indifferent; yet to have things indifferent in the Worſhip of God, Determined one way, and Men obliged to practiſe one way, when as God himſelf had left them indifferent; this was to give away that liberty, which Jeſus Chriſt had given us. Eſpecially when as theſe, that urged them, pretended to have a Right and Power from Chriſt, to Determine things indifferent in the Worſhip of God; in that caſe to have ſubmitted to them, had been to have acknowledged an unlawful power.

We will put this Parallel caſe, to be judged by their own Principles, that are for the Presbyterial Government. Suppoſe there were found one Man in a Presbytery, that is but an ordinary Miniſter for his Station, in a particular Congregation (and ſo he hath a right and lawful calling in the Miniſtry) and (as it is poſſible there may, and oftentimes it doth fall out to be) ſuppoſe that this Man hath more Abilities for Wiſdom, Holineſs, and all other Miniſterial Gifts; than all the reſt of that Presbytery, ſuppoſe ſuch an one as *Calvin*, who was an ordinary Miniſter of *Geneva*, and an Elder in the Presbytery there. If now that Presbytery he liveth in, having a a right and an ability in themſelves, as a Presbytery, to Judge and Determine in all caſes that fall, within the Juriſdiction thereof, ſhould oblige themſelves not to proceed to Sentence without his advice, in a peculiar manner firſt asked, they would think it both a Bleſſing of their Authority, and a giving of too much Authority to that Man; much more if this obligation ſhould lie upon other Presbyteries, whereof he is not a Member. This ſtep (which was the firſt Epiſcopal Authority) the Presbyterians would think unlawful to allow unto ſuch a Man; and in this point, they are ſo tender, as they will not yield ſo much as a conſtant Moderatorſhip, without any other power; and yet that there ſhould be always one Moderator, in ſuch an Aſſembly, is neceſſary, if there be an order kept up amongſt them, as is in other Bodies. But now for a Congregation to adviſe with a Superiour Presbytery, in a conſtant way, is not ſo much as neceſſary; for where there is no need of advice, it is not neceſſary. Let this caſe and the other, be Paralleled, and ſee whether there may not be the like ſaid for Congregations, they having this right amongſt themſelves.

The conſtancy of asking advice upon all caſes, though it were pretended to be but advice; yet the act it ſelf, by reaſon of its conſtancy, would argue a Majority of Power and Rule, it would turn to ſuch in them (at leaſt in the iſſue) that already claim it; and ſo claim it, as that ſome of the Presbyterians pretend all the power to be in the claſſical Presbytery, and not in the Congregational; and that the Congregational Elders, in their act of Excommunication, are but the Deputies of the claſſical Presbyteries, and that they are *Præcones*, the Proclaimers only of the Sentence; but the Presbyterians are the Judges. That power that is already in one Kingdom, hath a *jus divinum*, and if ſet up in another, would pretend to it; and when the plurality of Men ſhall be once for it (for the Rigidity of that power) it will draw up all the power to it ſelf. And a Churches yielding, from ſuch Liberties and Priviledges, is by God's uſual Diſpenſation, the loſs of them in the iſſue, *To whom we yielded not,* (ſaith the Apoſtle) *no, not for an Hour, that the Truth of the Goſpel might continue with you*, Gal. 2. 5.

When the Court challenged (about the choice of Maſters of Colledges) this as the priviledge of the King, that the Party ſhould at leaſt be made known to him, the Univerſity ſtood upon their Priviledges, that they might chooſe and admit, without giving notice to the Court; knowing that they ſhould ſoon looſe their power, if but ſo much were given up to a greater power over them. Had there been yielding but for a time, it would have indangered, in the iſſue and conſequence, the very continuance of that Truth of the Goſpel, which in that reſpect was profeſſed by them. *Periculoſum eſt in rebus Divinis ut quis ſuo jure cedat ac poteſtate, Cyprian Epiſt. ad Jubaian de heret. Baptiz*: And all thoſe Arguments, which were brought againſt Biſhops, as having a direct power over Miniſters, will fall in here; for directive power is that, when the exerciſe of it is at the direction of another.

And farther, conſider that, what will make the Church to be under Age, and to be a Child for Knowledge, and guided of it ſelf, is unlawful; but always to ask advice, and to be bound ſo to do, is to bring the Church under Age, and ſo to be in Bondage (for to be under Age, and in Bondage, is all one, as in *Gal.* 1. 2, 3.) to be as well under theſe Tutors, as under Governours; under Tutors, whom they muſt adviſe withal; and under Governours, whoſe Authoritative Sentence muſt firſt be asked.

Reaſon 4. That which the Churches of the Primitive Times did, having a Right and an Ability to do it, and was a Duty lay upon them, to do of themſelves, that ſhould Congregational Churches, having a right to do now, do without having firſt Recourſe for advice to Presbyteries. And what the Apoſtles, though ſet over Churches, and who were more able to adviſe, than all the Presbyteries now are, did not yet require of the Churches; but blamed them, if they neglected to proceed of themſelves, that Presbyteries are not now to require of the Churches to do, which the Apoſtles did not. But for Churches then to adviſe with the Apoſtles or Evangeliſts, or extraordinary Officers, before they proceed to Excommunicate, was not then required; but it was their Duty to proceed of themſelves, according to the power Chriſt had given them, without waiting for ſuch advice. This is clear in the caſe of the Church of *Corinth* (whether it were Congregational or Presbyterial, we diſpute not now) becauſe that this Church had a Right to Judge that Inceſtuous *Corinthian*; and the Fact was ſo evident, that advice they needed not (*Do not ye Judge* (ſaith the Apoſtle) *them that are within*? Doth it not belong to you) he blameth them, that they did it not. And as *Chryſoſtom* ſaith, *he accuſeth them*, not that *they did not certifie him of it*; but becauſe *they had not mourned, or thrown him out. The Apoſtle thus ſhewing, that it ought to have been done without a Monitor, becauſe of the Evidence of the Sin*: And when they had neglected to do it, *Paul* doth not do it himſelf; but only as an Apoſtle Doctrinally declareth ſuch an one to be Excommunicated by the Church he liveth in. He doth not require, that they ſhould come unto him for his Sentence, before they did it; but he calleth upon them to do it themſelves becauſe they neglected it.

Reaſon 5. That which is to be ſuppoſed needleſs, that is not to be done in a conſtant way. To go ask advice, when there is no need of advice, is needleſs. The *Synedrim* was God's Ordinance in its place, but if the Cities ſhould ſtill have come up for advice needleſly, they would not have found a Bleſſing in it. And beſides that which is an acknowledgment of the Deficiency of God's Ordinance, and God's Preſence with his own Ordinance, that ought not to be done; but ſuch a conſtant having recourſe for advice, is acknowledgment of ſuch an inſufficiency; for if they do not want it, why ſhould they be bound to ask it?

Reaſon 6. Let this obligation to adviſe with another Presbytery, and for them to approve, *&c.* ere that a Church (that hath Power and Ability from Chriſt) proceed to Excommunicate, be but Parallel'd with the obligation of a particular Miniſter or Paſtor, for the works of his Office; which, by vertue of his Office, he is enabled, by Chriſt, to do ſingly, and alone; the Presbytery of a Congregation being (as was ſaid) as perfect and as compleatly inabled, for all acts within it ſelf, as particular Miniſter can be ſuppoſed alone to be enabled to the works of his Office, (ſuppoſe Preaching, and the like) God's means being as perfect for Government, as they are for Preaching or Baptizing. Now then, as it would be a Derogation from the Gifts of Chriſt,and from the Office that Chriſt hath put a Man into; and a Diſhonour to the Man that is a Miniſter, conſtantly to adviſe afore he performs any act of his calling; and be bound ſo to do,before he Preacheth a Sermon,or the like.The like Derogation would it be to a Church,and the Presbytery thereof,to be obliged to adviſed,for all their acts of Government,which they perform. And yet look what ground or occaſion there will be, for a Man that is a Preacher, to adviſe with others of his Brethren, about what he is to Preach; the like will be acknowledged, and as far the one, as the other, in their ſeveral proportions, for a Congregational Church, and the Presbytery thereof, to adviſe with other Churches. If a Miniſter ſhould be to Preach any thing that is of great Difficulty, and like to be much gainſaid, and contradicted, any thing that is of great Moment, or new, or uncouth; in that caſe he may do well to adviſe, afore he Preacheth, and have the Judgment of his Brethren. So if ſuch a caſe of Government cometh, in any kind, that hath a great difficulty in it, wherein they are not clear what they ſhall do, or they, upon grounds, think that the way, they are to proceed, is like to be offenſive and ſcandalous to the Churches, about them when done; in this caſe they may adviſe. Occaſional adviſings, ſo far as there is a ground for them, we deny not.

Reaſon 7. That which a claſſical Presbytery is not bound to do to a Provincial, nor a Provincial to a National Aſſembly; that upon the ſame grounds a Congregation (if it have a ſufficient Presbytery) is not bound to do to a claſſical Presbytery. What ground can be alledged, why a claſſical Presbytery is not bound to adviſe with a Provincial Aſſembly, ere it proceeds to Excommunication, but this? That it is an Ordinance ſufficient for thoſe acts, within it ſelf. If then a Congregation be by Chriſt inabled (he having given ſufficiency of Power, and Gifts among them) to do all acts within it ſelf. Why ſhould this Church (which the promiſe of Chriſt's Preſence, to be among them, is firſt made to) which is the Seat both of Worſhip and Government, be deprived of its priviledge, when the others are not. Where Jeſus Chriſt hath given Power, he hath given Gifts.

Reaſon 8. What is it they ſhould adviſe thus conſtantly for, and about what ſhould they depend upon the Sentence of a claſſical Presbytery? Firſt, it is not out of want of Skill; for that muſt be either of the *Jus*, that is, that they are unskillful, to know the Rule,for what ſins Men ſhould be Excommunicated. Now in the conſtant caſes that fall out in Congregations,for which Men ſhould be Excommunicated,the Rule is known well enough;that Excommunication is for ſuch and ſuch groſs ſins as the Scripture holds forth, and as are Scandalous to all Chriſtians; and if any new caſes fall out, let them adviſe. And we acknowledge, that *Synods* may be of uſe to find out thoſe Rules, and to hold them forth; But when once they are held forth and known, and commonly received, there needs no advice to know the matter of right, for which Men are to be Excommunicated. Or elſe it muſt be want of Skill, of judging the matter of Fact done; and for that they need not adviſe, for it is to be proved by Witneſſes. A company of Elders, and a Congregation, may as well be able to judge of that, as all the Aſſemblies in the World; and may be thought as ſufficient, and as faithful to judge, whether the Fact be fully proved and cleared by Witneſſes, or no, or is it want of skill, in that Judging, what obſtinacy and impenitency is. As for that (as I ſaid before) they are intruſted to Judge of it; for if they will receive him upon his Repentance, without bringing him to the claſſis, they may; neither are they to bring him thither, till he is obſtinate. Secondly; It is not to have Authority from the Sentence of that Synod, that advice is neceſſary. For that Authority, muſt either be an Authority of Reverence only, or a further power Political. There needs not a further Political power, to be judged by their Sentence; for if a Congregation, and the Presbytery thereof, ſhould proceed to Excommunication, the party was as truly Excommunicated, and with as full a power from Chriſt, as if all the Synods in the World had ratified it. And therefore to add Authority, as Defective in the Congregation, to that end their Sentence is needleſs. And then when a Man is to be Excommunicated, he is to be Excommunicated by them; when it is done, it is done by them; and if a claſſis addeth not Authority, it ſhould not take away this Authority, by obliging Men to adviſe, and to have their Sentence firſt. If of Reverence only, then it ſhould be giving a reſpectful Deference to their Judgments, which in ſome caſes is allowable.

Reaſon 9. Thoſe Admonitions which the claſſical Presbytery are to give to the Perſon that is brought before them, by the Elders of his Congregation (they having themſelves Admoniſhed him, and he remained obſtinate under their Admonitions) are either an Inſtituted Ordinance of Chriſt, Preparatory to Excommunication, to be further applyed to him, over and above thoſe given him by his own Congregation: Or they are to work in a way of Moral perſwaſion, and by the way Reverence, that the perſon hath of the claſſical Presbytery, more than of his own Congregation; that is, they either work politically, as an Inſtitution of Chriſt upon him, or only Morally. For what is it, by which this Man's Conſcience muſt be wrought upon, in theſe Superadded Admonitions of the claſſical Presbytery, having been obſtinate under thoſe of his own? It muſt either be *vi materiæ*, by reaſon of the matter; and that they have a great Reverence in the Man's Conſcience; or it muſt be by their being inveſted with an Authority from Chriſt. And if theſe Admonitions of the claſſical Presbytery be as an Inſtitution Preparatory, they are to be reckoned Ordinances of the ſame Rank and Kind, with thoſe which the Elders of his own Church hath given him; which Admonitions are not as if a company of Saints or Miniſters ſhould meet him occaſionally, and Admoniſh him; (for he may have a Thouſand ſuch Admonitions, and yet his ſin not be accounted ripe for Excommunication) but his ſin is then ripe for Excommunication, when Admonitions Miniſterially Adminiſtred, by ſuch as Chriſt hath appointed, have been Adminiſtred to him, and he continues obſtinate. So that Admonitions either may be ſaid to have a perſwaſive power only, or elſe a Miniſterial power by way of Inſtitution; and ſo work on a Man by the Bleſſing of God upon them, and by vertue of the promiſe: And, in the want of either of them, a Man cannot be judged fit to be Excommunicated; becauſe that Chriſt's means, appointed by him, have not been applyed to him. So then every Admonition, in this way of Ordinance, is in order unto Excommunication, if the Perſon continues obſtinate.

Now then firſt; if it be ſuch a neceſſary Ordinance to be Adminiſtred by the claſſical Presbytery, afore ſuch time as the party can be Excommunicated; Then 1. The Congregational Elderſhip, and the Admonitions thereof, is not a perfect Ordinance. And 2. It were not only a ſin, for any Congregational Church to Excommunicate a Man, without bringing of him firſt to the claſſical Presbytery; but the Man alſo is not capable, till then, of being Excommunicated by his own Church; for it may be ſaid, there wants an Ordinance to be applyed to him, before he is to be Excommunicated; for all ſuch Admonitions, that are a ſpecial Ordinance of Chriſt, as being preparatory to Excommunication, and in order thereunto, are not to be omitted. And let it be ſhewn, that Chriſt hath divided by his Inſtitution, that ſome Admonitions ſhould be in a Man's own Congregation, by his own Elderſhip, and others afterward to be by a claſſical Presbytery, before he is to be Excommunicated by his own Church. And alſo 3. If it were thus, then a Congregational Presbytery hath not ſufficient power to Excommunicate a Man; for if he is, by vertue of an Inſtitution, to be Admoniſhed, alſo by a claſſical Presbytery, this Presbytery muſt, by Inſtitution, have power alſo to give Sentence, without which, the Sentence of the Congregation were not ſufficient; for that Church which hath power to Admoniſh publickly, in order to Excommunication, muſt neceſſarily have the power alſo to joyn in the Excommunication, or elſe the Excommunication is not valid.

But Secondly; If they be Admonitions only in a perſwaſive way, to a Man that is obſtinate, to work upon him, as, and with a Reverence of the perſons Admoniſhing, and to that end, he is brought to the claſſical Presbytery, to be Admoniſhed, conſider what will follow from it. 1. That thoſe Miniſters ſhould rather be called out, which he in a peculiar manner moſt Reverenceth; they being the fitteſt Perſons to give Admonitions, as *John Baptiſt* was to Admoniſh *Herod*, becauſe *Herod* Reverenced him (as the Text ſaith) and therefore to make an Admonition-Court, of a certain ſort of perſons, whom perhaps the Man knows not, this is to extend it beyond what the ground of a Reverence will always reach unto. And by this reaſon likewiſe, there might be ſome one man, of Eminent Gifts, ſet up to Admoniſh, which ſhould move a greater Reverence in the Hearts of Men, more than half a Dozen Presbyteries. 2. If he be brought only upon this ground, to be thus Admoniſhed by them; then a meer Moral Ordinance of leſs force, is preferred to a ſtanding Inſtituted Ordinance, that, according to Chriſt's Inſtitution, is of a greater: a Moral power is preferred to a political that is given by Chriſt, whereas on the other ſide, the means, that a Man's own Congregation hath uſed, being Inſtituted means, the Bleſſing of Chriſt depends upon it.

Its true, we grant that if a company of Saints, or a company of Miniſters occaſionally meet him, they might admoniſh him, and God may bleſs it; but when thoſe means, that Chriſt hath appointed, hath paſt upon him, and he is not wrought upon by them, then for us to ſet up any other Court of a Company of Men, to bring him unto; which, by Chriſt's appointment, hath a power of a leſſer kind (as if it is but a Moral Reverential power, it is no more) this is but a Secondary and remote power, in compariſon of the former. It is but Perſwaſive, it is not Miniſterial, and perſwaſive Admonitions were applyed to him afore, and he was paſt them; he was Admoniſhed by the Brother in private, he was Admoniſhed by two or three more, which that Brother took to joyn with him; and therefore in a Congregation, Chriſt brings him to an Authoritative means, which himſelf hath in a publick manner inſtituted; and to bring him then from theſe means, unto perſwaſive means again; this muſt needs fall ſhort, and be blaſted to this Man's Conſcience, when the means, that Chriſt hath in a ſpecial manner inſtituted, had taken no place upon him; and this would alſo make Jeſus Chriſt to proceed, from the greater to the leſſer: Unleſs it be affirmed by thoſe, who hold that the Congregations have a ſufficient Presbytery for Excommunication, yet Chriſt's appointment is; that claſſical Presbyteries muſt always joyn with them, without which they are imperfect, which is indeed a condition. Thus there is the ſhew of an ordinance ſet up, to the prejudice of the ordinance of Chriſt; whereas there ſhould not be ſet up an Image to reſemble any appointment of Chriſt; and if any thing, put into the road of an ordinance, be in the ſtead of an ordinance, or preferred to an ordinance, it will grow flat, though of it ſelf it be good, and, upon occaſion, may be uſeful; as we acknowledge the admonitions of a claſſical Presbytery may be; but not in this caſe. We acknowledge that ſuch an admonition, God may bleſs, as he may bleſs good conference; but if any would ſet up good conference, as a more efficacious ordinance than Preaching, when Preaching is the ſpecial ordinance, there would not be found that bleſſing in it.

If it be ſaid, but may not all good means be uſed, to reclaim a Man that is obſtinate, before he be proceeded againſt by Excommunication? And is it not good means, to be admoniſhed by a company of Men Grave and Holy; and is not this better, than to be admoniſhed only by thoſe of a Man's own Congregation?

I anſwer 1. That the goodneſs of all means lies in the Bleſſing and Appointment of Chriſt; and if he have appointed means ſufficient, as the admonitions of the Eldership of a particular Congregation is, then in a conſtant and ſet way, to have an admonition Court, to bring Men unto, further to be admoniſhed, hath not a Warrant for it. If the Congregational Presbytery be a ſufficient Presbytery, then they are a ſufficient means; and Curſed is he that addeth, as well as he that takes from Chriſt's Inſtitution, he that will uſe more than Chriſt hath appointed, as well as he that will uſe leſs. In this caſe we may ſay, If they will not *believe* Moſes *and the Prophets, neither will they believe if one come from the Dead*; becauſe God had appointed *Moſes* and the Prophets, to be a ſufficient means. And thus in Phyſick alſo, to uſe more than is preſcribed, is as dangerous as to uſe leſs. And further, if he is to be accounted obſtinate, after the admonition of his own Congregation, ſo as to be Excommunicated (as if they be a ſufficient means, he is to be ſo accounted) then as God cutteth Men off, when their ſins are ripe, ſo the Church alſo doth.

Anſw. 2. If all good means were to be ſet up, as inſtituted ordinances, then this Man ſhould be brought to be admoniſhed by the principal Aſſembly, before he is Excommunicated; yea, and before the National too (if you will ſet the bounds in a claſſical Presbytery, why had you not as good ſet them in a Congregational (if a Congregational be ſufficient) where Chriſt hath ſet it?) For you may ſuppoſe ſtill, that if he had the provincial Aſſemblie's admonition (Men of greater Authority and Reverence) it might prevent his Excommunication. And beſides, if he may, after his Excommunication, appeal to them, why ſhould he not be brought unto them before?

Reaſon 10. Add to this, that until the Delinquent hath been Admoniſhed, before all the People of the Congregation, he hath not had all the means applyed unto him, in his own Congregation, which Chriſt hath appointed to work Repentance in him: For the whole Church is not told of it, as Chriſt would have it; neither is he Rebuked before all, ſo that all may mourn and lament over him, to break his Heart. And ſurely, it is the right of every Congregation, and of every Member in it, to have all means uſed, that are ſufficient within that Congregation, afore its Members are brought before Strangers. Now if they are to be admoniſhed by the claſſical Presbytery; after that they have been thus admoniſhed twice or thrice, publickly in the Congregation, then, in that reſpect alſo, there is a proceeding from a greater, and more ſufficient means unto a leſs ſufficient For the admonition of the claſſical Presbytery, though given by publick Perſons yet it is given privately; whereas the means according to Chriſt's Order, is to go from more private, to more publick, as a way of doing the perſon good. And the ſhame is more publick afore the Congregation, than afore the Conſiſtory; and therefore, according to the Presbyterial practices, they are admoniſhed firſt by the claſſical Presbytery, and when they are found obſtinate, there they have two o three admonitions publickly before the people, afore he is Excommunicated; which admonitions, if they are in order to Repentance, then they are more Efficacious than what hath been done in the conſiſtory of Elders, and therefore uſed laſt; and and if more Efficacious, why (according to the right of a Congregation, and according to the ſufficiency of means in a Congregation) were they not uſed firſt ſo as the perſon need not be brought, in order to his Repentance, before the claſſical Presbytery; becauſe a more ſufficient means hath already been uſed? So tha In a word, they are carryed unto the Presbytery, either afore or after they are admoniſhed publickly in the Congregation; if afore, all good means have not bee uſed in the Congregation; If after, you go from a more Efficacious means, unto leſs Efficacious, even in that reſpect forementioned alſo.

Reaſon 11. When the Apoſtle ſaith, Tit. 3. 10. *after one or two Admonitions, hi that is an Heretick Reject*, as condemned of himſelf, as much by thoſe means, a by a Thouſand; the admonitions he intendeth there, are thoſe that are publick and given by them that have the power of Excommunicating. If he be admoniſhed afore his own Congregation, and the Elders thereof, theſe are either ſuch admonitions the Apoſtle there intendeth, or not; if they be, he is to be rejected, without being admoniſhed by any other; for the Apoſtle's Rule plainly evideneeth, tha there is but one kind of publick power, by which the admonitions ſhould be applyed: And therefore if the claſſical Presbytery were that power, which ſhould Reject an Excommunicate this Man, upon their two or three admonitions, then he is not t be brought down, to have admonitions again, afore the people in his own Congregation; but he is to be Rejected, without any further proceeding; ſo that if h be brought to the claſſical Presbytery, after he hath been admoniſhed before th whole Congregation, the Apoſtle's rule is not obſerved, or if he be brought to th Congregation, after he hath been with thoſe that have the publick power, to admoniſh and caſt him out; the Apoſtle's rule is not obſerved neither; and thus wherea God hath built one or two Altars, this would be to build ſeven.

Reaſon 12. That practice, which will breed diſtractions, and more inconveniences, ought not to be. But for a Congregation, that is ſuppoſed to have ſufficient powe in it ſelf, to depend upon the claſſical Presbytery, for a Sentence firſt paſt, wi breed greater inconveniences, than for them to proceed without them. For the firſ if the Congregational Elderſhip be of one mind, that a Man ought to be Excommunicated, and the claſſical Presbytery is of another, the Congregational Elderſhi having ſufficient power, and the Conſcience of Duty lying upon them, they are t proceed notwithſtanding; and ſo by rejecting the advice aforehand, of the claſſic Presbytery, they are brought to caſt a greater contempt upon it, than if they h proceeded without their Sentence, and ſo as to give them an account. And as fo the party, if he will refuſe to go afore the claſſical Presbytery (his conſcience judging, and that upon right grounds, that the Congregation hath ſufficient power, t proceed againſt him) what Rules, in Scripture, will compell him to go to be admoniſhed afore them? If he goes by an Appeal, that's after Sentence, and then th

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Congregation and he are parties; if he goes as complained of by the Congregation, by what rule can they conſtrain him to it?

CHAP. VIII.

Some Objections anſwered..

Object. 1. THat Excommunication is a matter of ſo great weight, to give a Man up unto Satan, to throw him out of the Communion of Saints, as that for the weight and greatneſs of the Sentence, it ſhould be adviſed upon, by a further Eldership, by a greater company, than thoſe of a Man's own Congregation.

Anſw. 1. You greaten the ordinance of Excommunication, as the Papiſts did that of the Lord's Supper, preferring it before Preaching, and ſo magnified the Clergy, and the Prieſts that Conſecrated the Sacrament, and alſo drew the people to the Worſhipping of the Bread. Thus you alſo advance an undue power of the Clergy, combined in an Aſſociation of particular Congregations; and to take their power away, under pretence of the greatneſs of the ordinance committed to them.

Anſw. 2. And yet, it is not ſo great and dreadful a Sentence, according to your own opinion, making it only to be a cutting off of a Church, and not to import a formal delivering up unto Satan. And

Anſw. 3. If the Congregation, and the Elderſhip thereof, be ſufficient for power and skill, and faithfullneſs; why, for the greatneſs of the Sentence, ſhould there be a going out to other Churches, when Chriſt hath proportioned his means to his end? And what is there in the Execution of a Brother, that theſe may not be ſuppoſed to be ſufficient for, and to be betruſted with? They are betruſted to Preach the word, every particular perſon is (whether it prove Error or Truth) till he do miſcarry. They are betruſted to admit Members, to Suſpend from the Sacrament? why not to Excommunicate? Yea, the Sentence, and the proof it ſelf, depends upon two or three Witneſſes by God's appointment, and they caſt it; and this, though the matter were brought before all the Judges in the World; then why not, when the matter is brought afore two or three Officers, faithful Men, and a Congregation of Saints; why ſhould not they be eſteemed as faithful Judges, as others? If you commit to a Jury, and one Judge, a Recorder or a Lawyer in an Incorporate Town, though decayed, the power of Life and Death, and cutting a Man off from this life, which when it is done, cannot be remedyed again; then why ſhould you not betruſt the power of cutting a Man off from the Church (if it be unto the Congregation, as being in this caſe the Judges and Jury) Eſpecially, when as there may be a remedy? For he is not ſo cut off, but he may be reſtored.

Anſw. 5. Wherein ſhould the greatneſs of Excommunication lie, but in the matter for which a Man is Excommunicated? We profeſs, it is not for niceties; but for ſins againſt light, againſt the common principles of Nature, and Chriſtianity; as the Apoſtle ſaith, *1 Cor.* 5. 3. He that hath ſo done this Deed. There muſt be a *Scelus* in it, that, if he goes on in it, will Damn his Soul; and therefore the Apoſtle calls that *Corinthian, That wicked Perſon* ver. 13. And for theſe things, the Congregation is as well able to judge, as all the Elders in the World. In the matter of fact, (as was ſaid afore) a Jury of Twelve men, do judge of the Fact, when a man's Life is concerned; and by a parity of reaſon, a Congregation may judge of the matter of fact, for which a man is to be thrown out of the Church.

Object. 2. But Excommunication is, *Res communis, a common concern*, which other Neighbour Churches have an intereſt in, and in that reſpect, they are to have a joynt concurrence in it aforehand.

Anſw. 1. So it is likewiſe, to all the Churches in the World, more eſpecially in the Nation, and the party may remove to any other part of the Kingdom; and ſo, then all the Kingdom ſhould have a concurrence in the act aforehand as well, and then the whole Nation ſhould be called.

Anſw. 2. If the common intereſt of Churches ſhould carry it, then it would follow, that becauſe he is Excommunicated out of all the Churches of that Presbytery, all the Churches ſhould be preſent at his Excommunication, as well as that particular Church he is a Member of.

Anſw. 3. If Neighbourhood and common intereſt be inſiſted on, then the Churches of the next Presbytery (whereof many may be nearer to that Congregation, to which he is joyned, than this claſſical Presbytery) ſhould be preſent alſo ; for the Man may go thither to be received, and therefore it is fit that they ſhould have an intereſt aforehand too. There is no Reaſon to be given, why it ſhould be *Res communis* , *A common affair*, to that claſſical Presbytery, more than to other Neighbour Churches, as to the thing it ſelf, it can only be ſaid, they have aſſociated voluntarily : But then the ground of that Aſſociation muſt be conſidered.

Anſw. 4. When a Man is caſt out of one Church, he is caſt out of all Churches ; but not formally, but only conſequently, and by vertue of communion of Churches, this common Law being among them, that no other Church ſhould receive him, till he have given ſatisfaction to his own ; and therefore anſwerably, it is not an antecedent cogniſance afore, and by other Churches, that it is neceſſary, but only a conſequent, as was the manner of the Primitive times, to ſend to Churches after, and to tell them, from ſuch an one let us abſtain, this being the Law among Churches ; that if a Man be caſt out of one Church, he is caſt out of all ; either all Churches muſt be called, one as well as another, or elſe ſome particular Church muſt be betruſted, and betruſted by Chriſt ; and if ſo, why not his own Congregation, having a ſufficient Elderſhip for Excommunication.

Anſw. 5. In admiſſion (as was urged afore) every particular Church is betruſted to admit Members ; and, by vertue of the admiſſion of Members into it, they are admitted to have communion in all Churches ; and therefore, why ſhould it not be intruſted for Excommunication alſo. It is no obſtacle, that it is R*es communis*, *A common Buſineſs* ; for the other is equally ſuch, to all other Churches. We ask alſo, if that Suſpenſion be not *Res communis, A common concern* alſo, inſomuch, that untill ſuch time as he is Excommunicated, all Churches are to Suſpend him from th Sacrament, after his own Church hath Suſpended him ? And if ſo, upon that ground why ſhould not all Churches be acquainted with his Suſpenſion aforehand ?

Anſw. 6. The fifth Canon of the Council of *Nice* tells us, that *Synods* were therefore appointed amongſt other ends, that all the Churches might know, who ha been Excommunicated by a particular Biſhop (as the manner was then) that all th reſt might account him ſo, until he had given ſatisfaction. They were not therefore to be called aforehand, afore he was Excommunicated, on the pretence of common intereſt.

In Tom. 2. *Collect. Concil. Labbei, pag.* 46.

Object. 3. But in the multitude of Councellours, there is ſtrength.

Anſw. 1. Let them have the uſe of Councellours only, and we deny it not. A Man will not go for Counſel, unleſs there be need ; and in caſes of need, we do acknowledge it.

Anſw. 2. That Rule is the Rule of Nature ; but we have a Rule for the ſufficiency of the Elderſhip of a Congregation, with an Inſtitution, and with a promiſe o Chriſt's preſence, *where two or three are gathered together*. If this were founde upon meer Nature ; then we would yield, that this *Axiom* might have place, an they might ſtill take in more Councellours to them. But a Rule of Nature, wi not ſet up an ordinance, though it may help to manage it ; and it ſhould not be ſe to weaken it, and diſparage it, as this doth. Let us reſt in God's ordinance, and re in God's number, what he hath thought ſufficient ; and the conſcience will rather b quieted, and wrought upon by ſubjection to an ordinance, than to a multitude. Th promiſe is not to a company of more perſons, as ſuch ; but the promiſe is mad to the relation, to the conſtitution, and the bleſſing depends upon the promiſe ; an to this purpoſe, God will be with two or three, as well as with three Thouſand in a ordinary way. The Laws of *England* ſets not up a multitude of Counſellours, tha is, of Lawyers, for the Judging of Life and Death ; but it ſets up a few Judges, wh ſometimes alone, ſometimes two or three together, do Judge all Cauſes, when y there are multitudes of Lawyers, and as good Lawyers as they, and as able to Counſe If we all do reſt ſatisfied in this Law, as the ordinance of the Kingdom, why ſhou we not reſt in the other, as the ordinance of Chriſt ?

Anſw. 3. If this alledged rule held, then claſſical Presbyteries ſhould go to greater Synods; for there is a multitude of more Councellours. And then all the Churches ſhould continually have had recourſe to the Apoſtles, while they were alive, in all ſuch Acts of Diſcipline; for any Apoſtle might have ſaid, am not I Wiſer? Send them unto me; yea, cannot I more effectually perſwade? Therefore both take my advice, and come to me for my Sentence; bring them afore me, to be admoniſhed. The Apoſtles indeed, when they were preſent in Churches, did joyn with the Elders and Officers of the Churches, in their Acts of Government; but they did not require (if abſent) that the Churches ſhould come to adviſe with them.

Object. 4. But may not this be done for peace ſake, whenas this will compound all, and accommodate the differences amongſt us?

Anſw. 4. It is in the caſe of Peace, as in the caſe of Scandal. If a Brother be offended, and the thing be indifferent, and in my liberty; then indeed I may forbear, and I ought to forbear, becauſe of an offence; but I am not to forbear, if it be a Duty which he is offended at; neither am I to give away a liberty: So for peace, Men may forbear things that are indifferent to them, and ſo they ought to do: Yea, they may conceal their own Judgments, and forbear to practice ſome things, which otherwiſe they might do; as the Apoſtle ſays, *Rom.* 14. 22. *Haſt thou Faith? Have it to thy ſelf.* But a Man is to do nothing poſitive, that ſhall acknowledge a ſeeming power, and bring Congregations into Bondage, when Chriſt hath ſet them free; for Peace muſt be ſo kept in Churches, as that withal their priviledges muſt be kept. There is no yielding from that right, which Chriſt hath given. The caſe of peace holdeth not in the acknowledgment of a falſe power, for that will breed Deſtruction.

Anſw. 2. It is the keeping of the true bounds of power, as Chriſt hath ſeated them, that will preſerve the peace of Churches; but to yield unto a falſe power, will always be occaſion of quarrels.

Object. 5. But becauſe that theſe Churches may be perhaps offended, with what you do, and with that Sentence you ſhall give, and ſo be ingaged to queſtion you for that Act, after you have done it; is it not therefore better to adviſe aforehand, and ſo to prevent that offence?

Anſw. 1. It was the preventing offences, and the avoiding of Schiſms, that did ſet up Epiſcopal Power, as *Jerome* ſaith; for becauſe a multitude of Presbyters could not agree in their Presbyteries, they devolved it into one Man; but the Remedy was worſe than the Diſeaſe; for it Degenerated into Tyranny.

Anſw. 2. Simply to prevent an offence, the liberty of Churches, nor the rights that is in Churches, is not to be taken away. An actual offence ariſing is a ground indeed for the Neighbouring Churches, to call upon that Church, to give them ſatisfaction; and there doth hereupon a Duty lie upon this Church, if it have miſcarryed, to give them ſatisfaction. But then they muſt be actually offended.

Anſw. 3. The ground, why they would have us adviſe with the claſſical Presbytery, is not meerly to prevent offences; but it is becauſe they claim an Authority.

Anſw. 4. The caſe muſt be ſuppoſed ſo to fall out, that either the claſſical Presbytery will be of the ſame mind with the Congregational, or not. If it be ſuppoſed, that they ſhall be of the ſame mind, then there needs not to be advice to prevent offence; and this will ordinarily be the caſe, when the Rulers for Excommunication are fixt, and by ſome common Agreement, concluded upon between Churches. Or if it be ſuppoſed, they may not agree, in that caſe the Congregational Presbytery is put into a greater ſtrait, and will run into an higher contempt and offence of the Presbytery claſſical, when they ſhall think themſelves bound to Excommunicate the Man, againſt the Advice and Sentence of the claſſical Presbytery given them.

Anſw. 5. There is no Inferior Court, which hath a Power and Ability to Judge, that, upon a Suppoſition of miſcarriage, and of offending of an Higher Court, hath an obligation laid upon it, upon all occaſions, therefore to adviſe with that Higher Court, to prevent theſe Appeals, and theſe Offences.

Anſw. 6.

Ch. VIII. *Anſw.* 6. If,for avoiding of offences, there ſhould be ſuch adviſing always afore Sentence with other,or more or greater Churches; then the claſſical Churches ſhould never give Sentence; for they may incur the offence of the Provincial,and this latter likewiſe of the National. And therefore, ſuppoſing that theſe Courts were one above another, and that the inferior had a full Right and Power to finiſh the Sentence of Excommunication, it were much better, to leave it to the cogniſance of the higher Courts, by way of Appeals, than under the preſuppoſition and pretence, that offences may ariſe to weaken the Right of the particular Congregation, by an obligation to adviſe, and to have the Sentence of the higher Court antecedent.

The Government
OF THE
Churches of Chriſt.

BOOK IV.

The claims of the Presbyterian Government conſidered, and refuted. That the Church Univerſal, is not a Church Political, and the Seat of Government. That the Inſtitution for Worſhip and Government, falleth not upon the Saints in a Nation, as a Nation or Kingdom, to be the Seat of it. That an Argument cannot be urged, for a National Church-Government, from the Inſtance of the *Jewiſh* Pattern. That a ſtanding Presbytery is not to be ſet up, to Exerciſe Power and Juriſdiction, over particular Congregations.

CHAP. I.

That the Church Univerſal is not a Church Political, and the Seat of Inſtituted Government.

I ſhall now examine the Validity of the Presbyterian claims for their Government; and firſt, I ſhall prove, that the Church Univerſal is not, in the whole, and in all the Subordinate parts of it, a Church-Political, and the Seat of Inſtituted Government. The Church Catholick is not a formed Politick Body, which Chriſt hath made the Seat of this power. That it indeed affordeth fit materials, both of Saints and Men gifted, we grant, even as Men are by Nature, having variety of ſeveral parts, and variety of gifts, fitted to the Bodies Politick; and if you take all Mankind, there is, among them, variety of gifts, and Diſpoſitions fitted to make up Common-wealths; yet all Mankind, taken together, are not a politick Body, but as they are formed up into Common wealths or Kingdoms; and Men, having thus ſeveral gifts, are put into ſeveral Offices and Places, in thoſe ſeveral Kingdoms and Common-wealths; which are ἀνθροπωχίτησις, a Humane Creature, as the Apoſtle calls it. Even ſo it is here.

We yield alſo, that take the Church Univerſal in its parts, and ſo the Keys are given to the whole *partitive*, as divided into ſeveral Bodies, in whom God hath ſet Teachers and Paſtors, *&c.* As we ſay he hath ſet, in a Kingdom, Conſtables and

Ch. I. Juſtices of the peace, &c. but yet every Conſtable is not a Conſtable of the whole Kingdom; ſo he hath ſet in his Church Apoſtles, &c. who were as the Nobles, and were Miniſters, and had power in all Churches; yet exerciſed their power, *per partes*, as they came to this Church, and that Church; but he hath ſet other ordinary Officers, as other Juſtices of Peace in their ſeveral leſs Juriſdictions, or as Majors and Recorders in Incorporate Towns.

We yield alſo, that all theſe Churches, by vertue of their Catholick Relation, are knit together again in a common communion, on which they owe one unto another, by ſeveral Bands and Tyes, ſo as they have communion one with another; and that as Churches too, and with their Elders, as Elders: But the preſent queſtion is, of the Keys of Juriſdiction.

1. Theſe Keys cannot be given to the whole Univerſal Church; for firſt they do not, nor indeed can aſſemble.

2. The whole Univerſal Church, hath not all the Keys; for it is not capable of Preaching, nor is it capable of Receiving the Sacraments altogether. And ſuppoſe there were a General Council, of all the Miniſters of the World, and they ſhould receive the Sacrament; they ſhould not receive it as Miniſters, but they ſhould receive it only as Believers.

That the Church-Catholicks on Earth, neither is, nor can be the Seat of this publick Worſhip, nor of this Government, as appears by thoſe Arguments.

1. It can no more be ſo, than all Mankind can make a Common-wealth.

2. This is reſerved to Heaven, which is the only General Aſſembly, where the Worſhip of God is perfected; to which all other particular Aſſemblies, the Family on Earth, come, *Heb.* 12.23.

3. If this power of Governing be given to the Church Univerſal; then either to a meeting of Elders, or of all the Faithful: Not of all the Faithful, for they cannot meet as in Congregations they do; nor is there any Inſtitution for all the Males to meet, as in *Hieruſalem*, nor for all the People, Male and Female, as once every Seventh year there, ſo theſe in ſome one place in the World. Neither is this power of Government, given to any meeting of Elders, as Elders to the Church Univerſal; for then either it muſt be, that God hath appointed a ſet company, as in the *Synedrim*, whoſe Office peculiarly it is, to be theſe Catholick Elders, ſet apart for that Work, as thoſe who were Elders of the People (ſuch in a manner were the Apoſtles,) And if ſo, let the ordinary Inſtitution for this be ſhewn, ſuch as theirs was for that, *Deut.* 7. 17. This indeed is the Popiſh principle, that all Biſhops, are by Office Catholick Biſhops; and may all, by their Office, attend a General Council: And thus as in *Jury*, God might have made two great ordinances, for the Government of his Church only; an Univerſal *Synedrim* for the Church Catholick (ſuch as the Parliamentary power is in this Kingdom) and the other in that of Villages and Cities; there being none intermediate, or ſubordinate between them. But if it were ſo, then all intermediate Synods ſhould be taken away, and only a *General Council* be *that*, to which all Congregations ſhould Appeal. And that the Inſtitution was not ſo, is evident by this, that all our Divines do acknowledge, that General Councils are but *ad bene eſſe*, and not abſolutely neceſſary, (which they would be, if the primary Inſtitution fell upon them) and therefore for the firſt Three Hundred years, there was none. But if the meaning be, that each Elder is an Elder of the Church Univerſal; and that the Church Univerſal is a Politick Body, thoroughout from top to bottom, the greater part ſtill Ruling the leſſer, and the Univerſal Ruling the whole: So as by vertue of their Relation to the whole, they act in any part, or may act in the whole (which is according to the Principles that the Aſſembly goes upon, in their anſwer to our Reaſons) then the Inſtitution of the politick Power, is made to fall firſt, and primarily on the Church Univerſal; for in their firſt *Præcognitum*, they ſay the whole Church is one, made up of the collection of all; and that hence there is a dependency of all the leſſer, as parts upon the whole. But

4. If the Inſtitution falls upon the Church Univerſal, then the Church Univerſal is a politick Body; and if ſo, then as this whole Church ſhould be but one politick Body, ſo each Elder, ſhould be an Elder to this whole Church, for all ends and purpoſes of an Elder, both for Worſhip and Government, for Elder and Church are Relative; as when the Apoſtle ſaith, *Ordain the Elders to every Church*, aſſuredly

they had the relation of Elders to that Church, both for Worſhip and Government. Now this will ſet up an unparallel'd Monſter in Government, the like to which Mankind never knew; and therefore cannot be the Inſtitution of Chriſt; for Chriſt's Government is orderly. Now the Monſtrouſneſs of this will appear. 1. This will make an external politick Government to be managed by Men, (by Chriſt the Head, we grant it is now managed) that is, greater than any of the Monarchies, which, through their vaſtneſs, were hurtful to Mankind, whom they Ruled. For the Church Univerſal on Earth, is now, and hath been ever ſince the Apoſtle's time, in moſt of Nations, As Mr. *Brerewood* proves. There are the *Ethiopick* and *Arabian* Chriſtians in *Africa*; the *Grecians* under the *Turk*: The *Armenians* under the *Perſian*, the *Indian* Chriſtians of St. *Thomas*, ſo called, becauſe he was the Converter of Chriſtians there; then there are all which are in Europe: And that many of theſe Churches are, in a great meaſure, pure in their Doctrine, or at leaſt have enough to ſave Men; and ſo cannot be excluded out of the Liſt of the Church-Catholick, appeareth by that confeſſion of Faith, made by Patriarch *Cyrill*, in the Name of the *Grecian* Churches. Now to have ſo vaſt a Body to be in the whole, the Seat of Government (eſpecially if you add to it, when the fullneſs of the *Jews* and *Gentiles* ſhall come in, and the *North* and *South* ſhall give themſelves to Chriſt) how can this be practicable? And if not ſo, how can it be the Inſtitution? It is true, that Chriſt's Internal Kingdom, and is thus large managed by himſelf, both in whole, and in part, and by his Spirit: But that his External Kingdom ſhould be ſuch, is inconceivable.

2. That, which increaſeth the wonder, is, that all theſe ſhould be governed by a general Ariſtocracy, whereas that it ſhould be governed, by one Man, would be more feaſable: But then,

3. It makes it more ſtrange, that this ſhould further be the Law of it, that every Elder of every Congregation, ſhould be the Elder of theſe Churches, yea, of the whole Church; for all acts of Government, and that he ſhould be bound up in his conſtant function, and exerciſe to the compaſs of one Congregation; and yet have, by a Fundamental Inſtitution, a Right of Eldership in power, in all the Churches of the World beſides. See but how abſurd ſuch a Government will be in the like civil Society, that were ſo vaſt a Body; ſuppoſe that in all theſe Countries mentioned, or all over the World, the Forms of Government, that now are, ſhould be pull'd down, and ſhould begin anew; and that the Government ſhould be, that the Burgomaſters or Aldermen, yea, Conſtables of every little Town or Village, choſen by the People, ſhould be an Alderman to all ends and purpoſes, in all Towns Imperial, Incorporate, yea, in Villages, to Hang and Draw, as occaſion is, throughout the World, and to have as much Right, as any therein; and by vertue of the Law, this Duty ſhould lie on him, to ſtir up others, and joyn with others (if there be any thing amiſs) to aſſume the Authority to execute this. We read indeed, that in the *Roman* Monarchy, it was the priviledge of private Perſons, that he who was free of one City, *Rome*, was free of all the World, for Trading, &c. but that he ſhould have power of Office in all Cities, was never heard of. This is a thing that never fell out, no not in *Iſrael*. There were indeed, general Elders, on purpoſe, appointed over all the Nation; but they were not Elders over every City. It is no where found, but in *Turky*, it is not to be parallel'd, but in that Government, which the *Janizaries* have, and among the Jeſuits, it is the Law of their Society, but it is formidable to Princes, as was that of the Templers.

4. It is ſtrange, that Chriſt ſhould appoint ſuch a Government, and leave it looſely for the perſons, if they be called (as that is the Limitation with which our Brethren would mollifie it) to act in this, or that part of the Univerſal Church; and never ſo much as ſet down any of theſe things. In ſo great a Body, and Latitude of power, there had needed to have been, the moſt ſure and certain Order, diſtinctly appointed by Chriſt. For let it be conſidered, how many things were to be ordered; As whether there ſhould be but one General Council, to which all controverſies ſhould be brought, as in *Iſrael* the *Sanhedrim* was: And whether it ſhould be of a conſtant ſtanding, or be choſen anew every year: Whether in it, there ſhould be more of Ruling or Teaching Elders, or an equal number of both; Whether there ſhould be many Subordinations of ſorts of Elders, and how many of them; and by what Rules and Limits, ſet out; and what number of each Elders ſhould be therein: And who ſhould chooſe them which are to be ſent, whether every in-

dividual Elder meeting, as in provincial Aſſemblies they did, or whether a few choſen ſhould chooſe the others. It is a wonder, that Chriſt hath ſet down none of theſe things, that he neither appointed one General Court, to which all Appeals ſhould be brought; nor, if there were to be Subordinate Synods, hath aſſigned how many they ſhould be, nor ſo much as declared, that there ſhould be any ſuch Subordination. And if the General Law of this ſuppoſed Government is, that every greater number ſhould Rule the leſs; this would be an exceeding looſe, and confuſed foundation of a ſetled Government; and a ſetled Government, Chriſt muſt be ſuppoſed to have left. In this caſe therefore, ſurely there ſhould, of neceſſity, be the moſt poſitive Law to determine what that call is, whereby ſuch ſhould execute it, as well as to lay down a Law for the right, or elſe every one of them would challenge it; for every Man will ſay, he hath as good a Right as another, nay, greater.

5. This Right would both give all a pretence to it, as alſo lay it upon them. For as it is their Duty (as it was *Paul's*) to take care of all the Churches, ſo they have a call already, by their Fundamental Relation. And then if Elders, choſen by the Churches, ſhould determine one way; yet the reſt having a Fundamental Right, being Catholick Elders by Inſtitution, might Determine the other way; for the obligation is by vertue of their being Elders of this Catholick Church.

6. Chriſt never gave an Inſtitution, which was never brought forth into Act; but ſuch is this pretended Inſtitution of a Catholick Church, to be the Seat of Government.

1. Becauſe that Church can never meet; and as *fruſtra eſt potentia, ſic etiam poteſtas quæ non reducitur in Actum*, i. e. *not only Natural Power; but Authority too is in vain, which cannot be brought into the condition of Acting*. Chriſt did not ſet up a Doctrinal Principle for Government, and *policie* in the Speculation; but ſuch an one as is practical. And our Presbyterian Brethren make uſe of the Notion, yet reject the thing; for they would be unwilling, that a General Council of all Chriſtians intereſted, ſhould be the Major part, Determining all the parts of Government and Doctrine, and bind up all Churches thereunto. Surely Jeſus Chriſt ſuited his Government of his Church to all times, and there have been few times, in the World, in which this could be done, no not by General Councils; Diviſions have and will hinder it, Perſecutions, or diſtance of place, or want of conſent, who ſhall call them, will hinder it.

2. It cannot be, that the primary Inſtitution ſhould fall upon it; for then the Inſtitution ſhould fall upon the Repreſentative Church firſt, rather than on the Church both of the Faithful, and of the Elders too. But the Inſtitution muſt rather be where both are; for they have more of the Reality of a Church.

3. God giveth Gifts and Abilities, ſuitable to all his Inſtitutions; when God did call Apoſtles to an Univerſal Elderſhip, he gave them Gifts ſuitable: Now there are few, we may ſay none, of Elders that are fit to be Elders Catholick, that are fit to act in the Church Univerſal: And yet, every one in their place, every Ruling Elder, by this principle, muſt be ſuppoſed to be fit if called; for the Inſtitution and their Office (according to this principle) doth give them the *Jus*, the Right, and the Ability; whereas the choice, by others, gives only the exerciſe; but the right, if founded upon an Inſtitution, ſuppoſeth a fitneſs, or an Ability in all. That every Biſhop (who pretended to have an higher Degree of Office, than ordinary Elders, by Divine Inſtitution) ſhould be a Catholick Biſhop (for by the Antient Canon Law, all Biſhops, in the World, might be of a General Council, by vertue of their place) is far more ſuppoſable. For as by their principles, they were of an higher Function; ſo a ſuppoſition might be made, of a proportionably higher Eminency of Parts, and Gifts to be in them, above other Men, as in ſome few in the Church there eminently is, as well as there is a vaſt difference of Natural Gifts, among the Sons of Men. Thus as Biſhops were ſuppoſed to be Men of an Higher Degree, ſo, like *Saul*, they might be ſuppoſed Taller than their fellows. But to make all Elders, yea, Ruling Elders, (for they muſt come in too, if they be likewiſe by Inſtitution) and all Miniſters, Catholick Elders, and fit for General Councils, is to aſſert, that Chriſt hath alſo given to them all Gifts and Abilities, ſuitable to ſo Great a function and charge.

4. God never called Men to do work in any part, which they are not capable of, as theſe Catholick Elders are not; for they ought to have variety of Languages, as God gave the Apoſtles. For if Appeals may be made, they are to hear every Man in his own Language ſpeak for himſelf. When God did make Catholick Elders, Catholick Rulers, he gave them Languages. You argue more Congregations than one, from variety of Languages in *Hieruſalem*, or elſe they could not perform their Duties to each. We may do the like againſt this Catholick Elderſhip here. If it had been only aſſerted, that every Man is an Elder of a Church, in the ſame Nation, then indeed ſuch Elders might, in reſpect of Language, have been fit for their Office; but if you extend their Office to all the World, then it is impoſſible for them, to diſcharge it, when they are called to exerciſe it in any part of it, ſince they have not all Languages; and ſo are not capable of a call, to exerciſe their whole Function (as our Brethren ſay, their Right and Office is) in every part, or in the whole. But now when God made Officers of all Churches, he gave Gifts accordingly, Tongues, and Languages, as to the Apoſtles. Now we believe, that moſt Ruling Elders, have but one Language; yea, and if Latin, were the general Language, they were not fit to be Catholick Elders.

5. By the Law of this Rule, if the Apoſtles ſhould have met in a General Council, other Elders being alſo in that General Council, Catholick Elders, and being there, by vertue of being Catholick Elders, they muſt needs have been, in that reſpect, equal with the Apoſtles. For in that place, and in that Sphere, what could the Apoſtles challenge more of Authority amongſt them, ſince to be a Catholick Elder, was the Higheſt Authority of an Apoſtle?

6. This principle is contradictory to other principles of our Preſbyterian Brethren: For, whereas to rear up their Subordination of Aſſemblies, they invented a Repreſentative Relation, perſonating many Churches, and alſo other Superior Aſſemblies, ſuch as National, and General Councils; this new taken up principle, of every Elder's being an Elder of the Univerſal Church, deſtroys it, or makes it needleſs. It takes away all ſuch Repreſentations; for every Perſon, choſen to be of them, was already a Member really, and not Repreſentatively of the whole, and hath a full Right of Elderſhip of the whole Church, according to this their Notion, and the ſpecial call, any one hath, is but *Deſignatio perſonæ, a Deſignation of the Perſon*, who ſhall ſerve at ſuch a time; but in that Council, when met, he Repreſenteth the whole Church, as much as any particular Church, when he meeteth there. And to make him an Elder, repreſenting any particular Church, is to give him a lower Title than he had; for he is an Elder of the Univerſal. And his call only gives the *Exercitium*, the other gives the *Jus*, which is more than the *Exercitium*, for it is the root of it.

7. It would make *Bellarmin's* Argument good, that the greater company of Elders ſimply would have the greater Authority; for, it lying not in repreſentation, but in being Elders of the Catholick Church, they muſt (though out of a Council) needs carry it, if more of them will agree to meet in a Body, at any time.

8. If every Elder were thus an Elder of a Church Univerſal, then the Church Univerſal ſhould call him to his Office; but the Church Univerſal doth not call him, but only particular Churches. For Church and Elder are Relatives, and the call is that which makes the Relation: And Jeſus Chriſt calleth either mediately, or immediately. Immediately, he indeed did call Apoſtles to be Officers of the Church Univerſal; but then himſelf did it, and gave Gifts accordingly fit for it. When he calleth mediately, there is a proportion between the means by which he calleth, and the thing whereto a Man is called; and therefore the proportion muſt lie in this, if he be a Member of the Church Univerſal, the Church Univerſal muſt be the means of his call; and if he be called by a particular Church, then his Office reacheth no further: We have an expreſs Inſtitution, that Elders were ſet over their particular Flocks, by the Holy Ghoſt, *Acts* 20. and when the Apoſtles themſelves, who were General Officers of all Churches, did Ordain any Elder, it was but Κατα πολιν, and Κατ' Ἐκκλεσιαν, ſo that although the callers had an Univerſal power, which no Synod in the World hath the like; yet the Office of the called was limited, according to the Seat and Church, to which he was called: And if the Apoſtle did not make General Elders, who yet had an Univerſal Power, then ſurely a particular Church cannot make a general Elder, that exceeds its proportion; he is thereby limited both by

the extent of the power of the callers, and the limits of the Seat, to which he is called: And indeed, the Nature of an Office, in the Church, is a Separation of him for a conſtant work; it is not to do here and there an act of Office, as a Journyman, but to have a conſtant imployment, which Office therefore is limited to a certain Church, which Church alſo calleth him to a certain imployment there. And if it be ſaid that a Corporation hath power to call a Man to be a Member of the Parliament, for the whole Kingdom. Yet there is a double difference in this. The Law ſaith not, that every Burgeſs is a Parliament Man, and a Burgeſs of the Kingdom; which is, that you would make to be the Law here. And then in the Second place, the whole *Terminus*, and *Object* of his call, is to be a Burgeſs in that caſe of the whole Kingdom; and the relation ceaſeth, when the uſe and exerciſe ceaſeth.

And if it be ſaid, that every Member is a Member of the Church Univerſal; and therefore every Elder is an Elder of the Church Univerſal: The caſe is not the ſame: For the one is a meer communion by way of priviledge: The other is by way of Juriſdiction. And there is a great deal of difference, between a Man's being free to Trade in all places, and in all Countries; and to have the power of a Senator, or a Conſtable, or a Noble-man, in all Countries where ever he comes. And ſure our Brethren will not hold themſelves to the parallel thereof, for 1. Tho' a Member of any other Church hath the priviledge to Receive the Sacrament, or have his Child Baptized; yet they would not allow him a capacity of being called (when he comes occaſionally among them) to chooſe an Officer with them, or exerciſe ſuch a priviledge over them, or with them. 2. If the proportion of Elder and Members be obſerved, then by this Rule, as any Member of another Church may, without any further ſpecial call, than barely a Teſtimony, that he is a member of another Church, challenge communion with any Church; (without any precedaneous active call of the Church intervening) ſo by the ſame Rule of proportion, if every Elder, were an Elder of the Church Univerſal, you need not ſay, if he be called by another Church, he may do thus or thus; but if it be made out by Teſtimony, that he is an Elder of another Church, he may challenge the priviledge of an Elder, as the other may of a member. 3. As for the communion of members in other Churches, there needs not any ſpecial Aſſociation of Churches into a Presbytery, neither hath a member a further right or call, to receive, in a Church within his Aſſociation, then in any other Church in the World. By like Reaſon, Aſſociations ſhould be as needleſs for theſe Univerſal Elders to exerciſe Government in, and if the proportion holds, then as the Elder or Elders of one Aſſociation is excluded from coming to intermeddle in a Neighbour Aſſociation: So members of another Aſſociation ſhould be from communion in thoſe Churches, which are not Aſſociated with it.

9. That which is the principle and foundation of Popery; and which if it prevail'd, and all the Churches challenge the right of it, would hinder further Reformation and Growth in the Truth; and would make all the Reformed Churches Schiſmaticks, and would juſtifie Nonreſidency, and introduce a Foreign Eccleſiaſtical Government, in all States and Kingdoms, that cannot be Chriſt's Government: But ſuch is this Catholick Political Church.

1. As for Popery, *Bellarmine* and *Suarez* lay this Foundation for the Pope's Authority. 1. That the Church Univerſal is a politick Body, and he quoteth the ſame Scripture, that our Brethren uſe to do. And 2. He ſaith therefore, it muſt have a Supream power, exiſting ſomewhere: For as there cannot be *una res publica ſine Civili Suprema poteſtate*, nor *unus exercitus ſine imperatore*; ſo nor can there be *Eccleſiæ politia una*, without an External Supream power, ſuited thereunto. And if there be ſuch a politick Body, ſee how eaſie a ſtep it is, for the Pope's Monarchy in the third place: for if the Inſtitution do ſall firſt upon it, then there is reaſon ſuppoſed, that Chriſt hath ordered a conſtant exiſtent Government; for the greateſt Inſtitution deſerveth the greateſt Bleſſing; And he that gave Ordinances to every particular Church, Paſtors and Teachers, would be ſure to give them to the whole, conſidered as a politick Body. So *Bellarmine* argueth alſo, that if the particular Churches had not been united into one Body, one Paſtor might ſuffice each; but if they be all united into one great Body, there muſt be (ſaith he) one external Paſtor over the whole.

2. To think that Jeſus Chriſt ſhould make an Inſtitution of a Doctrinal principle only (which ſhould not have exiſtence) namely of this, that the Church Univerſal is a politick Body, only to ſet up pedling Presbyteries, by vertue of it, or Provincial Aſſemblies, when yet his Inſtitution, is by that principle, ſuppoſed to fall primarily, upon the Church Univerſal, is not likely.

3. The competition would be, whether a General Council ſhould be the conſtant exiſtent Government, or one Man. A General Council there never was yet, one that was truly General (as all acknowledge) but that ſome Churches have been left out, either thoſe in the *Indies* or *Gothland*, or ſome-where elſe they have been ſtill, as *Chamier* argues againſt the Pope: And if it could be, it could be but rarely; but Chriſt would have appointed his Government (if his prime Inſtitution had fallen here) for one time, as well as for another. But now as when *Moſes* was wanting, they ſet up a Calf, the Chriſtian World, if this principle were true, would ſay, here is an Univerſal Church, but where is a Government extant?

4. And then if a General Council were extant, yet herein one Man may moderate; and it is not againſt the eſſence, or the conſtitution of Government, (as Presbyterial Divines acknowledge) that one Man ſhould be a conſtant Moderator.

And then 5. If that this General Council were Diſſolved, at ſome time they might have the ſame power that a National Aſſembly uſeth to have in *Scotland*, to make a Committee of a company of a Head City, to be Commiſſioners till the Council meet again, and this would be a good ſtanding conclave (ſuch as is at *Rome*) for the whole Church.

And then 6. If you would help it out with the Law of Nature, as you uſe to do with this principle of the Univerſal Church, if the Inſtitution be not very expreſs, the Law of Nature will as well ſet up one Man, to whom Appeals may be made; and the Analogy of the Forms of Civil Governments and Monarchies of the World, which all the World runs after, will help to ſtrengthen it.

And then 7. You ſhall have the Examples in the Old Teſtament (which alſo, in this caſe, you uſe to have Recourſe to) to back it. There was a perpetual *Synedrim*, where there was a National Univerſal Church, and there was an High Prieſt, and if the High Prieſt were ceremonial, yet that one Man ſhould be over the ſeveral Order of Prieſts, was according to the Law of Nations, whereby the Eldeſt, in a Tribe, was over the reſt. And to have this one Man, and this Conclave to be peculiarly deſigned for the Church Univerſal, is more practicable: For if there were ſuch an Inſtitution, who would not rather think, that there ſhould be one Man, or ſome Men, whoſe buſineſs ſhould be ſet apart, to watch over all in common, with Apoſtolick promiſe made to them, than that thoſe that have charges of their own little Congregations (which Congregations are to be the main of their care) ſhould be all Catholick Elders? That other way the Church would be eaſily governed; for particular Paſtors would only have the care of particular Churches, and one Man perhaps, together with others ſingled out, ſhould be appointed for nothing elſe but the publick: Whereas this principle would make it every Man's care, and ſo no Man's, or divide them between the general and their particular charges.

8. Then you would have all the inconveniencies of an Ariſtocracy, in the Government of ſo great a Body, which will prove equal to thoſe of a Monarchy: For firſt, all Hereſies have ever been from the Clergy, and their Diviſions. And ſecondly, the Church would ordinarily, this way, want a Supream Government, which the other way of one Man, would be conſtant in. And 3. Diviſions would not ſo eaſily be allayed. So as indeed, it is more Rational, (if this principle had been true, that the Great Body of the Church Univerſal ſhould be a politick Body;) that Chriſt ſhould have Inſtituted a conſtant Conclave for the Government of it, under ſome one Man.

Laſtly, It would make the Clergy, the Catholick Church in the Creed; for to tell the Church, if it be a politick Body, is to tell theſe Elders which Repreſent the whole. Yea, by this you would make two Churches; one of the Elders, another of the Faithful: And if you diſtinguiſh it yet further, into the viſible and inviſible, you make three. And then as for that Catholick Church of the Elders, they would be a fit Body for the Pope preſently to be the Head of them, and to ſtep into the Throne; for the Pope, and the Popiſh Clergy, make that one Beaſt mentioned in the *Revelation*.

2. This principle would hinder all Reformation, if Practiſed according to the Law of it; and prove all Reformed Churches Schiſmaticks: For if there were, *de jure*, a General Aſſembly of all *Grecian*, *Egyptian*, *Ethiopick*, *Perſian* Chriſtians, and they would ſet down the Doctrine, which we ſhall all be confined to; and we ſhould be, by the Law of the Univerſal Catholick politick Church, obliged to an uniformity with them, or with the greater part of them, as well as now we think our ſelves to be with the Reformed Churches: How would this ſet the Clock of Reformation back? And yet according to this principle, we are more bound to the Law of uniformity to this General Body, than we are to any particulars: For Inſtitution doth fall firſt according to this Notion, upon the Church Univerſal, and therefore the Law of it would oblige more. And ſo if we refuſe to do this, we ſhould make our ſelves Schiſmaticks, from the Great Ordinance and Inſtitution of Chriſt. Yea, this muſt have been the Law of Reforming Churches in all Ages, with reſpect to the Church Univerſal. For the Law is perpetual, and is at no time Diſpenſable; for Chriſt is with his own Ordinances, to the end of the World. If *Luther* had been bound up, by this Law, how had the Church been Reformed? We ſhould not have gained that in ſeven Hundred years, that he did in Twenty. Yea, if this Synod had been ſo choſen by the Law of the Univerſal Church, as to take in the Miniſters of all *England*; ſo that the Law were to call all, one as well as another (for one and all are Miniſters, as well as Churches) this would have ſpoil'd your Reformation. And beſides, this would make us all Schiſmaticks, by our National Covenant; for if we were under the Law of the Church Univerſal, as a politick Body, we do make a Separation from this Law, by combining our ſelves only with Reformed Churches, that are ſo ſmall and inconſiderable a part of the Church Univerſal.

The Aſſembly of Divines at Weſtminſter.

3. It juſtifies Non-reſidency, or makes Non-reſidence, *Jure Divino*; for Miniſters, being Elders of a Church Univerſal, by a prior Inſtitution, can never be abſent from their Flock. And every Man may pretend, for a more general Service of the whole, whereof he is a Member, that the leſſer ſhould give way. And this was the chief grounds for Non-reſidency, in the Biſhop's times, that every Man was a Miniſter of the Church of *England* in general, and ſo he might ſerve the whole; and therefore, though he were a profeſſor in the Univerſity, he was ſerving the whole Church, and ſo he might hold other livings too, and yet be abſent from them.

4. It layeth a Foundation of bringing in a Foreign Power, to bind all or any of the Kingdoms in *Europe*. It will bind any, for the greater part of the Reformed Churches, if we ſhould go no further, may challenge, by vertue of this ordinance and inſtitution, that, what they agree upon, we all ſhould receive.

Object. But you will ſay ſtill, that the Magiſtrate may ſtill call thoſe Univerſal Elders to meet in a Council, or not call them.

Anſw. 1. But ſtill if this be an Ordinance, they are to call themſelves: It is their Duty; They are to aſſume it, if the Magiſtrate ſhould neglect. And

Anſw. 2. However when they are called, they may impoſe their Canons. And

Anſw. 3. The Magiſtrate is bound to be Subject, for they are Chriſtians, and ſo *Pars Eccleſiæ*, and ſo to be Subject to this Ordinance; for they have not a power to break the Ordinance of Chriſt: And they are not to Reſiſt it, for there is a Law of Chriſt's Inſtitution upon it. If it be but conſultive to the Magiſtrate, then they ſay no more than we; if obligatory, then it bindeth, and then they muſt either take the Magiſtrates into the Council as Members alſo, which is the uſual *Salvo* for it; and ſo they are parts of the Parliament and Common-wealth, which hinders the freeneſs of the Vote of the Eccleſiaſtick Perſons; And then if the Major part which carry it be not the Magiſtrates, but Miniſters, as uſually they are; then the Magiſtrates, in their civil Aſſemblies, when they come to confirm it, are bound either to ratifie it, or not: If not, then the Authority of the Synod is but conſultive to them: If they be bound, then this Synod is a Superiour power to the King and State; and this within their own Dominions, by vertue of this Catholick principle. And then, without their Dominions, the greater number of Churches will oblige both the one and the other, and is a power over Princes; yea, and a Foreign Power may be brought in hereby, and as well as by Popery, only with this difference (if you cut off Infallibility) that there is but one Man, the Pope, but here an Ariſtocracy of Divines.

Laſtly, Any among us would not be more bound to the Elders of our own Churches, then to the Biſhops, and Elders of the *Eaſtern* Churches, if there was to be found more of the Catholick Church, or a greater among them; for hereby I have as good a Warrant and Authority to cleave to them. Cohabitation doth not oblige me to my own Elders, when the Inſtitution is Univerſal all the World over.

Thoſe places that are ordinarily alledged, 1 *Cor*. 12. 28. and *Epheſ*. 4. although they import communion amongſt Churches, by vertue of that Catholick obligation; yet none of them hold forth, that *that Catholick Church* is a politick Body. Indeed it is ſaid there, that God hath ſet up Apoſtles, &c. in that Church; but it is as a Man may ſay, he hath ſet up Kings and Emperors in the World, it doth not therefore follow, that the whole World is one politick Body; and all the Kings and Emperors have an Authority over the Univerſe, but only partitive in their ſeveral Dominions.

And the communion which the Members are obliged unto, and the bands and ties, there mentioned, are not only between the Saints and the Churches, and the Officers thereof now extant, and exiſting in the World, the Catholick State of the Church, in all Ages, is implyed, with whom we profeſs to hold a communion now, and we ought to do it, as well as with the Churches now extant. And that is clearly the Scope, in *Epheſ*. 4 and 1 *Cor*. 12. 28. for he ſpeaks of Prophets and Evangeliſts, Paſtors and Teachers, that are given to build up the Churches in the Faith, untill the coming of Chriſt, every Age being knit unto another, by certain bands and tyes; and the Church in every Age, receiving a benefit by the Paſtors and Teachers, and by the Prophets and Apoſtles, and their Writings in former Ages: And in all Ages, they have conſpired ſo far, as to preſerve Fundamental Truths. And from thoſe places it may as well be argued, that Paſtors and Teachers, and general Councils in former Ages, have a Juridical power upon all the Churches afterward, as that the preſent Churches have, for he ſpeaks both of the one, and the other, as one ***Totum complexum***.

Object. And if it be ſaid, that the Apoſtles were Miniſters of the Church Univerſal, having Juriſdiction over the whole Univerſal Church; therefore once the whole Univerſal Church, was a politick Body in their time, and why not now: It is thus anſwered.

Anſw. 1. Beſides the difference of Apoſtles and other Elders, elſewhere ſpoken of, even to the Apoſtles themſelves, all the Churches Univerſal did not make one politick Body, to be governed in common; but the Apoſtles ſtill as they came to ſeveral Churches, had power in all thoſe Churches ſeverally apart; ſo as all thoſe Churches are not called one Church, no, not in reſpect of the Apoſtle's Government. But this opinion of the Univerſal Catholick Church, being a Body politick to all theſe Elders, would make it to be in order to a Combination under thoſe Elders, as one whole politick Body, governed by them in common, and in, and by common Aſſemblies; whereas the Apoſtles, ſeverally and apart, had, in all theſe Churches, the power ſtill as they came occaſionally: And therefore to aſſert, that particular Churches, having their particular Elderſhips, by whom they are governed, make up one Myſtical Church, is in this to anſwer the pattern of the Apoſtle's Government it ſelf; that as the whole Church then was not governed by the Apoſtles, as a whole Church, but only by parts; that is, the particular Churches by an Apoſtle, as he came into it, or as he had occaſion to write to it; that ſo now this whole Church is alſo by parts governed, that is, the particular Churches are governed by their ſeveral Elders, having Juriſdiction therein, and therein only. And if unto Apoſtles themſelves, this whole Church was not a politick Body, taken as one, then much leſs to Elders of particular Churches.

2. And alſo further, the meaning of that place, in 1 *Cor*. 12. 28. is not that every Elder hath an Authoritative politick Juriſdiction in all Churches, as occaſion is, which is evident by this; because other particulars are there mentioned, as namely Ruling Elders, and Deacons (which our Brethren do underſtand by thoſe words, Helps and

Governments, for ſo it is in the Original) ſo then they alſo ſhould be Officers, as Deacons, and as Governours in all Churches alſo. And therefore his meaning is only this, it is as if it ſhould be ſaid, in a Common-wealth he hath ſet Noble-men and Judges, &c. who have the power in the whole, and every part of a Kingdom; and he hath ſet Juſtices of Peace, and Conſtables, and Headboroughs, &c. but it would not follow, that as the Noble-men and Judges have power in every part, ſo the ordinary Juſtices of Peace, and every Conſtable or Headborough hath: And yet if from that place they would argue, that ordinary Elders have power in all Churches, as Elders, they muſt alſo acknowledge Deacons to have the like.

3. And that place in *Epheſ.*4. ſpeaks of Paſtors and Teachers, in reſpect of Doctrine, and therefore mentioneth only thoſe that did labour in the Word and Doctrine, ſuch as Prophets and Evangeliſts, Paſtors and Teachers; and ſpeaks of their being ordained to keep that unity of the Faith; and therefore ſpeaks only of their Doctrinal power, not of their Judicial power of acts of Government.

4. And it is farther to be conſidered, that when it is ſaid, that he had ſet Apoſtles, &c. in the Church, he ſpeaks not of Officers in the concrete, or of this and that Church, in this or that Age; but he ſpeaks of Church, and of Officers in the Abſtract, he ſpeaks of the kind; and ſo anſwerably we read, Eph. 4. 8. *He gave Gifts to Men*, that is, to ſuch Officers in the Abſtract.

5. The general Church receiveth Paſtors and Teachers, but as formed up into particulars; therefore they are ſet in it only *partitive*; and though the Church is ſaid to be the Subject in which they are ſet, yet not as a collective Body, and therefore they do not make up a general Government.

Object. It may be objected, that the Apoſtles are ſaid to be the Church Univerſal.

Anſw. 1. They are not ſet in it as a Collective Body, and if they were, yet as all Paſtors cannot ſupply the Office of an Apoſtle, when met all together, ſo they are not ſet as Apoſtles, as the Apoſtles were. The Earls in a Kingdom are ſet otherwiſe in a Kingdom, than the Conſtables are; and therefore the meeting of all the Conſtables in a Kingdom, cannot make up one Office of an Earl, or the Relation they have to the whole Kingdom.

2. The Apoſtles were executively ſet in particular Churches only, and ſo the whole Church was not one Church, in Relation to them, nor did all Churches make up one Church, in relation to them for a Government.

Then 3. We acknowledge, that they may be all ſet in this Body as Apoſtles, and as Elders, and that by vertue of communion of Churches; and if you will keep it in that Myſtical way, they are to be reſpected as Elders of ſuch and ſuch Churches, by all the Churches in the World.

As it is again objected out of thoſe places, *Eph.* 4. and 1 *Cor.* 12. that the Gifts there, that are given to the Church, are not proper and peculiar to the elect.

Anſw. It's true; but yet, though they are not given only to thoſe that are elect in the iſſue, and in the event; yet they are given only to thoſe that were viſibly ſuch unto Men, and to be taken for ſuch; and ſuch as, if we had lived in thoſe times, would have been to be accounted Saints by us. All that are true Members of Churches, we are to look upon as elect, for they are elect to us; and therefore he Writes to the *Church elect in Babylon.* They are all Saints to us, and ſo they are viſibly ſuch, that make the viſible Church. And that the viſible Church there, though conſiſting of Men that in iſſue proved not the elect, is yet under the notion of ſuch as are, appeareth by this; that they are ſaid to drink into one Spirit, that is, into the Holy Ghoſt, alluding to the Receiving of the Sacrament; becauſe that none ſhould be ſuppoſed to be of that Catholick viſible Body, or of particular Bodies of Churches, but ſuch as are ſuppoſed to partake of the Holy Ghoſt, as every True Saint doth. And the drinking into one Spirit there, cannot be meant of extraordinary Gifts, which may be ſuppoſed to be given to Reprobates, becauſe the Spirit in extraordinary Gifts, is not received by the Sacrament.

Object. Whereas it is ſaid, that the Elders and the Officers, are given to the whole Univerſal Church; therefore that is a politick Body: I anſwer, that by the ſame reaſon, Mankind ſhould be a politick Body alſo, *for they* are ſaid to be given to Men, *Epheſ.* 4. and the Gifts that are there ſaid to be given to Men, are not to be underſtood

ſtood of the inherent Gifts or Qualifications, in reſpect of thoſe Men they are given unto (as the grace of an Apoſtleſhip to an Apoſtle) but it is meant of Men giftedly put into Office, given unto other Men, or to Mankind; which appeareth by this, becauſe they are given by converſion, before Men are of the Catholick Body, as well as for building up after they are in it.

It is again objected, that 1 *Cor.* 12. it is ſaid, that *the Members are to Honour one another, that there be no Schiſms in the Body*, ver. 25. *if one Member ſuffer, all the Members ſuffer with it*, ver. 26.

Anſw. As there is a double Body of Church to Chriſt, the one Myſtical, and the other Inſtituted; ſo there is a double Union, the one Myſtical, though external; and the other more ſpecial for Government and Juriſdiction. And the ſame things, that are ſpoken of the Duty of Members in a Body Inſtituted, that are a Body to Chriſt in particular, as the Apoſtle afterward diſtinguiſheth, are due alſo to all Saints, by vertue of their Myſtical Relation. And we find that the Apoſtles indeed, do argue the inſtance of the communion of the Body Catholick, which is between all Saints, to exemplifie and to illuſtrate the Duties that are to be between Saints, in a particular Body ſo joyned; yet by way of Similitude, but not oneneſs for kind. And becauſe alſo all the Duties of Love, which, in particular Congregations, the Members are to perform one to another, are Duties by a Myſtical Relation, as well as by that ſpecial obligation: Yet they are bound to them by an obligation, beyond that of the Myſtical Relation, which they bear to all Saints in the World. For though the Church Myſtical Univerſal, affordeth matter for ſuch an Inſtituted Congregational Church; yet that they ſhould thus meet in Chriſt's Name, is a Superadded Form to this matter, and lays a farther obligation upon the members.

CHAP. II.

That the Inſtitution for Worſhip and Government, falleth not upon the Saints in a Natiõ, Qua *Nation or Kingdom, as the Seat of it.*

Though the Pattern of the *Jewiſh* Church be urged to prove ſuch a National Church, yet it will not ſerve the turn.

1. For it was not therefore a Church, becauſe a Nation, but becauſe there were no more Nations that God had choſen, nor would chooſe till Chriſt came; and therefore if any other turned Proſelite, they were to turn *Jews*, and to be as Natives.

2. The Inſtance of the *Jewiſh* Church, will rather ſerve for the proof of an univerſal Church, than for any evidence, that there ſhould be as many Churches, as there be Nations. When the *Jews* did turn Chriſtians, they were the ſame Nation; yet the Apoſtles do no where Write to them, as a National Church: They Write not to *the Church of Judea*, but *the Churches*.

3. That the Church of the *Jews*, was a Type of the Churches in Nations, as Nations, let that be ſhewn. We can ſhew that the whole Nation, and Temple-worſhip, was a Type of Congregations, and *that Royal Nation* (as that whole Nation was then called) *and the Holy Prieſthood*, is a Type of the Saints in all Nations.

4 God at firſt Set up a Church-Government, ſuitable to that of a Kingdom, and ſuited unto the Government of the World; that policy is therefore called the Elements of this World, unto which the Church in the New Teſtament, is not to be conformed, *Rom.* 12.

5. And then when there was a National Church, there was a Worſhip for the whole Nation, as a Nation to come unto; and ſo a Government in the place that God ſhould chooſe for all to appeal unto; but there are no ſuch orders now.

6. If the Inſtitution do fall upon them, it muſt fall upon them either as they are a Church in a Kingdom, or as a Kingdom. But not as a Church in a Kingdom, for *Qua* Church, there is a greater Church out of that Kingdom, namely the Univerſal.

7. This opinion, tho' it ſeems indeed calculated to comply with Magiſtracy, for it divideth the independency of Government, according to the Diviſion of the Supream

power of Magiſtrates, and ſo would ſeem to fence them from any external power, from any other Kingdoms or Churches: Yet it makes the *Church-power* in that Kingdom, independent upon that Magiſtrate, and *that* united into a greater Body, would be too hard for them, whereas the diſperſing it, into particular Congregations, makes it eaſily wieldable.

Neither doth the Inſtitution fall upon a conformity, either to the extent, or to the Government of Cities, as thoſe who are for Epiſcopacy have intended, and ſome Presbyterial Divines alſo; and both upon the ſame grounds, although with this difference, that the Biſhops would have the Government of Churches, to be conformed to that of the Cities, taking in the Villages about them, and ſo to make a Dioceſs and a Dioceſan Church; but thoſe for the Presbytery, contract it to the extent of a City within it ſelf, and ſo make a claſſical Church; the opinions of either, differing in this reſpect only, *viz.* the point of extent of larger and leſſer Juriſdiction, the one confined within the City Walls, the other extending without.

1. Becauſe if it were ſo, then the conformity either muſt fall upon the Government of Cities, or the bounds of the place; that look what extent either the Government, or bounds of the Local Circuit of Cities have, the ſame extent ſhould your claſſical Presbyteries have conformable thereunto; and in aſſerting either unavoidable Abſurdities, would follow.

1. To make the Government conformable to the Government of Cities, as their extent ſhould fall out, is to make a warly Government, the pattern of Eccleſiaſtical, is wholy to conform Spiritual Government, to the Government of the World; and then the ſame degrees of Officers of Superiority, and Inferiority, that is in Cities, ſhould be in Eccleſiaſtical Government.

2. The conformity muſt rather fall upon the bounds of the Governments of Cities, than upon the circuit or material conſideration; becauſe that, which makes it a City, is the Government of it, whether the bounds of it be within the Walls, or other Towns about it, whether it extend to a larger circuit, or to a leſs.

3. It muſt either fall upon a City, as having many Congregations in it; and if ſo, it might as well have faln upon Villages in the Country, capable by Aſſociation to be many Churches as well, and the one would be as uncertain as the other; becauſe there may be many Congregations in the one, as well as in the other. Or elſe 2. It muſt fall upon the Form of the Government of Cities. Or elſe 3. Upon Cities of ſuch and ſuch a circuit; and ſome Cities greater, and ſome leſſer, that would be uncertain alſo; becauſe ſome Cities are greater, and ſome leſſer.

2. The Foundation of this Aſſertion cannot be a conformity to the Government of the Cities amongſt the *Jews*; for 1. The Villages, among the *Jews*, had a Government in them, as well as the Cities. 2. Suppoſe that the Government of the *Gentiles*, in their Cities, was not conformed to the Government of the *Jews* in their Cities (which may well be ſuppoſed) for the Government of the *Gentiles*, was oftentimes to have whole Empires under the Government of a City; ſo *Rome* had, and then all the World under *Rome*, whilſt it was a City Government, muſt have been one claſſical Church. or however, among the *Gentiles*, the Cities were the Head of a whole Province, and of all the Villages under it, and it is ſo in many Cities at this Day; and that would make for a Dioceſan Government, and not Presbyterial.

If thus the bounds cannot be fixed, we are ſtill to ſeek even in Cities, what ſhould be the bounds, and are as uncertain, as in Villages. So as the concluſion is, the bounds according to this meaſure are uncertain.

3. God doth not ſhape a Spiritual Government, unto the political; and the bounds thereof. Political Government, goes by the bounds of the Soil; ſo doth not the Spiritual. All that do live within ſuch a place, or within ſuch a Country, becauſe they are of that Soil, fall under the ſame political Government; but there is no reaſon, that they ſhould fall under the ſame Spiritual.

4. If the Frame of the Church were to be conformed to the City Government; then as the City did take in the *Suburbian* Towns, the Daughters round about, ſo the Church ſhould not be confined only to the compaſs of the City, but extend to a whole Province: As the Biſhops argue for a Dioceſan Church.

5. Chriſt's Government is ſuitable to all Ages, times and places; but now in all Ages and places, there is not the City Government; and there could not be the ſame Rule for the Government of Churches in Villages, and therefore it did not ſuit all places.

6. Jeſus Chriſt's way is rather conformed to the Synagogue way; for ſo the Churches are called, and it is therefore conformed to the Government of the Synagogues, although in Cities.

7. If this were the Ordinance of God, to conform Church Government to the Government of Cities, then all, in *London*, ſhould make one Church, becauſe it is but one City; and *Alexandria* and *Grand Cairo*, if it were converted, would be ſo too, nay *Rome* it ſelf (whereof the preſent *Rome*, is but the tenth part of what it was, as *Cyprius* ſhews) muſt have been but one Church, if they had been all converted; and there ſhould have been but one claſſical Presbytery, to have Governed all the Churches there. Yea, in ſome places there are two Cities built together, that have the priviledges of Cities, as *Conſtantinople* and *Galata*, *London* and *Weſtminſter*, the two *Pragues*; yea, *Jeruſalem* had the City of *David* within it, and ſo there muſt have been two claſſical Presbyteries in *Jeruſalem*, from the firſt; For thoſe of the City of *David*, might have challenged the priviledge of it, the Church had been conformed to a City Government; and perhaps that was the reaſon, why we read of two companies of the three and twenty Elders, that did ſit in *Jeruſalem*; becauſe each City had an Elderſhip of Twenty three, and ſo there being two Cities in that one, that of *David*, and the other of *Jeruſalem* it ſelf; there might be two Elderſhips, for thoſe two Cities, beſides there great *Synedrim*.

8. When Cities are decay'd and do leſſen, and are brought low, it may be to as ſmal a number of Inhabitants, as Villages; yet they often retain their Priviledges as Cities, as many decayed Incorporations do. Now then if there were but one Congregation left in ſuch a leſſen'd City, it would claim by vertue of this City, priviledge to be intire within it ſelf.

Object. But the Apoſtle hath ſaid, in Tit. 1. *Ordain Elders in every City*, and that is parallel with that in Acts 14. *They Ordain Elders in every Church*, holding forth the pattern of a City, and the Government thereof for the bounds of it, to be ſet for that of a Church.

Anſw. 1. That place in *Acts* 14. in every Church hath Relation, as well to Churches in Villages, as in Cities; and ſo to Churches in thoſe firſt times of the Goſpel, that conſiſted of no more than might meet in one place; and therefore as well it may be interpreted, that there was but as many as would make but one Church in every City, as ſuiting the Phraſe of his Direction, in Relation to what number of Chriſtians were ſuppoſed to be in each City of *Crete*, when firſt *Titus* came thither in the beginning of the Goſpel; and this number may well be ſuppoſed, to be no more than could make up one Congregation, and it was well if ſo too, no more than could make up.

Anſw. 2. Ordinary Elders in every Church implies farther, that if there were more Churches to be in a City, that then he ſhould ordain the Elders, Κατ᾽ ἐκκλησίαν, to every Church apart.

Anſw. 3. That it is ſo, appears; Becauſe as hath been ſhewn πόλις City is meant, ſmall Towns as well as Cities.

Anſw. 4. The Reaſon why his Direction runs to Ordain Elders in every City, was becauſe though they did Preach the Goſpel in Villages, yet principally in Cities at the firſt; becauſe they were to leaven the Countries. And the Apoſtles, when they did Write to Churches in a Province, did uſe to Write to the Church of the Head City, as more eminent, not becauſe that was either a Mother Church, as the Biſhops ſay, or a claſſical Church of more Churches, as the Presbyterians ſay; but becauſe it was more eminent, and from it the Epiſtle might be ſpread to others, as *Paul's* Epiſtle, to the *Coloſſians*, was ordered to be ſent to *Laodicea*, which was in all likelihood, a leſs City than *Coloſſe*. And thus when they Write to the Churches of *Syria* and *Cilicia*, *Acts* 15. they Write eſpecially to *Antioch*. So when he would Write to all the Churches about *Corinth*, he nameth eſpecially the Church of *Corinth*, together with them; and wrappeth up all the reſt thus, *and all that call upon the Name of the Lord*.

Object. It was the Ordination of the Apoſtles in the Primitive Times, that all, in a City, ſhould be one Church; both becauſe the Diſtinction of Churches, and alſo their Names are taken from the City, as the Church of *Epheſus*, &c. And therefore whether in one conſideration or more, whether for the preſent, or for the time to come, the Saints, in ſuch and ſuch a City, were to be one Church; and a Congregational Church they could not be, therefore a diſtinction of a claſſical Church was intended by a Church in Cities. And the Elders had charge given them, to take care of that whole City, to convert them. And to this pattern of a City Government, were the Villages alſo to be conformed, ſeveral Villages making an Aſſociation into one Church, as thoſe Cities did.

Anſw. 1. To the firſt part of the objection I anſwer, that they are called one Church in a City, and ſo diſtinguiſhed; becauſe there was but one Church for the preſent, as in *Acts* 3. 1. Κατὰ τὴν οὖσαν ἐκκλησίαν, *the Church exiſting at* Antioch, that is, which at preſent was there. It doth not follow, that all the Churches, that ſhould afterwards be there, ſhould be but one Church. So as *Bains* ſaith, there is an Adequate acception of theſe Phraſes, *per accidens*, not becauſe the City and Church, was to make but one Church; but becauſe the Chriſtians by occaſion of their number, not being then too great, were formed into one Church, not becauſe there was to be but one. Now he, who thus uſeth them promiſcuouſly, doth imply, that one Church was as yet conſtituted, not that there was to be but one, through the circuit of a City, Suburbs, and Country. Thus likewiſe it is eaſily anſwered, to the purpoſe of the Propoſition; for thus the Multitude of Citizens converted, and unconverted, could not be a Church of one Congregation; yet the number of thoſe, who in City, Suburbs, or Territories, were actually converted, was no more than might be ordered into one Church; and the Apoſtles framing theſe into one, on the preſent occaſion, did not exclude the after conſtituting of any other within the ſame local bounds. But if there had been more, there would have been other ways to have diſtinguiſhed them: As when there were many Synagogues in a City, they were diſtinguiſhed (for all the Synagogues could not have been called, by the Name of that one City; ſo nor the Congregations) and perhaps that was the reaſon, why that a School, which was a kind of a Synagogue, was for Diſtinction's ſake, called the School of *Tyrannus*, as being the Ruler of it.

Anſw. 2. If that were a Reaſon, then alſo the Name of a Village or ſmaller Town, as that of *Cenchrea*, would make as ſtrong an Argument, that in every ſmall Town, if there be a Church there, that it ſhould be one intire Church (having the Government wholy in it ſelf) as well as that many Congregations in a City, ſhould become one Church for Government.

Anſw. 3. The name of a Church, in a City, is not taken ſimply from the City, but from the People; as in the *Revelation*, the Church of the *Smyrnians*, and of the *Laodiceans*, &c. Suppoſe they had removed (as in thoſe times, thorough Perſecution they often did) to ſome other City; they would have been the Church of the *Smyrnians*, as well as the Church at *Arnhem* was called the *Engliſh Church*. So as the Name doth not refer ſimply to a City, and the bounds thereof. And when there was a Church of Strangers, of *Aquila* and *Priſcilla*, &c. in *Rome*, it is called the Church in their Houſe; and ſo alſo when they were removed to *Epheſus*, it bore the ſame Name, to Diſtinguiſh it from the Church of the *Epheſians*. It is one exception againſt us, that when we ſay the bounds of a Church ſhould be ſo many as can meet in one place, we hereby do fetch the conſtitution of a Church, from what is meerly external and accidental to it; and the exception were true, if we fetch it from any one ſet or ſtanding place, or Houſe of meeting; but we fetch it from that which is eſſential to a Church, which is oneneſs of communion, in ordinances together, meeting with one accord, as in the *Acts*, their meetings are characterized, which becauſe it cannot be done, unleſs they do meet in ſome place or other, hence we ſo expreſs it, not as that thing the Ordination is ſet upon, but as the neceſſary conſequent or adjunct; but this exception made againſt us, falls fully and directly upon them, that would make a City the extent, either of the Local bounds, or the Government thereof a pattern or meaſure of a claſſical Church, and the Inſtitution of it.

If many Churches had been in one City, they might have been Diſtinguiſhed by the Names of ſome of the Rulers, or as now they are by the Streets, or places of their conſtant meetings; for as if the Holy Ghoſt doth Write to the Angel of the Church of *Epheſus*, as if the King doth Write to the City of *London*, he ſhould intitle his Letter, to the Mayor and Aldermen, as Writing to the whole Corporation in their Names; ſo alſo might ſeveral Churches in Cities, have been as well Diſtinguiſhed by the Names of their Rulers, and of their Elders and Paſtors, as *Tyrannus* his School was. And there are other Reaſons, why in that caſe the Names ſhould be taken from the place; for cohabitation and dwelling together in a place, we acknowledge is a ground, why the Saints, ſo far as poſſibly they can, ſhould meet in one Church-Fellowſhip, and not make ſeveral Fellowſhips. And we much rather think, that ſtill the Denomination of one Church, in a City, did hold forth this Rule, that in all Cities, the Saints dwelling together; and ſo elſewhere, ſhould make as big Churches as they could; to ſhew their Unity, and to make the Worſhip more Solemn, and to have more of the aſſiſtance of the Holy Ghoſt; and therefore they ſhould not make many Congregations, where there might be one only.

Anſw. 4. To the Second part of the Objection, concerning the converſion which the Elders are to take care of, I anſwer 1. To Preach is one thing, to cenſure is another. And beſides at that rate of arguing, all thoſe, that a Man begets to Chriſt, hath therefore Authority over, to Rule them, to be their Miniſter. 2. The Elders, at *Epheſus*, indeed had a charge as Elders, by way of Government over the whole Flock, the Church that God Redeemed by his Blood; that is, of thoſe that were conververted; and although that they were to endeavour to convert others (for how ſhould the Goſpel otherwiſe be propagated) yet if more had been converted, then there muſt have been Churches multiplyed; but ſtill in the uniform frame, that this firſt Church was, having the ſame priviledges; and ſo to have New Elders placed over them, as over a New Flock. And beſides, they are not called Elders of *Epheſus*, but Elders of the Church at *Epheſus*. The care of Elders ſet in a City to convert, was to be extended as well to the Neighbour Villages, as to the Cities, eſpecially then when they had gained as yet but few in a City: And then by this Reaſon, thoſe in the Villages were obliged to be Aſſociated with them, as well as thoſe in a City, although all the City ſhould alſo be converted, eſpecially if thoſe in the Villages were the firſt converts; and this is one of the Epiſcopal grounds for a Dioceſan Church; they in effect tell the ſame ſtory, for the rearing up of Epiſcopal Government.

Anſw. 5. To third part of the Objection, we Reply, that the way of conſtitution of Churches under the Goſpel, being uniform according to Chriſt's inſtitution, both in Villages and Cities, it is therefore ſquared, as well to the condition of the one, as the other: And therefore a Church, in a Village, may as well be made the pattern for the conſtituting of Churches in a City, as a Church in a City, for forming one in a Village. But Chriſt hath framed his inſtitution ſo, as will ſerve both; and the certain Rules for both are the due bounds of a Church ſet (whereof there are many ſure and certain characters in the word, from the Nature and thing it ſelf) that ſo many as dwell together, that can conveniently meet in one place, ſhould become one Church.

We grant (as **Bains** in the like caſe, *pag.* 12. *Concluſ.* 2. concerning a *Dioceſan* Church) that God might have made this pattern of City Government, an Ordinance of Church Government, as he did once take a Family Government under the Old Law, and made that a Church; and extended the bounds ſtill by a Family, as they grew either greater or leſſer: But as then, if a Man's Family had ſpread into many Families, though he was the Prieſt of all theſe Families in publick Worſhip; becauſe he was the Eldeſt of the Family, whilſt he lived; yet that would not have been a binding Law to ſeveral other Families living together, that had not ſprung one from another; that they ſhould have come under the ſame Law of Aſſociation, that the others did. And therefore, though this were granted concerning Cities, it would not follow, that the Villages muſt be conformed thereunto.

CHAP.

CHAP. III.

That the External Inſtitutions of Chriſt, for the Government of his Saints under the New Teſtament, is not the ſame that was under the Law, nor can the Government of the Jewiſh *Church, be made a certain Rule for the Government of the Church of Chriſt.*

THere are many things that were commanded to the *Jews*, which are obligatory to us Chriſtians; tho' there are alſo many things which were Rules and Laws to them, which are not ſo to us. It will therefore be neceſſary, in ſtating the caſe firſt, to ſhew what is equally binding to us both.

1. All ſuch Duties as depend not upon Inſtitution, but are Duties belonging to the Firſt Commandment, as to Pray, to hear the Word, to give Thanks, muſt needs continue as well under the New Teſtament, as under the Old, and are the ſame.

2. Such things as then had then a Morality in them, yet if the Morality was only by meer Inſtitution, which depends upon the Will of God, (which Divines call Moral poſitions) even ſuch Inſtitutions, in their own individual Nature, cannot be urged upon us as Rules. As to inſtance in that of the Sabbath Day; if any ſhould infer, that *that Seventh Day* ſhould be the Sabbath Day under the New Teſtament, which was the *Seventh* after the Creation, would be a falſe Reaſoning; although indeed, the Inſtitution of the Seventh Day, to be the Sabbath, was not Ceremonial meerly, but had a Morality in it; for it was from the Creation. The two Sacraments of Circumciſion and the Paſſover, had aſſuredly beſides the Ceremonialneſs annexed to them, the Inſtitution of Typifying of Chriſt to come (which Circumciſion did by Blood, and being Adminiſtred the Eighth Day) theſe Sacraments ſignifying Jeſus Chriſt, the Subſtance of them muſt needs be Moral, and that by Inſtitution, as well as ours are now; as in 1 Cor. 10. 1, 2. *They did all eat of the ſame Spiritual Meat* (the ſame Spiritual *Manna*) *and all Drank of the ſame Spiritual Drink.* But yet it doth not follow, that the ſame Sacraments for Subſtance (cutting off the ceremonial part) ſhould continue, but God was pleaſed to Inſtitute other two in their rooms.

3. Yet whatſoever was Moral in the Subſtance of the *Jewiſh* Inſtitution then, there is this equality, that Jeſus Chriſt ſhould Inſtitute ſomething in the room of it, in the New Teſtament. As for Example, becauſe there was an High Prieſt; becauſe there was an Houſe of God then, the Apoſtle therefore argues, (*Heb.* 20. 21, to 26.) that we having an High Prieſt over the Houſe of God, there is to be Aſſemblies to be now, as well as then: But as theſe Aſſemblies ſhould be Formed up, and caſt into the ſame Latitude and Extent, and the like, which their Aſſemblies had then; herein a new Inſtitution putteth the difference. They had National Aſſemblies then, not ſo now: The Prieſts were maintained by Tithes and Offerings then, the equity of this continueth, and the Apoſtle urgeth it in his Epiſtle to the *Corinthians*; but yet it followeth not, that their Maintenance now ſhould be the ſame way. And although there was a Moral equality in it, yet the Apoſtle Superaddeth, *So I Ordain in all the Churches*, 1 Cor. 7. 17.

4. When the Goſpel hath once made an Inſtitution in the Room of what was under the Law (as it hath done Baptiſm in ſtead of Circumciſion tho' not exactly on the ſame Moral Ground; yet on the ſame Evangelical Ground, as Baptiſm was the Subſtance extant, under the Type of circumciſion) this will warrant the Application of Baptiſm, unto like Infant Children now; when the Goſpel it ſelf alſo holds forth the ſame priviledge for Subſtance, unto ſuch Children now, as it did then; and renews the ſame promiſe to them; tho' in an Evangelical way, far differing from that in the Old Teſtament, which contained a Typicalneſs in it. And this is not to raiſe up a New Inſtitution, it is only the Application of an Inſtitution to a Perſon; and that alſo when the Goſpel holds forth the ſame ground which the Law did. But if any would reaſon, that becauſe there was a circumciſion under the Law, a Sacrament of initiation into the Church, therefore there muſt be the ſame under the Goſpel (if they cannot ſhew that Jeſus hath appointed it, for the continuing of ſuch an Inſtitution)

ſtitution) the Argument from the Old will not hold, or if they would argue, that it ſhould be Adminiſtred in the ſame Latitude; or that the ſame Perſons, who did Adminiſter Circumciſion under the Old Teſtament, may Adminiſter Baptiſm now, we believe our Brethren will not concede to it, though the Argument will be as ſtrong one way, as the other; for the Father of the Family might circumciſe them, and did; but they would have only Miniſters to Baptize now; and they too circumciſed then in their Families, and did not bring their Children to the Temple.

5. That the Laws of the Old Teſtament, do help up to Regulate many Inſtitutions in the New, we acknowledge (as likewiſe the Laws of Nature do) but they will not be Warrant ſufficient, to ſet up the like. So the Rules of the Judicial Law, concerning the puniſhments of criminal Acts, that none ſhould be condemned under two or three Witneſſes, theſe Rules will ſerve unto, and perhaps ought to be received by, every State (as ſome have held) to Regulate their proceedings againſt Malefactors: But yet unto *Jewiſh* policy (take it for the Government of it, and the ranks of Officers among them, and power they had) Nations are not bound ſo, as though the Rules of equity, whereby that policy did proceed, were perpetual, yet the queſtion remains ſtill of the power. That Miniſters ſhould be maintained, as they were then, the equity of the Law holds, but it will no way follow, that there ſhould be the ſame Ranks of Miniſters.

6. That the New Teſtament, intitles ſome of thoſe Ordinances, that it ſelf hath anew Inſtituted, with the ſame Names and Words uſed in the Old Teſtament, argues not that thoſe Ordinances are to be framed and formed according to the Analogy of the Old: But they have the ſame Names, becauſe that the Old were Types of theſe. Thus that our Ordinances now are called Sacrifices: That Chriſt is called an High Prieſt: That the Officers of the Church are called a Presbytery: That Excommunication is called a purging out the Old Leaven, and many ſuch like, in the Evangeliſt; all this will not prove, that there ſhould be Sacrifices, High Prieſts, *&c.* under the New Teſtament. In the Evangeliſt, Chriſt ſpeaking of the Teachers of the New Teſtament, ſaith, (*Matth.* 23. 34.) *I will ſend you Wiſe Men, and Scribes*, &c. but yet it follows not, that the Orders of the Officers of the New Teſtament, ſhould be anſwerable to the Wiſe Men, and the Scribes: So when a Believer, or a Church is called the Temple of God, when the Saints are called a Royal Nation, and the like; no inference can be made, that there ſhould now be a Temple, and a National Church.

7. There were many things which are Moral now, that were not Moral then. To caſt out of the Church for Moral ſins, as ſuch *Qua* Moral, is the Law of Chriſt now: But under the Old Law, they did not keep Men from Ordinances, for ſins as Moral; but as having a ceremonial uncleanneſs annexed to them. No Man is to put his Wife away now, becauſe ſhe is a Heathen; but they were to put their Wives away then, if Heathens, after *Moſes* his Law was ſetled. In deſtroying matters of Idolatry, they were to be much ſtricter than we are bound to be, as Meats Sacrificed to Idols, they were in no place to eat thereof, *Daniel* refuſed the Kings Meat; but out of the Idol's Temple, we may eat things that have been Sacrificed to Idols, as the Apoſtle ſaith. They were to deſtroy all the Temples and Groves, *&c.* but if places have been abuſed to Idolatry, we under the Goſpel may make uſe of them. They were to deſtroy the *Canaanites* out of the Land, not we ſo now. They were to burn Idolater's Goods, as in *Jericho*, &c. Not ſo now.

Having thus made way by theſe particulars premiſed, I ſhall now prove my Propoſition, that the *Jewiſh Economy*, is no Pattern or Rule for Modelling the Church of Chriſt, under the Goſpel.

1. The Prieſthood being changed, there is a neceſſity of a change of the Law, *Heb.* 7. 12. and ſo of the Law of the Government, which depends on Chriſt's Prieſtly Office. We having a new High Prieſt over the Houſe of God, we have a new Order in this Houſe. For he is the Apoſtle and High Prieſt of our Profeſſion, and it was meet it ſhould appear, he was the new High Prieſt, by uttering the Inſtitution for Worſhip and Government. So then that Old Law, which depended upon Inſtitutions, as the High Prieſthood it ſelf did, is to be changed, and a new Law of Inſtitutions, is to come in the room of it; and therefore in the *Heb.* 9. 10. it is called a *Reformation*, and the time of the Goſpel is called, the time of Reformation.

2. That *Jewiſh* Frame, and Form of Government, is called the Elements of the

Ch. III. World; and therefore both in *Coloſſ.* 2. and *Rom.* 12. the Apoſtle bids us under the Goſpel, not to be conformed neither for Worſhip nor Government (further than as Jeſus Chriſt hath been pleaſed to take what was before, and make it anew) to the Elements of the World. So in *Galat.* 4. 2, 3. he ſaith, they were under Tutors and Governours, till they came to be of Man's Eſtate, or to be of Age; which under the Goſpel, they are in compariſon. And indeed the Goſpel being more ſpiritual the Frame of the Government, and Inſtitutions of it, are not formed to a Worldly way to Governments of Nations, and of Kingdoms, as that was then, to an outward external Glory, as their Worſhip alſo was. As God hath choſen the Preaching of the Word, which is fooliſhneſs, ſo he hath choſen many of thoſe things, which are vile and baſe, and contemptible, and a fooliſhneſs of Government, in compariſon of what was then: And this is it deceiveth the World; for the Goſpel is a Myſtery throughout: He chooſeth the Synagogue, and not the Temple; he chooſeth a Congregation and Eldership, and not the *Synedrim*; he chooſeth Baptiſm, and not Circumciſion, *&c.*

3. Our Lord and Saviour, ſpeaks altogether of a new Church to be made, a Church gathered in his Name, as when he Inſtituted Baptiſm, to ſhew that it was a new Ordinance; he bids them Baptize in his Name, ſo to ſhew that he erected a Frame of a New Church, he bids that it ſhould be gathered in his Name.

4. Our Brethren's Principles, that hold the Univerſal Church, to be the Seat and Subject of Chriſt's Inſtitution, argue this; for as his Church now over all Nations, both *Jew* and *Gentile*, is a differing Seat from that of the *Jew* only, ſo anſwerably, to ſet in his Church Apoſtles and Prophets, *&c.* in ſtead of chief Prieſts, *&c.* is a new Inſtitution; and it is certain. that that Church, whereof the Apoſtle ſpeaks, 1 *Cor.* 12. *Eph.* 4. is the Church of the New Teſtament: And therefore if the Church Univerſal being a politick, be argued from thence, it is by a new Inſtitution, differing from the former; becauſe the Church of the New Teſtament, which he ſpeaks of there, began with the Apoſtles. And beſides the Inſtitution fell upon the Church of the *Jews Qua National*; but this falls upon the Church, *Qua Univerſal*, in all Nations, elſe it would not extend to all Nations to be equal ſtanders in it, whereas under the Law, they were not to be ſo with the *Jews*; but were to come under that National covenant, only when Proſelited.

4. There ſeems to have been ſeveral ſorts of Policies and Orders extant, under the Old Teſtament, and unto which of theſe ſhould the conformity now be made? By what rules ſhould we now judge?

1. There were 1. Chief Rulers over ſeveral Bodies of the Prieſts and Levites: To which Government the Biſhops ſay, their order is an Alluſion. There was alſo a power in theſe Prieſts and Levites, proper and peculiar to them, to judge of the clean and unclean; and concerning the matters of Worſhip in the Temple. And this Government was purely Eccleſiaſtical; and unto this therefore, rather ſhould the Analogy refer of matters in the Church, ſeeing that theſe were purely ſuch.

2. Again, There were the civil Judicatures in their Cities and Towns, and in their great *Synedrim* at *Jeruſalem*, for all controverſies within their Gates, as the Diſtinction is in *Deut.* 17. Yet theſe were all Eccleſiaſtical, but indeed mixed both in reſpect of cauſes and perſons; their Church and Commonwealth being ſo mixed, as it is hard to diſtinguiſh what belonged to them, meerly as a Commonwealth, and what belonged to them as a Church, in reſpect of what came under the cognizance and power of thoſe Courts.

3. Then again, There was their Synagogical Government, which ſeems to be differing from what either the Prieſts had in the Temple, in reſpect of Perſons clean and unclean ceremonially, or over one another; or from Courts of Judicature in their Gates. A Government thoſe Synagogues had, for there are the Rulers of them mentioned; and alſo puniſhments they had, for when the *Romans* took away their Government in their Gates, they ſcourged in their Synagogues. There were Admonitions alſo, or Excommunications, or caſting Men out of their Synagogues. The Great *Synedrim*, and their other Courts, did puniſh by civil mulcts, and the *Synedrim* did put to Death: In the Temple, the Prieſts kept out the unclean; and the Judgment of that was not by the *Synedrim*, but by the Prieſts that did look to the Worſhip of the Temple: But the Synagogues did caſt a Man out; and the Prieſts did not Supervize the Government of the Synagogues.

And that all this was a matter of a differing cogniſance, from what was Tranſacted in their other Courts, is evident by this, that for many ſins (beſides the civil puniſhments that were adjudged in the Courts of their Gates, as to reſtore and the like) a Man was further obliged to come to the Temple, with Confeſſion, and with a Sacrifice ; ſo as the charge of the things of the Temple, and the Order and Diſcipline thereof, was another thing than that of their civil Courts. And although a Man was caſt out of the Synagogues, and was in reſpect of ſuch a communion, as a Heathen and a Publican; yet he might ſtill come to the Temple, and partake in the Worſhip thereof. But that the *Synedrim* did at any time pronounce that Sentence, that a Man ſhould be as an Heathen or Publican, that this was proper to their Courts, we believe not. Now it is left very uncertain, to which of theſe the Analogy of the Government of a Goſpel Church ſhould be accomodated.

Object. It is ſaid, that our Saviour Chriſt, in *Matth.* 18. reflected upon ſome Bench or Court, the next then extant, to which the People were wont to reſort among the *Jews*, and ſo intimated, that his Will was, that the Church, under the Goſpel, ſhould be formed up conformably to us, and that ſo it ſhould be like to that of the *Jews* , and ſo the policy of the Church of the New Teſtament, ſhould be conformed to the policy of the Old, by vertue of that firſt Inſtitution, And from thence it is argued, that there ſhould be Ruling Elders, that are not Teachers, becauſe there were ſuch among the *Jews* : From thence it is argued, that there ſhould be a National Church, a National *Synedrim* or Aſſembly, as was among the *Jews* : From thence it is argued, that the power is in the Elders alone, becauſe it was ſo among the *Jews*, who are called the Church: And ſo this Analogy of the *Jewiſh* Church, is one of the great Foundations of the Presbyterian Government, and of Claſſical and National Aſſemblies.

Anſw. But beſides that, it was not neceſſary that Jeſus Chriſt ſhould allude to it, though he uſeth the ſame Phraſe : The Deformity of that Pattern, and the policy of the Government of the New Teſtament is ſuch,as that that cannot be Chriſt's intent.

For 1. If we take the *Jewiſh* Pattern, in matter of Government, we ſhall be worſe put to it, to judge what is ceremonial, and what is perpetual, or what was a judicial Appendix to the ceremonial, and added upon a ſuppoſition of it, more than we are put to it to judge, what was ordinary, and what was extraordinary in the Apoſtle's practices. If that our Saviour Chriſt alluded to it in the groſs, and in the lump, who ſhall be able to diſtinguiſh ?

2. If that policy ſhould thereby be Eſtabliſhed, it would as well ſerve for the erecting of Epiſcopal Government over Miniſters ; for although it is ſaid, that *Aaron's* High Prieſthood was Chriſt's Type, and not the Type of Biſhops ; yet that the Prieſts and the Levites (ſeveral companies of them) ſhould have one that was the chief overſeer over all,who is by the Septuagint called 'Επίσκοπος Biſhop and Overſeer was no way Typical.. There were four ſorts of *Levites*. *Prieſts*, *Kohathites*, *Gerſhemites*, *Mecarites*, *Numb*.3.30, & 35. And over each of thoſe, were four Eminent perſons, whereof *Eleazar* was one, *Numb*.3.32. And when *Eleazar* was made High Prieſt, then *Phinehas* was Governour of the *Levites*,and had overſight of them, Ruling of them, as 1 *Chron* 9. 20. And *Numb*.4.33. *Ithamar* was over the Sons of *Gerſhom* and *Merari*. And in *Neh*.11. 14, & 22. They are called Overſeers, or as the Septuagint tranſlates it 'Επίσκοποι Biſhops,the ſame word is uſed of the Apoſtles, *Acts* 1,1.20. and their cffice,unto which (ſay the Epiſcopal party) Biſhops do Succeed as Rulers over other Miniſters (though perhaps called Biſhops alſo) as the Apoſtles were over the Seventy, and all other Miniſters. And for this, will the *Jewiſh* pattern and policy (if that were alluded to) ſerve as well as for the Presbyterian Government. And in 2 *Chron*. 35. 8: we read of the three Rulers of the Houſe of God, whereof but one was the High Prieſt : Now although that the High Prieſt, for his going into the Holy of Holies , was a Type of Chriſt, yet not all thoſe other that were the Rulers of the Prieſts, and of the Houſe of God.

Theſe were called the chief Prieſts Mat. 2.4. & Ch. 27.1. Acts 19.4.

And if it be replyed as it is by ſome, that this was but the Law of Nature, the Heads of theſe Familſes being Rulers over the reſt, it is anſwered.

1. So was not *Korah*, *Numb*. 16. 1.

2. The Law of Nature, makes as well for one Man to Govern over many, and ſo for a Monarchical Government, as for an Ariſtocratical, and ſo Epiſcopal Government might be argued to be ſuited to the Law of Nature, as well as to the *Jewiſh*.

3. It belonged not to the ceremonial Law, but it ſerved only for Order ; and although the Eldeſt of the Family were thoſe Governours that were ſet over the

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reſt of a company of Prieſts of the ſame Family, and ſo that the Eldeſt had it by Birth, and by the Law of Nature; yet that one ſhould be ſet over the reſt, was meerly a matter of Order, and therefore will plead for it ſelf as ſtrongly (if we take the *Jewiſh* Pattern) as for any other way of Government.

It may be objected, that upon this ground, that one Man makes not the Church, Epiſcopal Power is cut off, and that therefore the Alluſion of our Lord Chriſt in *Matth.* 18. is to thoſe Courts that were erected among the *Jews*.

Anſw. 1. In the firſt place, either there were two ſorts of Courts, one civil, and the other purely Eccleſiaſtical, two kind of *Synedrims*, both in each City, and in *Jeruſalem*, which can never be proved: And if two, which of theſe two Chriſt ſhould Allude to, will ſtill be the queſtion. Or if there were but one kind of Court, that was both for civil and eccleſiaſtical Government; then the *Jewiſh* Pattern will not ſerve the turn, for then, by that reaſon, Perſons Eccleſiaſtical, now ſhould deal in civil cauſes (for ſo they did then) and Perſons civil, ſhould deal in Eccleſiaſtical. Yea, and thoſe that hold there were two Courts, the one for cauſes civil, the other for eccleſiaſtical; yet they ſay, the Perſons in both were mixed. And becauſe that both were thus mixed, therefore in *Deut.* 17. 9. ſpeaking of the *Synedrim*, he ſaith, *When thou ſhalt come to the Prieſt, or the Judges, which ſhall be in thoſe Days*, &c. for ſometime a Prieſt was the Preſident of that Council, and ſometimes a civil Perſon, that was not of the Prieſt's Office, whom therefore he calleth a Judge. It was by Inſtitution, that there ſhould be ſome Prieſts, *Ezek.* 44. 24. *Deut.* 24. 8. 2 *Chron.* 18. 18. *Deut.* 16. 18. And alſo that others then Prieſts and Levites, were of the *Synedrim*, and alſo Judges of particular Cities, as all ſides acknowledge. For from hence, all Presbyterian Divines argue, the Pattern of Lay-Elders, which yet, if there be not an Inſtitution for it in the New Teſtament, would never be able to be argued from hence; and therefore many of our Brethren that acknowledge Perſons civil, that were not Prieſts and Levites, to have been mingled in thoſe Courts, yet deny the conſequence of that Argument, unto Ruling Elders now; which if the *Jewiſh* Pattern had held, it would have argued it. And it appears further, that therefore the Elders and the Prieſts are mentioned. Phariſees that were not of the Tribe of *Levi* threw off their Rulers, and the Prieſt or the Judge, *Deut.* 17. and the Judges, Elders and Prieſts, are uſually put together in their Cities and Courts.

And the Reaſon why both were mixed thus, to become but one Court, was becauſe that then the Church was mingled with the Common-wealth, and both were but one; therefore the Church of *Iſrael* is called the Common-wealth of *Iſrael*: And the Laws of their Common-wealth, were given immediately by God; and therefore the *Levites*, as well as the civil Authority, were the Interpreters of that Law. If therefore this ſhould now be the pattern, as when according to our Brethren's Aſſertion, the Church grows up to a Nation, there ſhould be a National Church; becauſe that was the Pattern of the *Jews*, ſo when the Churches grew up to a Nation, the Eccleſiaſtical State, and the civil, ſhould become mingled, and Miniſters ſhould Judge in civil Cauſes, and thoſe, that are not Miniſters, ſhould Judge in Eccleſiaſtical, for ſo in that *Synedrim* they did.

If it be ſaid, that all the Acts were not Church Acts, as ſending Ambaſſadors, making Wars and the like: The anſwer is, that all ſuch Acts as were towards other Nations, might not ſo properly be called Church Acts; but the queſtion is, what was among themſelves? And yet even their Wars were Holy, and their God was called the Lord of Hoſts, and the Prieſts wait with Trumpets, to incourage the People to fight, as if it had been an Eccleſiaſtical buſineſs.

Anſw. 2. Again Secondly, if that be the Pattern that Chriſt alludeth to, then if that State had whilſt it ſtood in the Apoſtle's times turned Chriſtian, it might have been conformed to the *Jewiſh* Patern of Government, as it then ſtood; and ſo the Perſons of the *Synedrim*, that were Judges of the *Jewiſh* Church, ſhould have continued Judges of the Chriſtian Church.

3. If that the *Jewiſh* Government had been the Pattern, then there ſhould be but two Courts Subordinate one to another; for ſo there was no more among the *Jews*, in a way of Subordination. There was the Court in each City and Town, conſiſting ſome of more, ſome of leſs, according to their proportion and bigneſs, that did Judge of all cauſes within themſelves; and then there was the great *Synedrim*, and Appeals were made immediately from each of the Inferior Courts, unto this Superiour. And whereas it is ſaid by ſome, that there were three Courts at *Jeruſalem*

for Appeals; we find not by the Scriptures, that there were three ſuch Courts, although ſome of the *Rabbins* ſay there were. And when the Text ſaith, in *Deut.*17. that whoſoever would not obey the Sentence of the Judge, that ſhould be in that place, ſhould be put to Death; then when they brought it to the firſt Court, the Judges of the Twenty three at *Jeruſalem*, according to that Notion, they ſhould have been put to Death, and never have come to the great *Synedrim*. And if there were two ſuch Courts of the Twenty three, beſides the *Synedrim*, yet they were not for Appeals; but they were either the one of that City of *Jeruſalem*, which as a City had the priviledge to have Judicature within it ſelf, beſides the *Synedrim* for the whole Nation; and the other of the Prieſts for the matters of the Temple (for the Temple was an incloſure) or elſe the one was for *Jeruſalem*, and the other for the City of *David* (each having the priviledge of a City, although in two places, as *Weſtminſter* and *London* have) the one was at the Door of the Mountain of the Lord, the other at the Door of the Temple. If then the Form of the *Jewiſh* Government be the Pattern, then all thoſe Subordinate Congregational, Claſſical, Provincial, and National Aſſemblies, they ſhall be cut off; for the *Jewiſh* Pattern will not ſuit theſe.

4. If that were the Pattern, then the National Aſſembly ſhould be the Supream Judge; and there ſhould be none above that: But our National Aſſemblies, Presbyterian Divines, do place an Univerſal General Council, and make that to be the Supream; whereas the National *Synedrim* of the *Jews*, *Qua* National, was the Higheſt Court.

5. If that that be the Pattern, the matters brought to that *Synedrim*, ſo far as we have a Rule in the Word for it, were only matters that were too difficult; and when they were too difficult for thoſe particular Courts in the Cities or Towns, they were brought to the General Aſſembly, Deut. 17. *If a matter be too hard for thee*, &c. Even as the hard matters, which none could Determine but God, were brought to *Moſes*, *Exod.* 18.21.

6. When the Inferior Court it ſelf did find it to be too hard for them, it was not by way of Appeal, that they brought it to the Superiour, ſo in Deut. 17. *If it be too hard for thee*: So as it was not in the liberty of any Perſon to Appeal; but the Court finding themſelves not able to decide the controverſy, they were to carry it to the *Synedrim* (therefore the *Rabbins* ſay, that that place, *Deut.* 17. belongs only to a Rebellious Elder) And if ſo, then this place will not ſerve to have Eccleſiaſtical Courts for Appeals.

7. The *Synedrim* did only judge of the matter of the Law and Right in a Doctrinal way, in ſuch and ſuch a caſe; but it was ſtill left, after their Sentence, unto the Inferiour Court to judge of the matter of fact, and to apply the Sentence: So as by this Rule, the greater Aſſemblies of Synods and Councils ſhould not at all Excommunicate; but only Doctrinally deliver the Sentence, ſtill leaving, to the particular Churches, the Application of that Rule, by the Sentence of Excommunication, in whoſe power alone it is. Therefore ſpeaking to the Judges of the Inferior Courts, he ſays, *Thou ſhalt do according to the Sentence of the Law, which they ſhall teach thee, and according to the Judgments which they ſhall tell thee*, Deut. 17. 10, 11.

8. The *Synedrim* executed civil puniſhments, as putting to Death, &c. if their Sentence was not obeyed, ſo that they Excommunicated not, but puniſhment was civil, which their Court inflicted.

9. If Appeals were made, and things were carryed to the Higher Courts, from the lower; there was an High puniſhment for the neglecting of the Sentence (ſuppoſing there were an Appeal) meerly becauſe the Sentence of that Court was contemned. The Man was to be put to Death, although the matter wherein he diſobeyed, did deſerve a leſſer puniſhment. But in the Eccleſiaſtical Government, that Chriſt hath ſet up, there is no higher puniſhment than Excommunication, and delivering to Satan, therefore this Pattern will not ſerve.

10. In that *Synedrim*, Perſons were ſtill the ſame Men, continually Reſident; They were Officers on purpoſe that were ſet, and conſtant for that Church (even as Biſhops are amongſt us) and they reſided at *Jeruſalem*. And ſo the Foundation of the calling of the one to that National Aſſembly, and the calling of Miniſters to our National Aſſemblies (which they would pattern by this) do wholy differ; for as ours are called by a new choice for that ſpecial Aſſembly, as occaſion is, and by a choice too, reſiding in their particular Congregations and charges.

Object. It is ſaid, 2 Chron. 19. 8. *They returned to Jeruſalem.* It ſeems therefore they rod Circuit.

Anſw. That was occaſional, when firſt Religion was to be Reformed, and the People inſtructed, after a neglect of all Order and Government amongſt them. Otherwiſe they were conſtant at *Jeruſalem*, and had therefore a peculiar Title, being called *Elders of the People*, whereas others were called Elders of the Cities. And ſo the pattern of Biſhops, who were conſtant Officers for a National Church, and attend wholy upon the publick (as the ſame Perſons did always here in the high Commiſſion) will much better ſuit the *Jewiſh* pattern.

11. They had always a chief, whom they called the *Naſi*, or the Prince, in imitation of the firſt Court, wherein *Moſes* was chief, and the number with him : Seventy one, and ſo it is too *Eze.* 8. 11. 70 Elders, in the midſt of them, *Jazanias* as the Prince ; and if the Jewiſh pattern ſhould hold, there ſhould be ſuch now. Therefore in *Deut.* 17. the Court, being Denominated from ſome one, is called the Prieſt or the Judge ; and it would, according to that, much better ſuit *Rome*, than *Zion*, the Popiſh Government, than that of the Reformed Churches, it being a nearer pattern to have one *Naſi*, one Prince, one High Prieſt, with a conſtant number of Cardinals, in a place which they pretend the promiſe is made to. And accordingly *Bellarmine* urgeth it for the State of Antichriſt, and with more reaſon and ſtrength, and more likelihood, than for the Presbyterian pattern. For the High Prieſts were ordinarily over that *Synedrim*, ſo the *Aſmones* in the time of the *Machabees*, *Matth.* 26. 5. 7. and *Acts* 23. 5. compared with, *Exod.* 22. 28.

12. There was a peculiar place, which God did then Sanctifie at *Jeruſalem*, in which the Great *Synedrim* was always to ſit : Therefore it is ſtill ſaid, in *Deut.* 17. Thou ſhalt go to the place that God ſhall chooſe, as well as that they ſhould go to the Judge, or to the Prieſt ; becauſe it was God's promiſe to be in that place, and with the Court ſitting there ; and therefore alſo it is ſaid, *If they ſhould not do according to the Sentence of the Prieſt, that ſtandeth before the Lord.* And if they ſhew us any one place that God hath ſo peculiarly Sanctified, and ſet up ſuch a Court as the Papiſts would pretend to do, then it would be a pattern, or elſe not. But God hath not Sanctified any place now, therefore the pattern will not hold. It may much better, in a Type, be Transferred to the general Aſſembly in Heaven, even to which we under the Goſpel are come, or to the General Judgment of the Great Day, when all cauſes ſhall be judged over again.

13. Neither were all cauſes Eccleſiaſtical, brought to this *Synedrim* ; therefore it is ſaid, *Thou ſhalt bring all Cauſes within thy Gates*, not all cauſes in God's Houſe. Therefore the High Prieſt is ſaid to be over the Houſe of God, and the charge of that Houſe belonged unto the Prieſts ; and there were three Rulers over the Houſe of God. Therefore to the *Synedrim* belonged Judicials, and ſuch Ceremonials, as did not appertain to the Temple, as the cutting off of a Man, that had Leaven in his Houſe, *Exod.* 12. But yet the ceremonial belonged to the Temple, and the Prieſts themſelves were Judges thereof. And the Order of Prieſts and Levites had a peculiar power to Judge of Leproſie, and of Perſons that were unclean, and to keep them out of the Temple, *Levit.* 10. 10, 11. *Ezek.* 44. 23. *Hag.* 2. 11, 12, 13. therefore the Prieſts of the Temple put out *Uzziah*, when he was ſtruck with the Leproſie. So Chriſt anſwerably ſpeaks, *Matth*, 8. 4. Go ſhew thy ſelf to the Prieſt, ſaith Chriſt, to the Man that he cured of the Leproſie, that he might judge of it, whether he were whole or no. Neither were there any Perſons that we read of, but thoſe that were Prieſts, that were to do this. Yea, the Leproſie was ſo infectious, that there was no Warrant or Promiſe, that any that converſt with, or came to a Leper ſhould be kept from it, but only the Prieſt. And in *Numb.* 3. 7. they were to keep the whole charge about the Tabernacle of the Congregation : And in *Ezek.* 44. 27, they were to look to the Sabbath. Now it is evident, that others, beſides the Prieſts, made up that Great Court at *Jeruſalem*,

14. If that this were the pattern, then the Church in each Village or City, now ſhould have an immediate and intire Government within themſelves ; and ſo it would ſuit the Congregational Government. For each Town in *Judea* had Elders in their Gates ; in the ſmaller there were three to judge their cauſes, in the greater Cities there were Twenty three.

15. The number of the Perſons were all ſet, they were Seventy, So that in the concluſion, we may ſay as *Paul* of thoſe of the Circumciſion, and obſerving the Law that they themſelves keep not the Law, ſo nor thoſe that were the Analogy of the Jewiſh pattern, here being theſe ſo great, ſo eſſential, and many differences between the Jewiſh and Presbyterial Government, ſo now for a National Aſſembly.

And if it be ſaid by them, we urge not the identity, that it ſhould be the ſame: We reply 1. Why not the identity in things that were not ceremonial (for ſuch they pretend to make a pattern) but matters of meer Order and Policy, ſuited to them, as to a National Church, and that by God's Inſtitution, If they make the Inſtitution of God the pattern in one thing, why not in another? 2. If it be only a meer Analogy, they themſelves might ſhew ſome other Warrant, firſt, for the like things Inſtituted anew, by Chriſt under the New Teſtament, which being ſo Inſtituted, do bear Analogy with what was under the Old. For otherwiſe it's left unto the pleaſure of Man to take and refuſe what he pleaſeth, and ſet it up as *Analagous* to the Old; and ſo others may ſet up other things, and indeed pick another form of Government out of other things, that were *Analagous* to the Government of that pattern. As when they argue out of *Matth.* 18. that Chriſt Alludeth to the Courts that were then in *Jury*, where he ſaith, *Go: tell the Church*, and urged the Analogy to hold in this; that as their Courts which were called *Eccleſiæ*, were a Colledge of Elders and Judges, and that therefore, the Church, that Chriſt means under the New Teſtament, muſt be a conſiſtory of Elders, and National Aſſemblies (as the leſſer and greater *Synedrim* was diſtinct, and apart from the People) we have juſt reaſon to reply, why ſhould the Analogy hold in this only, unleſs the New Teſtament hold forth that the Aſſembly of a company of Elders, apart from the People, are called a Church? If that were firſt found, then indeed this Analogy might be applyed thereunto; but to pick and chooſe out one piece of the Model, and leave out the reſt, and to ſay that Chriſt intends this, rather than the reſt, without a ſpecial Warrant of his ſo to do, but Humane and Arbitrary, under the colour of Divine Inſtitution.

Tous this is an infallible Rule, that where God hath applyed a Type, or any thing out of the Old Teſtament, to an Inſtitution under the New, we ſhould ſo far be led by it, as he hath in his or that particular applyed it; for otherwiſe the Analogy of thoſe chief Prieſts, which are called ἐπίσκοποι Overſeers, as the Septuagint rendreth it, *Pſal.* 109, 8, *Acts* 1. 20. *Zech.* 11. 14, 22. would hold for the Order of Biſhops, by way of Analogy, as ſtrong as any Argument can be framed from the Analogy of their Courts, to the like Eccleſiaſtical now,

It is urged by ſome, that that which belonged to that Church, as a Church, is Moral in all Ages (as that which belongs to a Child, as he is *Animal rationale*, belongs to a Man, though what agreeth to him as a Child, agrees not to all Men; but what agrees to a Child, as it is *Animal rationale*, is common to all Men) now this Government, ſay they, did not belong to the Church as Jewiſh, and as in its Infant condition, in a Typical reſpect, but as a politick National Church,

We anſwer 1. That their being a National Church was in a typical reſpect; and therefore all their Laws, Ceremonial, Judicial, Moral, the Laws that were given the State, were given by God; *Jus civile judaicum pars Theologiæ fuit*, *The* Jews *Civil Law, was part of their Divinity.* And therefore the Common-wealth of *Iſrael* is called the Church; and in 2 *Pet.* 1. *Peter*, ſpeaking to the Saints, ſaith, applying the type, you are a Holy Nation, a Royal People, he ſpeaks not to them, as they were a Nation under a Government, one National Church, although he Writes to the *Jews* that were Diſperſt over many Provinces, 1 Pet. 1. 1. *Totus ſtatus illius populi fuit figuralis, Aquinas, prima ſecundæ Quæſt.* 104. *Art.* 2.

Yea, 2. That great *Synedrim*, at *Jeruſalem*, ſeems to have a typical Reſpect upon it, it being reſtrained to the place that God ſhould chooſe, and was a type of the General Aſſembly in Heaven, or at the Day of Judgment; for to that Aſſembly; doth Chriſt ſeem to Allude, when he ſaith, they ſhall ſit upon twelve Thrones, Judging the twelve Tribes of *Iſrael*; and the great *Synedrim*, at *Jeruſalem*, was only that Court that did Judge the twelve Tribes, and no other Court beſides.

3. There was that peculiar ground of the *Jews*, being a National Church (which was the main ground, why God made them a National Church) as is compatible to

the

no Nation under Heaven; they were a National Church, not only as Men living under the ſame Government, and under the ſame Prince, and in the ſame Land, or of the ſame Language; but chiefly and principally, as they were the Children of *Abraham*, to whom the promiſes were made as to one common Father, whoſe Seed did grow up into a Nation, whom God did ſever from all other Nations as ſuch, and made a Nation of them, dwelling alone, ſo as they were not to Marry out of their own Nation. And herein *Abraham* was Chriſt's type, Jeſus Chriſt being now the Father of all the Faithful in all Nations, who are become one Royal Nation unto him; but a Royal Nation Spiritually, and a Royal Kindred, although out of ſeveral Nations, but not as formed into a National Government. And when they did grow up into a Nation, then God gave them Laws for the Government of them as a Nation, God did Inſtitute them to a National Church and Kingdom, and made a new Covenant with them, and gave them Laws. And if now under the Goſpel, we ſhould come to a National Church, and have a like Government, it may have an Inſtitution under the New Teſtament, as that had then.

And there is likewiſe this difference between our Churches under the Goſpel, and that of the *Jews*, that the *prima notio*, the firſt Notion of a Church fell upon them, as they were a Nation; but now doth not fall upon the Saints, as they are a Nation in that ſenſe that they were; but it falls either upon the Church Univerſal, which is the Church Myſtical, or upon Congregational, but upon none *Qua Nation*, as it did upon them; and therefore their being a National Church, was a type of the Univerſal, and not of this or that particular Nation, now *Qua Nation*; but we can ſhew too, that *Qua Nation*, they were the type of particular Churches and Congregations.

5. There is a great Fallacy in this Argument. It is true, that that which agreeth to a Church, *Qua talis as ſuch*, is in every Church that is ſuch; and ſo what was in that Church as National, purely ſo conſidered, may be, and ought to be in any other Church that is National in a political reſpect, as whatſoever belongeth to a Man, *Qua rationalis*, belongeth to every Man: When therefore it is ſaid, this Government did belong to it, *Qua* Church, ſo we deny it, for it belonged only to it, *Qua* National Church in the general, and hath many ſpecifical differences annexed. There is a Church National, ſuch indeed was the *Jews*; and there is a Church Congregational, and ſuch are thoſe under the New Teſtament; there is a Church Univerſal, which is the Church Myſtical; But what belongs to the Church of the *Jews*, as National, and caſt into a Kingdom, will not belong to the Church Univerſal, nor will it belong to the Church Congregational, for it belongs to it only as National; and ſo we might as well argue, that what belongs to one *Species* under a *genus*, belongs to the other *Species*, or that what belongs to a Man, *Qua animal rationale*, ſhould belong to a Beaſt, becauſe he alſo is *Animal*. So that this remaineth firſt to be proved, that Jeſus Chriſt hath made National Churches under the New Teſtament, to be polilitick Bodies; and then the Argument might have ſome ſhew in it, that what belongs to a Church, as a National Church, ſhould belong to a National Church under the New Teſtament, for matter of Government. But otherwiſe it may as well be argued, that what Form of Government agrees to a Kingdom, as a Body politick, muſt be found in every Corporation; and that the ſame Government muſt be in the one, that is in the other (whereas a Body politick is the *genus*, as alſo *Church* is, and National, Presbyterial, &c. are but Specifical differences annexed) and alſo that what belongs to the Common-wealth of *Venice*, as an Ariſtocratical Common-wealth, muſt belong to all Common-wealths, whereas there are Common-wealths that are Monarchical, which we call Kingdoms, others that are Democratical, and what belongs to the one, with theſe differences, belongs not to the other. What belongs ſimply to a Monarchy, as a Monarchical Common-wealth, muſt not be ſaid to belong to a Democratical Common-wealth. In a Monarchy, there are differing Degrees of Marqueſſes, and Earls, and Lords; it will not therefore follow, that in a Democracy, or in a Common wealth, whoſe Government is by ſeveral Hance Towns, there ſhould be the ſame too.

6. And if Chriſt had appointed National Churches under the New Teſtament in a political Reſpect, it was not neceſſary that the Analogy of the Jewiſh Government ſhould be obſerved; no more than that, in every Kingpom and Common-wealth, the Analogy of the *Jews* political Government ſhould alſo be obſerved. And the Ana-

logy too, might be kept and obſerved in its proportion, in every Congregational Church, as the Analogy of the three Eſtates, in the Superiour Court in Parliament, is ſhadowed out in many Corporations, where there is the Mayor, Aldermen, and Common Council; but it is not neceſſary, that there ſhould be the ſame Subordination of Courts, all keeping the ſame Analogy as was amongſt the *Jews*: For Churches depending immediately upon the Magiſtrates, in every Kingdom, might be well governed, as we ſee the Church in *Geneva* is and the *Helvetians* are. But we anſwer.

7. Whereas the Argument runs,that that Government was not ceremonial, ſuppoſe that their having ſuch a Form of Government with Courts of Appeals, having Judicature in them, were not typical and ceremonial, yet it will not follow, that the like muſt be in the Churches in Nations, under the Goſpel: Therefore *Gerſom Bucerus* Diſtinguiſheth, that ſome things were meerly ceremonial; and they were cut off, other things were perpetually Moral, and other things, though they were not ceremonial, yet they did peculiarly ſerve to the conſervation of that policy, and were annexed for order's ſake, to the preſervation of what was ceremonial. Now that National *Synedrim*, was of that latter ſort; for ſuppoſe it were not ceremonial altogether; yet that Church being conſtituted a National Church, as a politick Body Eccleſiaſtical, it muſt have a National *Synedrim*, that was ſuitable and anſwerable. For if we ſuppoſe a National Church, it muſt have a National Government proportionable to it, and Officers accordingly: And ſo that there ſhould be thoſe Heads of the Prieſts, and that imparity accordingly amongſt the Prieſts, was a thing proper to the policy of the *Levites*, and yet not typical; for multitudes of them meeting in their ranks and courſes, for the Service of the Temple, it was neceſſary that there ſhould be one that ſhould order thoſe Multitudes of them, that in their courſes came up.

De guber. Eccl. p. 51

It muſt be acknowledged, that what ever conſtitution of Churches as politick Bodies, Jeſus Chriſt hath made, he hath took a ſuitable order, for the preſervation of order among them: So having made congregational Churches thoſe politick Bodies, he hath taken order for the Government of them as ſuch. And if he had made Churches National, as politick Bodies; he would have took ſuitable order for them alſo, as he did among the *Jews*, and he would have done it afore ſuch time, as Churches were multiplyed, ſo as to come up to a Nation; for ſo he did with the Church of the *Jews*, afore they came into the Land of *Canaan*, but ſo he hath not done in the New Teſtament,nor did the Apoſtles live to ſee it ſetled; and it were ſtrange that that Form ſhould be erected by Chriſt, that the Apoſtles lived not to ſee.

So that the concluſion of all, it muſt be this, that Jeſus Chriſt did ſtill ſuit the Government of his Church, to the condition of the matter, thus the Church, when in Families, had a Family Government; and when a Nation was ſingled out and choſen, it had a National Government; but the Saints being to be diſperſt over all Nations (as the *Jews* themſelves were, when they had their Synagogues diſperſt) he hath Eſtabliſhed a Government anſwerable.

A Church is ſaid to be National, either 1. In reſpect of the Members, that all, that are of the Nation, are Members of the Church, which was the conſtitution of the Jewiſh Church: Or 2. In reſpect of Government, that becauſe they are a Nation, they are caſt therefore into a National Government. Now indeed, the National Government of the *Jews* did follow upon their National conſtitution of Members; and anſwerably under the Goſpel, even in Nations, the Government of Chriſt's Church doth follow the condition of the Members. Now the condition of thoſe that are Saints (which are only fit to be Members of Churches) is to be ſcattered up and down, and to be few; for they are Redeemed out of Nations: There are few Cities in *England* will afford more Saints, than will make one Church, but *London*. So as the reaſon, why, that under the Goſpel, there is not this National Government for Churches, is becauſe a Nation comes not up to Chriſt's terms, and if it ſhould, there are other reſpects that make the alteration; for it was fit that the Body of the Saints, the People, ſhould have intereſt of preſence, and of a virtual concurrence, and of edification; yea, of ſuffrage in the Government. It was for the Honour of the Saints, that are come out of their Nonage, that it ſhould be ſo, and that Worſhip and Government, and communion in both, ſhould be commenſurable; God loving more the Spiritual communion, that Saints have in publick Worſhip under the Goſpel, than the National Sacrifices under the old Law; and did therefore caſt the Government under the Goſpel thus, to attain this end, without which, it could not be attained; and alſo, becauſe that Churches, as Churches, would be more ſweetly ordered by the Law of communion of Churches without Juriſdiction, than by a Juriſdiction placed in combination of many Churches over each, ſeeing that Government could not be tranſacted in the preſence of the Saints, but by delegated Meſſengers, and Repreſentative Elders.

CHAP. IV.

Whether a fixed and conſtant Aſſembly of Presbyters or Elders, have a Right of Authority over particular Congregations. The queſtion ſtated.

THough thoſe, who have ſtood up and Written for the Presbyterial Government, (as it is practiſed in the Reformed Churches) do aſſert it to be the only ordinary ſtanding, and perpetual Government, which ought to be embraced in all Churches and Chriſtian States; yet the Wiſdom of the Aſſembly of Divines, at *Weſtminſter*, thought meet to propound it to this Debate, that the Scripture holds forth *it may be*.

And whereas when the aſſerting the *Jus Divinum* of it is waved, that *yet it is a Government the neareſt, and in a Conſpicuous Eminency, moſt conformed to the Scripture Rules and Examples in the New Teſtament*, is a poſition in Succeſſion, the next, though a far lower ſtep than the former. And leſs could not have been expected to have been held forth, when all other Governments are laid aſide, to give room for its Entertainment. Yet this firſt and leading propoſition, to all the other that follow about it, *viz.* that the Scripture intimates, that ſuch a Government *may be*, falls as low in its undertaking, as any Government that can be ſuppoſed to pretend the leaſt for it ſelf. And in the like manner, the reſt of the Propoſitions, that follow, run but in the ſame Stile, *that it is lawful and agreeable to the Word*, that things ſhould be ordered thus or thus.

Though the Reverend Aſſembly would not venture ſo far, yet the next faireſt way, left for Deciding this controveſie, had been to have patterned the practices and directions, which the ſeveral ways of Church Government pretend to, for their Warrant; and to have compared theſe, each with the other, and by an Harmonious Draught and Platform of either, when ſet together, it would eaſily have been diſcerned, not only which of them *May be*, but which of them *rather ſhould be*; and *that* of the two which appeared to hold the greateſt likeneſs, to the Primitive picture, drawn in the Stories of the New Teſtament, and in the Rules and Commands in the Epiſtles, ſimular unto, let that have been eſteemed the True Child there. But the propoſition is ſo caſt, that we muſt directly oppoſe it with ſuch grounds, as may ſhew, that this Presbyterian may not be, without troubling our ſelves to conſider, which of the Forms of Government this ſhould be.

The Propoſition as thus ſtated for the Diſpute, upon a meer, *It may be*, as it allows the greateſt Latitude and compaſs to the affirmers of it, for their way of defending it; and paves the way for paſſableneſs with all Men, of all ſides whatever, whoſe Judgments are not bound up with the opinion of a *Jus Divinum*, in Church-Government, ſo it did put the greateſt difficulty, upon thoſe that were negative in Judgment to diſprove it. The Difficulty lay in this, that the moſt direct and punctual way, to overthrow the Propoſition, is Firſt, to prove and make good this other more general Aſſertion, ſo much controverted; *That there is a certain ſtanding ordinary Term of Church Government, held forth in the Directions given to the Apoſtles, or the Examples of thoſe Churches we read of in the Scripture, erected by their guidance*; and that alſo ſeconded by this Negative, *That there ought to be no other, than what is by Inſtitution*. Which two General Principles, if ſuppoſed or gained, then indeed this alone had been Argument ſufficient to Diſprove the Presbyterial Government, that if it be not held forth in the Scriptures, as the ordinary ſtanding Government for the Churches, that then it may not be. Theſe afore ſaid General Propoſitions having been Determined, there needed no more words, to have been o the Opponent's part, but to examine the Aſſemblies proofs, whether therein there appeared this ſtanding Government Inſtituted. But the Diſcuſſion of the General Propoſitions, was denyed by the Aſſembly (in the very firſt entrance into the Diſpute of Diſcipline) to be ſo much as Debated; and therefore could not be aſſumed here, nor any where elſe into any Debate, but againſt the former Order of the Aſſembly, ſo that they ſtood upon this Advantage, to maintain their Aſſertion upon *Eraſtian* Principles, and yet left us to diſprove it upon the contrary Principles, which yet are common to them and us, and which (as one ſaid, when it was laid aſide) would require a quarter of a years Debate, and alſo would have been left wholly upon us to make good, although it be laid as the Foundation, by the Church of *Scotland*, and other Reformed Churches of the Pesbyterial Government, and made uſe of againſt the *Epiſcopal*, to prove that the Government of the Church by Biſhops, may not be.

And whereas it may be ſaid, that yet this was left us, that by proving *the Congregational way, to be by Inſtitution*, we might by that, as another *Medium*, have ſhewed that the Presbyterial Government *may not be*: We were in this Diſadvantaged alſo (if we would have introduced the Debate thereof, as againſt the Propoſition) that though we had never ſo ſufficiently proved *all*, (that is, a compleat) *Government*) to be in a Congregation, by Chriſt's Inſtitution (and yet for this Demonſtration of that, (as our Brethren full well know) it had been neceſſary to debate and diſcuſs at large, firſt, that forementioned Principle, by what ways the Inſtitutions of Chriſt in the New Teſtament are held forth, whether in ordinary Examples and Practices of the Primitive Churches) yet that had been (as to our Brethren) an inſufficient Argument to diſprove this Propoſition, that therefore a Presbyterial Government over many Congregations, may not be. And the conſequence would have been denyed by many of our Brethren, that hold *all power of Government, to be in a Congregation*, but not ſolely or only; and ſo a claſſical Government over many Congregations, may yet be. And therefore, to have overthrown their Aſſertion, there were two Propoſitions yet more neceſſary to have been proved by us, or the proof had not been ſufficient as to them: Firſt, that an Eccleſiaſtical Government may not be ſet up (unleſs Warranted by Inſtitution) over many Congregations, that have it by Inſtitution within themſelves: Or Secondly, that the Scriptures do not hold forth by Inſtitution, an Eccleſiaſtical Government in claſſes, &c. over many Congregations. One of theſe, or both, muſt have been proved by us. If the firſt, we ſhould fall again into a new General Head about Inſtitutions, Namely, *That what in Church-Government is not by Inſtitution, may not be.* The latter we alſo ſaw, the Aſſembly did Decline, and ſtated their Aſſertion upon an, *It may be*. And then again, this latter alſo being a Negative, the Demonſtration lies not in poſitive Arguments to the contrary; but in a Defenſive Denyal, with anſwers to the Arguments which might be brought to prove the Affirmative. And our Brethren not undertaking to prove an Inſtitution of the Presbyterial Government, all our anſwers to their Arguments, had anſwerably ſtill fallen ſhort of diſproving the Inſtitution of that Government. So that our Attempt this way, to oppoſe their Propoſition, would have been unavailble, and in vain.

But this was not all the obſtruction that lay in our way, to the confuting this Propoſition, in reſpect of this their ſtating it upon an, *It may be*; but the Difficulty was increaſed further alſo, and yet no leſs from the vaſt indefiniteneſs, and indeterminate Ambiguity and uncertainty of that other Term [*Presbyterial Government, over many Congregations*] which importing an Aſſociation of the Elders of many Congregations for Government, doth admit many Variations, and includes in it ſeveral patterns of Government, and alſo differing Conſtitutions of thoſe Congregations. For, (to give an Inſtance) there might be conceived, a Twofold Presbytery or Aſſociation of Elders, over many Congregations. There might be one *for the Ordinary and Standing Government* thereof, ſo as the greateſt matters appertaining to any of thoſe Congregations, ſhould be in a conſtant way brought before their Conſiſtory, as belonging to their Juriſdiction: So as the Congregations and their ſeveral Elderſhips ſhould not proceed, but as firſt Warranted by the Sentence of the Higher Presbytery. And there might be another Presbytery or meeting of Elders (and the Aſſembly had not declared any difference between Synodical and Presbyterial Aſſemblies ſet for a ſtanding Government) but only in caſe that Schiſms and Contentions fall out in the ſeveral Congregations, either about matters of Doctrine or Government, or for Difficult caſes, which the ſeveral Elderſhips of the Congregations, do find too hard for them, and ſo ſeek their help and direction: Or otherwiſe when the Elderſhip of a particular Congregation, hath Scandalouſly managed their Government, or wrongfully Excommunicated, *&c.* Then the Neighbouring Elderſhips offended, or appealed unto by the Perſons offended, are to Judge and Determine of it. This is the firſt and moſt General Diviſion of the Preſbyterial Government, into which (as 'tis propounded in the [*May be*] it can be caſt. If it be limited to an ordinary and ſtanding Government, yet ſtill as great an Ambiguity, as the former, remains touching the ſeveral ways, ſorts or kinds, into which this Presbyterial Government, and the conſtitution of theſe Congregations may be, and are caſt in the Reformed Churches, ariſing from a differing Relation, that the Elders (that thus are to make a common ſtanding Presbytery) do bear unto theſe Congregations.

1. The one is common and promiſcuous, unfixed for all ſorts of Duties, of Preaching, *&c.* as well as for Ruling: That as in common, they make one Presbytery over them all for Government; ſo likewiſe they all are alike Elders and Paſtors to each Congregation, and do beſtow like pains and care for all Paſtoral Duties of Preaching, Feeding, *&c.* in their courſes and rounds, as is practiſed in ſome Cities in *Holland*.

2. A Second variety is, that they are a Presbytery unto all in common, for Acts of Diſcipline; yet they are Paſtors or Elders fixed in their Relations properly, but to one Congregation, to perform all ſuch Duties thereunto, and not unto the reſt.

In the firſt, the Miniſters of all theſe Congregations do, in a circular way, Preach to them all in their courſe, as well as they do Rule in common; as if three or four Pariſhes be together, the Miniſters of each ſhould in their turns feed them all, and the People partake of the Gifts and Graces of all, as well as the Miniſters Rule all. Now if theſe Congregations, for the number of the Perſons belonging to them, conſiſt only of ſo many as can at times meet altogether, with their common Elderſhips for matters of Diſcipline, choice of Miniſters, Admonitions and Excommunications, and can be all preſent upon ſuch Great and Solemn Acts of Government, in which we conceive all are intereſted, ſo to joyn in them, and to be edified by them; although in reſpect of convenience, they make ſeveral Set and Fixed Congregations for Worſhip, either on the account of Perſecution, or of Diſtance from each other, or the like: And if they are ſo few Congregations, and ſo near as that Elders, that make up an Elderſhip in common, can fulfil the Duties of the Relation of Paſtors to them all, in their round and courſe; ſo as thoſe Congregations, do partake of the Gifts and Graces of them all, as well as are Ruled by them all; this kind of Presbytery of Elders in common over ſuch a number, as can, and do, for their great Acts of Government, meet in one Aſſembly upon ſuch occaſions, both People and Elders altogether, make up one kind of Government and conſtitution of Congregations. But when there are Presbyteries that either through their extent and compaſs of the number and diſtance of the Congregations under them, or otherwiſe by the Law of their Combination, neither do nor can hold the Relation, nor diſcharge the Duties of Paſtors in common unto them, but do only and meerly rule them (and ſo do in reſpect to this, make a greater Presbytery over their many leſſer Congregations, and this for the ordinary Government of them) and when the Members of theſe Congregations cannot meet to be preſent at the Acts of Diſcipline (wherein they have an intereſt of preſence and edification) This is a ſecond ſort of Presbyterial Government; and which is generally practiſed in the Reformed Churches.

3. And again yet further, this latter may alſo be (in Rational Suppoſition) caſt into two ſorts of Government.

The firſt ſort of Government is, wherein the Elders of theſe many Congregations, have no ſhare of Government in publick Admonitions or Cenſures, nor bear no Rule in thoſe Congregations, they are reſpectively affixt to; but ſuch as under the Biſhops, the Paſtors of the Congregations had, of preaching, private Watching, viſiting the Sick: All Suſpenſions from the Sacrament, publick Admonitions, Cenſures, being immediately to be brought to the common presbytery of Elders, ſet over them all for Government.

2. Another Form of Government, is, that many Congregations (as in *Scotland*) having their proper and peculiar paſtors and Elders, hereby come to be ſo many formed and diſtinct Churches; for the Relation of a paſtor and other Elders, or Rulers, cannot but be unto a Church, properly ſo called; for Church and Elders are Relative, as Rulers and a Common-wealth. And therefore they are called *Eccleſiæ primæ*, as thoſe to whom the Notion and true Nature and State of a Church doth firſt belong. And further, theſe Officers of paſtors and Teachers, being firſt in theſe ſeveral Churches, and there being in each, ſome competent number of Elders or Officers, as a Paſtor or Teacher, with other Ruling Elders (for otherwiſe the greater Presbytery ſhould not be made up compleat, of ſome of all theſe ſorts of Officers out of each Church, ſince the firſt Seat of all theſe Officers, is ſome particular Church) theſe paſtors and Ruling Elders, do make up a Presbytery over each of theſe Churches reſpectively. And further, being thus particular Churches, or having a presbytery or Elderſhip, they have ſome, yea, and a great part of Government allotted to them within their ſeveral Churches, as Suſpenſion from the Sacrament, publick Admonitions, &c.

For to ſuppoſe them Churches, and to have Elderſhips over them, and to have no priviledge of governing, would be to make an empty Title, without any of thoſe things the Scripture gives to the Churches and their Elderſhips. There is only this difference, that when it comes to the great matters of Ordination or Excommunication, theſe are taken up to the great Presbytery. And thus within the Territory of this presbyterial Government, intended in the propoſition, two ſorts of Elderſhips are to be underſtood, as included leſſer, and greater ones over them, and two ſorts of Churches (though called only Congregations) Churches leſſer, and incompleat joyned to make one Church, as the Subject of the common presbyterial Government.

In theſe unlimited and incomprehenſive Senſes, was this propoſition (the firſt Born of all that follow about this Government) propounded to the debate, although we urged upon the Aſſembly, that they would ſpecifie and determine, which of theſe Governments they intended, and would maintain, but it would not be granted, nor any thing added for the limitation thereof; as [*muſt be*] nor [*rather be*] in ſtead of [*it may be*] not [*over many Churches*] in ſtead [of *many Congregations.*] The advantage of which, on their part, was a liberty to defend it in any of theſe Senſes, and each upon the loweſt Terms [*it may be*] for the propoſition might vary, and alter with any of theſe ſhapes, for its defence, as if a ſtanding Government, immediately over many Congregations, could not be defended; then extraordinary and mediate of Elders Aſſociated in Synods might: If the common ſtanding Government of fixed Elders, to their ſeveral Congregations, would not abide the touch, then ſtill the propoſition (they might ſay) is not confuted; for presbytery of promiſcuous unfixt Elders might notwithſtanding be true, and ſo the Truth of the propoſition would ſtand.

Being reduced to this narrowneſs in the entrance into the Debate, both for the ſtate of the queſtion, and for the Medium of arguing, We (1.) Profeſs to lay our Arguments againſt that way of Presbyterial Government, over many Congregations, as it is extant, or practiſed in the Church of *Scotland*, over many Congregations, having Elders fixed to them: And we did alſo deſire, that no other anſwers might be given; but ſuch as they would in rearing up the presbyterial Government, reduce to practice. And 2. For the Medium of Arguing, we had little elſe left us, to have in a direct and open way recourſe unto; but thoſe Exhortations and charges given to Elders in the Epiſtles of the Apoſtles, as lying apparently croſs to this way of presbyterial Government, as thwarting the Rule of Chriſt, and Directions of the Apoſtles.

The State of the Queſtion then is this.

1. By Government is meant, a ſtanding ordinary and conſtant Government, exerciſed over many Congregations, in all the matters of greateſt Moment, that concern any Perſons therein.

2. Theſe Congregations are ſuch, and ſo conſtituted, as to have ſeverally or apart, each their proper Elders affixed to them, to preach to them, and watch over them; and to be intereſted in leſſer caſes of Government, as Admonition, &c.

3. But it is queſtioned, whether for all caſes of Government that are the greater, as Excommunication, &c. that ſhall fall out in any of thoſe Congregations, thoſe Elders in common, meeting in one great Presbytery or Elderſhip, and made up of them all (even as for leſſer matters, the Elders of particular Congregations meeting, are leſſer Presbyteries to their ſeveral Congregations Reſpectively) ſhould not appropriate this greater Government to themſelves, which we deny, and ſhall endeavour to refute in the following chapter.

CHAP. V.

That if a Presbytery of Elders be erected, having power over many Congregations, beſides their General Relation, they would alſo bear a particular Relation to each Congregation.

That no company of Elders Aſſembled together, hath a Power and Rule over many Congregations, will appear, if we do but conſider what the New Teſtament declares concerning Elders in their Relations to their Flocks committed to them; and concerning the Exhortations and charges to them, of Duties towards thoſe Flocks, founded upon that Relation; as alſo the Duties of their Flocks to them, all which is like to be the ſureſt meaſure to find out the extent of their power, and bounds of their Flocks, and whether that power for the ordinary way, be limited to one Congregation or many. For thoſe Exhortations and Charges, muſt needs be ſuppoſed, ſuited to that boundary of Churches, and that conſtitution and extent of Relation, that the Elders of thoſe Primitive times were placed in over them: Like as in the queſtion about *Polygamy*, what the Scripture hath ſaid of the Duties between Man and Wife, which were given and ſuited to the extent of that Relation, as God from the beginning bounded it; manifeſtly evinceth, that one Man cannot have many Wives, but one.

We have hitherto taken this for an undoubted Maxim; that as a Mutual Relation, is the ordinary Foundation of all power, whether Oeconomical, Civil, or Eccleſiaſtical; ſo the extent of all power, is commenſurable with the extent of that Relation. A Maſter, as a Maſter, hath power but over ſuch Servants, of whom he may ſay, I am your Maſter, and they of him, we are your Servants; for what hath any Man to do to Judge another Mans Servant? As the Apoſtle ſpeaks. And the ſame is true correſpondently here; thoſe Elders that aſſume to be over either one or many Congregations, muſt have, as the Office of Elders, ſo the Relation of Elders unto that one, or thoſe many Congregations; that they may be able to ſay, we are your Elders, and you all are our Church; which two are in Scripture expreſſion, the *Relate* and the *Correlate*, as King and Kingdom, Magiſtrates and Common-wealth.

Now againſt this ſtanding Government of theſe Elders in greater Presbyteries (as the Queſtion hath been ſtated) We ſhall Humbly make uſe of the forementioned Maxim, for a *Medium* to overthrow this Government, by preſenting together therewith, the Incongruities and Inconſiſtencies of it, and alſo by Arguing what the New Teſtament ſpeaks of the Elders and their Duties, in relation to the Flocks committed to them; which all do argue, that according to the Scriptures, ſuch a Government *May not be.* And we frame our Argument thus.

If many Congregations, having all Elders already affixed Reſpectively unto them, may be under ſuch a ſtanding Presbyterial Government: Then all thoſe Elders, muſt alſo (according to the Scriptures) ſuſtain a ſpecial Relation of ordinary and ſtanding Elders to all the People of thoſe Congregations, as one Church their Flock, and to every one as a Member thereof.

But for a company of ſuch Elders already affixed, &c. to ſuſtain ſuch a Relation, carries with it ſo great and manifold Incongruities and Inconſiſtences, with what the Scripture ſpeaks of Elders, in their Relation to a Flock or Church committed to them; and likewiſe with the Principles of the Reformed Churches themſelves, as cannot be admitted, and therefore ſuch a Government may not be.

That according to the Scriptures, ſuch a ſtanding Presbyterial Government, neceſſarily draws ſuch a ſtanding ſpecial Relation, we endeavour to evince by parts, thus.

1. They muſt have the Relation of Elders, for Church and Elders are Relatives. And the Argument, for the Presbyterial Government, is taken by the Presbyterial Divine from this; *That many Congregations* in Scripture, are made *one Church*, and the Elders thereof Elders of that Church. This we had the greateſt reaſon to take for granted, from the former Writings and Expreſſions of the Presbyterial Divines: Yea, the main Arguments, by which themſelves have proved this Government, have been taken from this; that many Congregations, in the New Teſtament, do make one Church, and the Elders thereof, Elders of that one Church; and therefore are to govern that Church. And this we have the greateſt reaſon to take for granted ſtill, for in the proof which was preſented to the Honourable Houſes of Parliament, by the Reverend Aſſembly (and before we entred into the Debate, was brought in by the Committee, in the inſtance of the Church of *Jeruſalem*) this is one Medium, that mention is made of the Multitudes there, as of one Church, and of Elders, as the Elders of that Church. Yea, and there being no mention made, of any diſtinct particular Congregations or Churches therein, but of a *Church*, and the Elders thereof; as thereby the prime Notion of a Church is held forth and Attributed thereto; So the prime and more principle Relation of Elders, as Elders to this one Church, and every Member of them is imported, and ſo as true and as Genuine a Relation (according to the Scripture's intent and expreſſion) muſt be ſuppoſed to be intended, as can be ſuppoſed between any particular Congregation and their Elders. Yea, and moreover, to make out the Presbyterial Government over thoſe many Congregations, as one Church, whilſt the Apoſtles were the Rulers of it, the Apoſtles themſelves are made to act and become, as ordinary Elders to that Church. It was therefore deſired, that they who ſhould deny this Propoſition, would raſe out of their Writings for ever, all ſuch expreſſions; and that in the proofs after, to be brought to Eſtabliſh the Presbytery, they would forbear that Medium, which yet as a main ſtudd in this Building, cannot be wanting.

2. This Relation, which theſe Elders have, muſt be a more ſpecial Relation: As is evident from the practice and principles of this Government. For when the Congregations, in Shires, are divided into ſeveral Presbyteries or Deanries, the Elders (though Neighbours) of a bordering Presbytery, intermeddle not with the Congregations under another Presbytery; and yet they are for their Office Elders. It is therefore a ſpecial Relation, puts the difference, that thoſe of theſe Presbyteries, Judge the Congregations under them, as having a ſpecial Relation to them, ſuch as not to other Congregations. So the Elders of the Church of *Jeruſalem*, as they all had the Relation of Elders to that Church, ſo they had a ſpecial Relation to that Church; and the Church was an intire diſtinct Church within it ſelf, from the reſt of the Churches in *Judea*, and the Elders of that Church were in ſuch a ſpecial manner Elders thereof, as of no Church elſe in *Judea*; yea, in ſuch a ſenſe as they might be ſaid not to be Elders of thoſe other Churches, but of this.

3. It is an ordinary ſtanding Relation: For they exerciſe and aſſume a conſtant and ordinary power, as the Presbyters of leſſer Congregations do. Their meetings as Elders, in a Presbytery, are conſtant and ordinary, as thoſe of the leſſer Presbyteries are; and as theſe are Eſtabliſhed for the ſmaller matters of Government, ſo theſe always are for the greater, and moſt Solemn; and they are both alike ordinary: For their Meeting, Work, and Exerciſe of power, being ſtanding their relation muſt be ſuitable and anſwerable, to that of Elders in their Congregations reſpectively.

Unto the Argument, ſeveral Anſwers were given by the Reverend Reſpondents. 1. Some ſaid, that they meet not *Qua* Elders, only *Qui*: They, meet, as Commiſſioners, but not as Elders. But this anſwer is taken away, by the firſt and ſecond Argument; which proves, they have the Relation of Elders in Ruling. 2. It was denyed by others, that if they make up a Presbytery to theſe Congregations, and all the people of them, that then they muſt bear the Relation of Elders to theſe Congregations, and every Member of them: For though they are Elders taken ſingly and apart, as in Relation to their ſeveral Congregations, which they are affixed unto; yet in this their conjunction into a common Presbytery over them all, they bear the Relation of Elders, but of a Presbytery or Elderſhip acting all in common: For as all theſe Congregations, under this Government, are to be conſidered as one Body, and as making up one Church, ſo all theſe Elders, met in this community, are to be conſidered as one Body and commuuity; and therefore although they be conſidered altogether a Presbytery to that whole Church; yet it follows not, that they bear the Relation of Elders to each Congregation or Perſon they Govern; for according to that Logick Rule, *Quod convenit toti qua toti, non convenit cuilibet parti, what agrees to the whole, as a whole, doth not agree to every part*; theſe Elders, as in a Presbytery, make one *Totum aggregatum*; and theſe Congregations, as making up one Church, make another *Totum aggregatum* correlative thereunto: But take any Elder out of this Presbytery, and conſider him in a ſingle Relation to any of thoſe Churches under the Presbytery; and he is not an Elder of any of thoſe Churches, no more than if you take any Member of all thoſe Congregations, that make up a claſſical Church, it would follow, that therefore he is a Member of all thoſe many Congregations, whereas he is only a Member of that Community, as making one Church. And it was exemplified thus; that in *Juda*, the Heads of the Tribes Governed the Tribes; but ſo, as the Heads of the Tribe of *Benjamin* were not the Heads of the Tribe of *Manaſſes*; and ſo in the Univerſity, the particular Heads of *Trinity Colledge*, and of *Queen's Colledge*, are altogether Heads of the Univerſity, as a common Body; but it follows not, that the Head of *Trinity Colledge*, is Head of *Queen's*, and of all the other Colledges: And ſo in Parliament, a Burgeſs of *Warwickſhire* acts for all *England*; yet it follows not, he is a Burgeſs of *Norfolk*: So the caſe is here, they are Elders in *ſenſu compoſito*, as united into one Presbytery or Community; but not in *ſenſu diviſo*, to each of theſe Congregations, but each to their proper Congregations, to which they are affixed: As the Collonels in an Army, are Collonels but to their ſeveral Regiments; yet they all joyn in one Body, as a Councel of War to the whole Army. And ſo theſe are Elders here in *ſenſu aggregato*, collectively to all the Congregations, though apart with a more ſpecial Relation to each. It was Retorted alſo, that in a particular Congregation, according to our Principles, the community of all the Brethren have power over any particular Member, as *Thomas* and *Peter*, with the reſt over *John*; but it follows not, that *Peter* hath power over *John* apart, but only as in this Community conſidered; and ſo in this Presbytery, all theſe Elders are a Presbytery to the whole; but yet bear not the Relation of Elders to each apart conſidered. But we anſwer,

1. That we had the greateſt reaſon to take it for granted (from the former Writings and Expreſſions of the Presbyterial Divines; as alſo becauſe the main Arguments, by which themſelves had proved this Government, have been taken from it) that many Congregations, in the New Teſtament, do make one Church; and that the Elders thereof, are Elders of that one Church, and therefore they are to Govern that Church.

2. That Logical Axiom is indeed true, *Quod convenit toti, qua toti, non convenit cuilibet parti*, and ſo here, that which doth *competere toti*, to the whole of thoſe Elders, belongs not to every part: For take them all as met together, they are a Presbytery; and accordingly each Elder is not a Presbytery, to all theſe Congregations. Nor doth the Argument ſuppoſe it, but only that if they all be a common Presbytery to all theſe Congregations, that then they bear the Relation of Elders to them. Thus in a particular Congregation, though all the Elders are acknowledged by all, to be Elders to every Member of the Congregation; yet each cannot be ſaid to be a Presbytery to the whole, or each Member; for that which belongs to the whole, as the whole belongs not to every part. That indeed which belongs to an *aggregate* whole, or collective community, formally conſidered as ſuch, cannot be Attributed to every part; but what materially belongs to them, belongs to each apart. As take an heap of Stones, 'tis true, each Stone, is not an heap of Stones; but each Stone is a Stone; and both the Stones apart, and as an heap may be ſaid to be ſuch or ſuch a Man's propriety, and to relate to him; ſo this company of Elders muſt be ſuppoſed both a Presbytery, and alſo Elders to this whole People, and every Member of them,

3. If they be a Presbytery in common to thoſe Congregations, then according to the Scripture Notion and Expreſſion (and what the Scriptures hold forth, is the Subject matter of this Debate) they bear the Relation of Elders alſo; and then they

muſt be ſuch Elders, as the Exhortations and Duties of Elders mentioned do concern. Now this conſequence we make good by theſe Arguments.

1. The Scriptures would have the people look at them, and Honour them as Elders in all Acts of Ruling and Governing, thoſe eſpecially wherein the moſt and chief of Government lies, and wherein the excellency of their Ruling is ſeen: Now the chief of the Acts of Government, and the moſt excellent thereof, are aſſumed and exerciſed by theſe Elders, met in a common Presbytery, as Excommunication, &c. And therefore they that exerciſe ſuch Acts of Government over Congregations, muſt bear the Relation of Elders to them; for upon that Relation, we are to Honour them, as performing this Rule; and under that Relation, they muſt be ſaid to perform it, *The Elders that Rule well, are worthy of double Honour, eſpecially thoſe that labour in the Word and Doctrine*, 1 *Tim.* 5. 17. From whom are they to have this Honour given them, but from the People under them, and to be Honoured in their Relation; and this, as well in Ruling as in Preaching, though an *Eſpecially* is put upon that. And therefore if in giving this Honour to them that labour in Preaching to them; they are to look at them, under the Relation of Elders, and their Elders labouring in the Word to them; then in giving that Honour to them that Rule them, they are ſo to look upon them, and therefore they muſt ſuſtain that Relation in that Ruling; and beſides, otherwiſe we deſtroy the Relation of Elders, as Elders in the Higheſt Acts of Governing, which are exerciſed in a Presbytery, whereas the Apoſtle calls them Elders in Ruling, as well as in Preaching.

2. The New Teſtament doth indifferently and promiſcuouſly, uſe the word Presbytery, and the word Elders of the ſame perſons, in Relation to the ſame people; and therefore to whom the Elders are ſuppoſed to be a Presbytery, to them they muſt bear the Relation of Elders. That the phraſe is promiſcuouſly uſed, is evident by *Matth.* 21. 33. where thoſe that are called *Elders of the People*, are called, *Luke* 22.66. *Τὸ πρεσβυτέριον τοῦ λαοῦ*, the *Presbytery of the People*, ſo that if they were Related as a Presbytery to the people, to the ſame people they were Related as Elders. Neither are they ſaid to be Elders in Relation to their being a Presbytery, but to the people; therefore it is not ſaid the Elders of the Presbytery, but of the people, as bearing a direct Relation as Elders to the people: And ſo in Analogy thereunto, if they be a presbytery to many Congregations, they muſt be ſuppoſed Elders of thoſe Congregations; for to whom ever they are a Presbytery, to them they are Elders; and to whom ever they are Elders, to them upon occaſion they are a Presbytery. And in Analogy, the New Teſtament uſeth the word Presbytery, as under the Goſpel but once, and in all places elſe, the Holy Ghoſt ſtill when he exhorts them to their Duties, calls them Elders, or them *that have the Rule over you*, and yet in all thoſe places, he intends to involve the Duty of Elders, as met in a Presbytery, as well as thoſe ſingly performed to each perſon.

3. It is evident from the like parallel inſtance of the Elderſhip of a particular Congregation, where the Elders bear the Relation of Elders to each Member, and when met in common, they are an Elderſhip or Presbytery in common to that Church, and each Member of it. And then this their being a Community, takes not away their Relation of being Elders, as if the anſwer given by the Reſpondents, ſhould hold, it would; for they would only be a Presbytery, and not Elders in that Community, when as they never are Elders more than then, and are not Elders of that Church, becauſe met in a Presbytery; but therefore meet in a Presbytery over that Congregation, becauſe they perſonally bear the Relation of Elders to it. And when they meet in that Presbytery, they are Elders particularly to each Member, as well as are Univerſal Elders in the Aſſembled presbytery. The Scripture commits the care of Churches, to theſe as in a presbytery, as well as out of it; and therefore they are Elders of their particular Flock in this presbytery, as well as when out of it. Thus (*Acts* 20. 28.) all the care of the Flock was committed to them as Elders, and having Relation to it as ſuch; and therefore when met in a presbytery (therein to have care of the Flock, or any Member of it) they were Elders to it. And they are therefore to meet in a presbytery; becauſe they were firſt Elders to their ſeveral Reſpective Congregations; and that they muſt be acknowledged Elders of all the people in thoſe Congregations, the very inſtance it ſelf alledged by our Brethren, will evidently clear;] for the General Elders of all the Tribes, were called Elders of the people,

Mat. 21. So as ſuppoſe the ſame individual perſons, had been Members of the General *Sanhedrim*, or common Eldership of the people, and alſo Elders of the Tribes Reſpectively; yet they might as juſtly be called Elders of all thoſe Tribes in their General Relation, for ſuch ends and purpoſes, as truly as they were Elders to their particular Tribes, for other ends and purpoſes. Now therefore by like Reaſon, muſt all the Elders in this common Presbytery, have the Relation of Elders to all the Congregations, as well as ſeverally they have their proper Relations to their ſeveral Congregations. For if in the inſtance given of the Jewiſh Government, we take all cauſes common to all the Tribes, as the Elders of *Manaſſes*, were Elders to the Tribe of *Benjamin*, ſo in like manner muſt theſe Elders of a Presbytery, in common to all theſe Congregations, be ſuppoſed to be to each Congregation, when any cauſe comes afore them in their cogniſance.

Laſtly, Thoſe places and exhortations of Scripture, concerning the Duties of Elders, *&c.* to their Flocks, and their Flocks to them, may be alledged to ſtrengthen the Argument, Heb. 13. 7. *Remember them that have the Rule over you, and have ſpoken the Word of God to you.* And 1 Theſſ. 5. 12. *Know them which labour among you, and are over you, and Admoniſh you.* And to the ſame purpoſe is the charge, *Acts* 20. To the Elders of *Epheſus*, *Feed the Flock*, &c. Theſe are all ſpoken of them, and to them, under the very Notion and Relation of Elders and Rulers, (which is Equivalent) and as their Rulers and Elders. And ſurely if any Perſon in a Congregation, were called afore one of thoſe Presbyteries, over many Congregations, they would urge upon the Conſcience of the Perſon, theſe and the like places to obey them, by vertue of theſe commands. If he ſhould Reply, that theſe places ſpeak of ſuch as have the Relation of Elders to their Flocks, and every Perſon therein; and that by vertue of their being ſuch to them, this Obedience is urged upon them; but you of the Presbytery, do not own the Elders of your Prebytery to have a Relation to the Congregation I am of, and ſo I am quit of Obedience to you; how could they by vertue of theſe places, holding this principle, that they have not the Relation of Elders to him, enforce Obedience from him? And how will his conſcience ever be brought to a Submiſſion to their Sentence againſt him, if not ſatisfied of this Relation to him thus Specified? And yet would not theſe Elders by the Presbyterial Principles expect equal, if not more Obedience from him, than the Elders of that particular Congregation he is a Member of would do? I am ſure that in practice, they aſſume more; and I doubt not, but any one of theſe Elders, or all of them apart, would as Authoritatively Admoniſh him (as an Elder to him) in private after the cauſe is brought afore the Presbytery, to obey and ſubmit to them, as any of his own Elders would do before or after their publick Admonition, and would require Obedience to him as an Elder, by vertue of theſe places of Scripture before mentioned. If therefore they would require it; then the Relation muſt be the ſame. Yea, do not often ſome few of the Elders of a common Presbytery, come into particular Congregations, and perform Acts of Government, and ordain Elders to them; and in caſe of obſtinacy, Excommunicate the Elders of any particular Congregation? Upon what plea of Authority do they this, as Elders to that particular Congregation, or not?

4. We come now to conſider the other Diſtinction. 1. Of their being Elders only in a community to all theſe Congregations as one Church, in *ſenſu aggregato*: And 2. Of their being apart, Elders unto their particular Congregations reſpectively: And ſo the Duties mentioned of Feeding the Flock, *&c.* concern them only as conſidered apart; but Acts of Government, belong to them as Elders in a Presbytery. We reply 1. That this Anſwer ſuppoſeth two diſtinct differing Relations, the one a more particular Relation of Elders, as proper Elders to their ſeveral Congregations apart; and another more common Relation of the ſame perſons conſidered as Elders meerly, as in a Presbytery. Now for the confirmation or Eſtabliſhment of this Diſtinction, by the one ſide or the other, the Foundation on which we proceed, muſt be remembred, *viz.* what the Scriptures hold forth; and therefore what ever Suppoſitions or Inſtances may be found in other conſtitutions, to Illuſtrate ſuch Diſtinctions here; yet if what the New Teſtament ſpeaks of Elders in Relation to their Flock, warranteth it not, yea croſſeth it, *it may not be.* Now then it is to be conſidered, that when the New Teſtament ſpeaks of Elders and Churches, it ſpeaks Univerſally, and without Diſtinction of a different Relation. It calls them ſimply and

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ſimply *Elders of the Church*, and delivers (in that Relation to their Church, they were Elders of) Exhortations to their Duties, which that Relation ſpecially called for; and in thoſe exhortations intends their Duties, as their Elders, met in a Presbytery, as well as thoſe they are to perform in other Miniſtrations towards their Flocks, and on the other ſide, exhorts the people in like ſimular expreſſions, to Obey and Honour their Elders that Preach the Word, Rule them, and Admoniſh them, preſcribing Obedience to them, in their Rule in a Presbytery, as well as in other Adminiſtrations; and all this without any Diſtinction of this Relation of Elders in common, and in ſpecial. And farther 'tis enjoyned, that theſe presbyterial Elders, muſt perform thoſe Duties which belong to their Office, unto all thoſe they are thus Elders unto, without any Manifeſt Diſtinction of any ſeveral bounds of this ſo differing Relation. This evidently argueth, that there is but one ſingle Relation of Elders, to one Flock, to whom they perform theſe Duties; and that the ſame that Preach, ought to Rule them in publick; and that the ſame Perſons that Admoniſh them privately, do alſo in the publick Presbytery Rule them; and that the ſame Perſons that Rule them in thoſe publick Presbyteries, do Admoniſh them in private. So then, the ſame Perſons ſuſtain in the Holy Ghoſts intention, and view when he made thoſe exhortations, one and the ſame Univocal Relation of Elders to their Flocks, committed by him to them, whether they be met in a Presbytery for Acts of Government, or otherwiſe perform the Duties of Elders apart. And it is evident, that in a particular Congregation, they are Elders in one Univocal Simular Relation, unto the whole Flock, and every Member thereof. But now this is the wonder, that when Elders are thus affixed to particular Congregations; and that their Relation is a differing Relation from that other in common Presbyteries (yea, ſo vaſtly differing, that our Brethren dare ſcarce acknowledge them Elders, calling them rather a Presbytery, than Elders of thoſe Churches) that yet the exhortations in the Scriptures, ſhould ſo univocally fall on them, to ſo differing Duties, founded on differing Relations; and that yet this only Genuine Relation of Elders to their particular Congregations, ſhould not be mentioned apart; and the Duties accompanying it, ſingled out from the reſt, ſeems to us very ſtrange. Yea, and to direct the Diſcharge of the Duties of the People likewiſe, to either of theſe Elders (that they might know what Duties to perform to their more proper Elders, acknowledged theirs by way of ſo eminent and differing a Relation, and what to thoſe more common; and that all confuſion might be prevented, that the one aſſume not the Duties of the other) it was as neceſſary to have ſet the differing Limits of theſe, as to ſet the bounds of Officers in the Church, which the Holy Ghoſt hath done.

2. And Secondly, If there had been this differing Relation of Elders, which from thoſe Similitudes in Common-wealths, Armies, and the Univerſities is given; it was neceſſary that the Scripture ſhould have held it forth, either by differing Names and Reſpects, or by differing charges, whereby it might appear, that *this Relation* obligeth them to this Duty, and *the other Relation* to that; which being not done in Scripture, the Diſtinction will not paſs upon us. That it is thought neceſſary, that the Scripture ſhould preſcribe herein, appears from the inſtances brought by the Reverend Reſpondents. As 1. That of the Tribes, where there were General Elders of all the Tribes, and there were (and perhaps ſome of them the ſame Men) Heads and Elders of Tribes: But as this was a differing Relation, and reſpect in the ſame or diverſe Perſons, ſo they had Names and Titles of difference and diſtinction; for the Heads General (as we may call them) were called Elders of the People: The particular Elders of particular Tribes, were called by way of Diſtinction from them, Elders of ſuch Cities, Families, &c. And there were as Diſtinct Laws given, ſo that in ſome cauſes the Elders of the ſeveral Tribes did judge ſuch and ſuch particulars in their Tribes Reſpectively: And the General Elders had reſerved caſes, of War, Blaſphemy, &c.

So in that Inſtance of Heads of Colledges, and Heads of the Univerſity; there is as a differing Relation, ſo a Diſtinguiſhing Character. For the Names are changed, ſince the particular Bodies are called Colledges; and the General Body the Univerſity: And their ſeveral ſpecial Relation to their Colledges, is expreſſed by the Title of Maſters of ſuch or ſuch Colledges; and the other by the Title of Heads to the Univerſity. Yea, and accordingly there are differing Statutes, the Local Statutes for each Colledge apart, or for Colledges as Colledges, and the Duties of Maſters in their ſpecial Relations ; and there are Statutes for the Univerſity, and for their Duties as Heads of it. And this Diſtinction or Difference was neceſſary here too, if there were this differing Relation : But for the caſe in hand, if we come to the New Teſtament, to find out the ſeveral Modifications and Relations of Elders therein, we ſtill read but ſimply and ſingly, Elders and Churches, as Relatives, without any ſuch Note of Diſtinction of a claſſical Church, and the Presbytery thereof; and the Congregational Church, and the Elders thereof. The New Teſtament in all its mentioning of Elders, ſpeaks uniformly of them, as Elders of the Churh, and this Rule is to us certain, *Ubi Scriptura non diſtinguit, nec debemus diſtinguere, Where the Scripture makes no Diſtinction, we ought not to make any.*

But however, I will Repreſent the difference between us and our Brethren, by the Propoſition of ſuch a Caſe in Law as this is : If all the Records and Ruled Caſes and Laws of this Kingdom, ſhould, in ſetting down the ordinary Government thereof, have made mention only and ſingly, of *Burgeſſes* (as the Rulers) of Corporations (as the Correlate to them) and uſed no other Diſtinguiſhing Word (when yet there were undeniably Burgeſſes of every incorporate Town, continued from Antiquity) might any one afterwards pretend, that this Word *Corporation*, was intended by our Anceſtors, to import an Aſſociation or Community of many of theſe Corporations in one Shire ; and that by Burgeſſes of theſe Corporations, were meant a community of all theſe Burgeſſes in one Body for Government ; and ſo pretend to the ſame Name without Diſtinction, and ſay, that theſe Communities were alſo meant, and to prove it, give inſtance in ſome Foreign Government, where there are States General of Provinces, and States particular of Cities ; when as they have in *their Laws*, a Diſtinction and Differencing Character; but in the Laws of this Kingdom, there is no ſuch Diſtinction made ? But now if the Laws about the choice of ſuch Burgeſſes in each Corporation, and the Duties given them in charge, and their Relation to their Corporations, do run without any Diſtinction of what the Burgeſſes in the ſuppoſed greater Corporations ſhould do, in that Relation and Community ; from what the ſame Burgeſſes in their leſſer Corporations do in their more proper Relations : Yea, and if the Duties ſet down in thoſe Laws, mutually between Corporations, and thoſe Burgeſſes, ſhould argue an inconſiſtency with the Government of Burgeſſes, over many Corporations in common ; but ſhould all naturally fall in with that of Burgeſſes over ſingle Corporations, and argue ſuch a Relation : Would not this plainly evidence, that therefore the Laws of the Kingdom did hold forth, there might not be (that is, according to the Laws thereof) ſuch a Government of the Burgeſſes of Corporations over many others ? And if in anſwer to ſuch Arguments, it ſhould be ſaid, that both theſe might be conſiſtent ; for that in other Foreign States and Kingdoms, and Societies, there are Burgeſſes of particular Corporations, and there are Burgeſſes in an Aſſembly of Parliament (ſo called by way of Diſtinction) met in common for the ordinary Government of all thoſe Corporations in common ; and therefore the like may be here in this : The reply were eaſy, that what ever ſuch Diſtinction there is in other States ; yet the queſtion is of ſuch Burgeſſes, as the Laws of this State holds forth, and as this Kingdom hath ſet up, where there is no ſuch Diſtinction of Burgeſſes of Corporations, and Burgeſſes in Parliament mentioned ; but on the contrary, only one ſingle uniform Stile and Title in the Laws, Namely, Burgeſſes of the Corporations ; and further, the Rules about their choice and duties mutually between them, and the Corporations they have Relation to, be alſo delivered without any difference ; which doth argue them to have been Anciently the Relation of Burgeſſes to ſome one Corporation, and not many ; yea, to be utterly incongruous and inconſiſtent, with ſuch a manifold Relation. Now Parallel to this caſe, are our Arguments ; and the Anſwers given to the Arguments of our Presbyterian Brethren.

But they Retort the Argument upon us, and ſay, that it ſollows no more, that they are to be Elders to each Congregation, becauſe joyned in a common Presbytery, than that in a particular Congregation ; *Peter* or one Member apart, hath a power over *John* ; becauſe in community with the reſt of the Brethren, he hath power over any one.

We anſwer, That let this Parallel decide it ; and then as the Foundation of any one Members having an intereſt in that community over *John*, or any other, conſiſts, in this that he ſtands in the Relation of a Brother to *John*, as a Member of that Church ; and o in like manner to all the reſt of the Members in that community: So likewiſe all and every one, when in that common Fraternity, ſtand in the very ſame Relation of Brethren to *John*, as well as when they are apart out of it; and do not become Brethren, having power over him, becauſe met in a community; but therefore meet, becauſe as Brethren; this Duty lies on them in common, to Judge him as much as in private to Admoniſh him; and ſo one and the ſame Relation, puts them upon both theſe Duties. And in Scripture, the Exhortations run to the ſame Perſons to perſorm theſe Duties, though of differing ſort; becauſe of their Relation as Brethren. Let this Parallel be applyed to the thing in hand, and as it anſwers the Inſtance, ſo it ſtrengthens our Argument.

Laſtly, If they be acknowledged to have the Relation of Elders, as Aſſembled in a Presbytery; and in that reſpect, to have a Relation to all the People in the ſeveral Congregations: Yet ſtill the ſame Incongruities mentioned will follow upon it. For many of thoſe Duties from all the Congregation, as Honour, Maintenance, *&c.* are due to them, as well as to their own Elders, for that their Works ſake: And the Acts too alſo of theſe Elders in this Presbytery, though in common, are the moſt eminent Acts that belong to the Office of Elders; and in which the Conſciences and Intereſt of the People, and each Member, is as much concerned, as in the daily Preaching of their more proper Elders (as for Diſtinction ſake, we now call them) for they have power, and they alone to cut them off from all Ordinances, and to deliver them unto Satan. Now then, if they are to be intereſted in the choice of their proper Elders, to Rule them in ſmaller things, then their concern ought to be, as much in the choice of, and conſenting to theſe their General Elders, and they ſhould be preſent at the Ordination of all of them; for one great part of their Function, is to be exerciſed towards any, and all of thoſe Congregations in a ſtanding way; yea, and to Rule them in matters of the greateſt concernment. Thus then ſo far, as they are acknowledged Elders, ſo far theſe Inconveniences will ſtill follow upon the Heels of that acknowledgment; and the Scriptures indifferently ſpeaking the ſame things, without Diſtinction of both theſe kind of Relations, under the common Name of Elders, the People have as much cauſe to challenge their right about the one, as they have about the other; and theſe Elders may expect the ſame (by vertue of thoſe Scriptures) from the People.

CHAP. VI.

The Incongruities which flow from the Elders of a Presbytery, ſuſtaining ſpecial Relation of Elders to all the particular Congregations.

I have proved, that if a Presbytery be ſet over many Congregations, the Presbyters thereof muſt bear a ſpecial Relation of conſtant, and eſtabliſhed Elders to all thoſe Congregations: I ſhall now evince, that for theſe Elders already fixed to ſeveral charges, to ſuſtain alſo a ſpecial Relation of Ordinary and Standing Elders to all theſe Congregations, as one Church; and all the people thereof, as Members of that Church; carries with it Great and Manifold Incongruities, and Inconſiſtencies alſo, with what the Scriptures hold forth concerning Elders, and other Officers of Churches, as alſo with the Principles profeſſed by the Reformed Churches themſelves.

1. This breeds an Incongruous Diſproportion, between the Relation of the Officers of a Church, of this ſort of Officers, Namely Elders, in the extent of their Relation and Power; and of thoſe other ſort of Officers of the Churches, acknowledged by the Reformed Churches, *viz. Deacons*. Now let us therefore put it to the examination of the conſciencious, whether what the Scripture ſpeaks of Elders, and of their Commiſſion, Duties, *&c.* in their ſeveral Relations to the Flock under them, will afford clearer characters of the extent of their ſtanding Government, to be Congregational to one Congregation, than of its being claſſical over many. Yea, let us ſee whether the Deſcriptions of Elders, and Exhortations given unto them concerning their ſeveral charges, do not plainly overthrow any ſuch Relation of Elders (as Elders) unto many Congregations, as Inconſiſtent thereunto. Surely unto us, there

appear many great and unanſwerable Incongruities and Inconſiſtencies, in this claſſical Government.

If we compare the extent of this Office of Elders in their Relation, with the extent of other Church Officers in their Relation; we ſhall find, that what holds true of one ſort of ordinary Officers of a Church, according to the word, may well be ſuppoſed to hold true of another; or elſe there is a diſproportion between the ſeveral Relations of Officers; and the one is not of like extent with the other, which yet the Scriptures make commenſurable, and to be of equal extent. More plainly, if the Scriptures had intended, and held forth many Churches, as making one Church; and the Elders of thoſe many Churches, to have been Elders in common to thoſe Churches, as one Church; then the Deacons of all thoſe Churches, ſhould make up a common Deaconry, and be Deacons in common, unto all thoſe Churches in an ordinary way, as the other are Elders. But this is contrary to the practice of the Reformed Churches, though ſubject to the Presbyterial Government, in which the Deacons have the ordinary Relation of Deacons, in no reſpect extended further than to a particular Congregation: Nor do they exerciſe Acts of that Office, in a ſet way to other Congregations, nor to Neighbour Congregations more than to another; much leſs is there a common Deaconſhip of them all. And yet why ſhould not this common Deaconry be erected over all thoſe Churches, as one Church, as well as a common Eldерſhip, eſpecially if in matters of this Nature, a parity of Reaſon ſhould carry it? For,

1. A Church in Scripture, and all the Officers are alike Relatives, as a Church and the Elders are. The beſt of the Presbyterial Arguments for this common Presbytery, are founded upon the commenſurable extent and relation of Church and Elders; that if any Churches make one Church, then the Elders of them all make one Elderſhip, and they are Elders in common unto them; then why not the Deacons alſo? Now this Reaſon of theirs, fetcht from this Mutual Relation of one Church, and one Elderſhip or Elders thereof, will require the like for Deacons: for every Church, as it is a Church, being a Body, hath a Relation to all its Officers, as Organical Members thereof: As we have it aſſerted, Rom. 12. 4. *As we have many Members in one Body, and all Members have not the ſame Office*, ſo it is alſo in the Church of Chriſt; and the Members have ſeveral Offices in the Church, which he mentioneth, *ver.* 8. and ſo if that Church of *Rome* were one Body, and a Church of many Churches; then the Deacons were Deacons in common of thoſe many Churches, as they all were one Church. For as the Paſtors and Teachers Office is held forth in that following Deſcription, ver. 8. *He that Exhorteth, and he that Teacheth*: So the Deacons in that, *He that Giveth*. And in the Analogy of the Natural Body (to which there the Apoſtle refers us, to exemplifie this of a Church organized with Officers, as a Body to Chriſt) though one Member may be leſs and inferiour to another, in bulk or uſe; yet it is a Member of that whole Body in its uſe. The little Finger, is a Finger of the whole Body, as well as the Arm is a Member of the whole: The Foot that ſerves the whole Body, is a Member in its Office, as fully as the Hand; and the extent of its Juriſdiction or Uſe, according to its kind, is the ſame, by vertue of the ſame Relations. If therefore theſe are Elders in common, or an Elderſhip do Rule in common thoſe Congregations as *One Church*, and as Organical Members thereof, as one Body; then why ſhould not the Deacons in as ordinary a way, perform their Office in common, and bear the Relation of Deacons in common unto all, as *One Church*? And

2. The Scriptures do confirm this like commenſurable extent of the Deacons and Elders Office, as Relating to a Church: For the Apoſtle Writing to *Philippi*, a Church in a City (which therefore we ſuppoſe our Brethren will needs have to have been a Presbyterial Church, of many Congregations, leſt any one inſtance of a compleat Congregational Church, ſhould be left unto us) He Writes to the Biſhops (the Elders) and the Deacons of that Church. And *Acts* 6. the Deacons of the Church of *Jeruſalem* (if there were many Congregations, as our Brethren ſuppoſe) were choſen by the whole Multitude, when gathered together by the Twelve; and therefore were Deacons of that whole Church, as well as the Elders were Elders thereof. Now if the Deacons Office ſhould thus be extended to all the Congregations, as the Elders is; then why ſhould not each Church be bound to bring Contributions to the Deacons of each Church, to be diſtributed in common; and ſo our

Purſes ſhould be ſubject to the Deacons in common, as far as our conſciences to the Elders in common; and they might challenge the ſame power in their Office over the one, that the Elders do over the other: And then alſo each Congregation were in as ordinary and ſtanding an obligation, bound to Relieve all the poor in thoſe Churches, as well as thoſe in their own: Not only by the common Law of charity, but by vertue of a ſpecial Relation of their being one Church; which Relation in all theſe things, doth beget the like obligation, that it doth in Government: And ſo all things in this Nature, ſhould be alike common to all and each; and there ſhould be a common Treaſury for this one great *Diaconate Church* (as we may in a Parallel Alluſion, to that other Name of Presbyterial call it) as there is a common *Regimen* or Government, for this great Presbyterial Church. This ſtrange Diſproportion between the Officers or Members of this Body, which the Presbyterial Government doth make, ſeems to us, at leaſt, unnatural: Whereas this (as all other things) fall in ſuitably and naturally, when the Relation of Elders and Elderſhips, is extended no further than each Congregation; which, as it is to be an Original Body unto Chriſt, ſo the Officers and Members thereof, according to the Law of Nature, are alike Members of, and for that Body; and the Uſe, Service, Relation, of all and each in their ſeveral kinds, bear alike proportion to the whole. And that even by the practice and judgment of the Reformed Churches themſelves, the Deacons are confined to each particular Congregation, is to us a Teſtimony (as the remaining Office of Overſeers for the poor under the Epiſcopal Government, hath been judged a pregnant evidence of the Deacons Office once in the Church) that the limits of a Church and Elders were all once within a particular Congregation, although the Elders, becauſe a Superior Office, have aſſumed to extend their power and juriſdiction in their kind, further than the other more inferior in theirs.

But let it be ſuppoſed, that ſome reaſon of difference might be given of this Diſproportion in the Elder's Office, and the Deacons, and that a common Deaconry would not follow upon a common Presbytery. Yet

2. There are other as great Incongruities will fall upon the very Relations of the Elders Offices themſelves, which this Frame of fixed Elders to ſome Congregations reſpectively, and yet of ordinary Elders to all of them, cauſeth. God hath made ſome Preaching Elders; ſome Ruling Elders (as the Reformed Churches allow) or Church-Governours to aſſiſt the Paſtors in Government. And to Preaching Elders, both Preaching and Ruling belongs; which are conjunct in that Office, according to the Principles of the Presbyterial Government, and the Scriptures. But the buſineſs of Ruling, belongs only to the other; and by this they are diſtinct, as two Subordinate Species, or as the Senſitive and Reaſonable Soul, whereof the one hath Senſe only in all its Acts, the other both Senſe and Reaſon, and yet are Specifically diſtinct.

Every Church of Chriſt, is a Body ordered, *Coloſſ.* 2. 1. Rejoycing (ſays *Paul*). to ſee your Order. And the intent of the Presbyterial Government, is profeſſed to be, to preſerve Order in the Church; and if in any thing this Order is moſt to be ſeen, it is in the Diſtinction and Order of the Officers thereof. Now this Frame of Government, brings in a great Diſorder in the Offices and Officers, and confounds them, and their Relations. To Demonſtrate this, let us conſider the Paſtors, or Preaching Elders. They are all undeniably Preaching Elders, to their particular Congregations, of which they are the fixt Paſtors; and yet they have another Relation of Elders (by means of this Presbyterial Government) to all theſe Congregations, conſidered as one Church: And if theſe Paſtors be any way Elders to both; they muſt Suſtain the Title of both ſorts of Elders in theſe two differing Relations, which is an evident confounding of both theſe Offices, in one and the ſame perſon. For,

1. It is evident, that they do each apart, bear the Title and Relation of preaching Elders unto their particular Congregations; and ſuch paſtors, or ſuch preaching Elders, they can be to no more or other than thoſe they ordinarily preach unto; for they Labour in the Word and Doctrine, unto no other; and this is the character of Diſtinction from the other Elders and Governours, in 1 *Tim.* 5. 17. And it is evident, that they being fixt each as Paſtors to their particular Congregations, cannot Labour in the Word and Doctrine to them all; therefore they

ſuſtain this Title in Diſtinction of Elders, only unto thoſe their ſeveral charges. And it is certain, that all Offices have their Diſtinction and Denomination, from that ſpecial Praxis or Function they are ordained unto: As that is an Eye to the Body, whoſe Praxis or Function is to ſee for the whole Body. They can thereſore be ſaid to be Preaching Elders to no other of this claſſical Church, than that Praxis of Preaching is extended unto. It is an Argument which *Whitaker* uſeth againſt the Pope; and our Divines make uſe of it againſt the Biſhops: That nor he nor they, can be ſaid to be Paſtors unto all they yet pretended to be Paſtors unto, becauſe they are not able to exerciſe the Function of Paſtors unto them. Therefore,

2. We ask what ſort of Elders the Paſtors are that are in this common Presbytery? What ſort of Relation of Elders do they bear to this one Presbyterial Church, over and above that Relation, they, as Paſtors, bear to their own? (And this Church and Elders, as Elders, are Relatives, as well as the particular Congregations and their Elders, or elſe this Great Church, muſt want its correlative of Elders to it) Surely they bear no other Relation, than of Ruling Elders, if they be Elders at all (and to make them no Elders, and not to have the Relation of Elders to this Great Church in this Presbytery, we believe will not be affirmed) And if they be Elders, then the Notion of their being Elders, muſt have one of thoſe two forementioned Formal Differences annexed to it, either of Preaching Elders, or meerly Ruling: And this Difference and Denomination muſt be fetcht (as was ſaid afore) from the differing Praxis, or uſe they ſerve for. And it is evident, that the ordinary Acts they ſerve for, and exerciſe in thoſe common Presbyteries, are meerly Acts of Ruling Elders (in all which therefore, Ruling Elders concur in common with them) and accordingly it is called the Presbyterian Government.

And further, the power of an Office in the Church (though exerciſed but as conjoyned with others) is a Relation in reſpect to ſome Adminiſtration in a conſtancy; now the conſtant and ordinary Adminiſtration they ſerve for in ſuch a Presbytery, is only Ruling, not Teaching, there being no Acts but ſuch, that Ruling Elders joyn in. So as by this Frame, the ſame Preaching Elder or Paſtor, muſt bear two ſorts of ordinary Offices, in theſe two Relations, of a Preaching, and a meer Ruling Elder, as if one were both a Phyſician and a Chirurgeon, and were fixed to one of the Companies in the City, to practice Phyſick to them, he ſuſtained the Office of a Phyſician to that Company; and if he were beſides, called to practice Chirurgery, to many other Companies, he were certainly only a Chirurgeon unto them, as truly as a Phyſician to the other. So as we ſhall not need to Diſpute the point of Ruling Elders any more; for here are ſuch as are Elders, acknowledged ſuch by all ſides, and yet for the ſort of their Office, but plain Ruling Elders, and deſerve properly in this Relation, no other Name, if we hold the Presbyterial Government; and they are as truly and properly to this Preſbyterial Church ſuch, and no other, as thoſe Governours that Preach not at all, are unto thoſe they are Elders unto.

And this Incongruity, no Diſtinction will Salve; call them Elders in this Preſbytery, in what Senſe you pleaſe, whether in *Senſu diviſo*, or *Conjuncto*, yet Elders they are; and if ſo, then one of theſe two ſorts of Elders, they muſt be to this Presbyterial Church, either both Preaching and Ruling Elders, or meerly Ruling. Their being Elders together in this Presbytery, cannot be ſuppoſed to Diveſt them of the Title of ſome ſort of Elders (and there is not a third ſort) no more than the Elders of a Congregation, met in a Presbytery, do thereby looſe the Title of Elders, which they ſuſtain to that Congregation, or no more (as was even now inſtanced) than when the Body hath two Eyes, that always concur in one Act of ſight, either of them ſhould not be Denominated Eyes unto the Body apart, and the one called the left, and the other the right.

The Diſorder and Confuſion hereby, may be further ſet out, 1. That by this means, the ſame Officer hath a full Relation to one Church, and but half a Relation unto another; and it cauſeth him to perform the whole of his Offices to one Church (the particular Church) to which he hath Relation, and but the half thereof to the other. And 2. It makes an ordinary Paſtor, not only perform the work of two Officers, but to bear the Relation of two Offices; for in his ſeveral Relations to theſe two ſeveral Churches, his Congregational and Claſſical, his Relations are parted and divided.

And it brings up the ſame Abſurdity which was put upon Epiſcopal Government; That a Biſhop profeſſing himſelf to bear the Relation of a Paſtor to the whole Dioceſs; yet was but a Ruling Elder to them, not a Teaching.

3. To extend a Paſtor's power of ordinary Ruling, beyond the extent of his ordinary Teaching, is againſt the order which Chriſt hath ſet (and all extent of power, muſt as well have an Inſtitution of Chriſt, as the Power or Office it ſelf; for the difference of Evangeliſts, and of ordinary Paſtors, lay but in extent of power) and then we argue thus; if the extent of a Paſtor's ordinary Ruling Power, as a Paſtor and Elder, be but to the Flock, as his whole Flock, which he is able to Feed: Then to bear the Relation of a Paſtor or Elder for ordinary Government, to any more than he is able, and doth thus Feed, *May not be.* But the extent of a Paſtor's ordinary Ruling power, is but to that Flock, as his whole Flock, which he is able to Feed. And this Argument, as alſo the former; beſides that, it ſerves to make up more Incongruities of this Presbyterial Government, ſo it might ſtand alone, and make a compleat Argument of it ſelf againſt it; for if the Paſtor's ordinary power in Ruling, be not to be extended further than of his ordinary Preaching; then this ordinary ſtanding Government of Paſtors fixed for Preaching to their own Congregations, may not be over thoſe many in common.

Now that the extent of a Paſtor's ordinary Ruling power, reacheth only to that Flock which he is able to Feed, I prove 1. By Scripture. 2. By Reaſon.

1. I prove it by Scripture, Acts 20. 28. *Take heed to your ſelves, and to all the Flock* (the whole Flock) *over which the Holy Ghoſt hath made you Over-ſeers, to Feed the Church of God, which he hath purchaſed with his own Blood.* Here are 1. Elders, (*ver.* 17.) ſpoken to. 2. Their having Relation to a Flock, an whole Flock is mentioned. 3. They are enjoyned to *Feed the Flock, and the whole Flock*: And all theſe are commenſurable. Whence 1. We ſee that the ſpecial Limitation of their extenſive Power and Relation to a Flock, and to all the Flock, is ſet by the Holy Ghoſt, and not by Man; and therefore is not to be extended by Man, further than the Holy Ghoſt hath appointed. 2. The extent of that Relation, is to that Flock; and the whole Flock they Feed, and they are to Feed all that Flock alike: And if they be Preaching Elders, then they muſt Feed it by Preaching; and therefore are Overſeers to them, to Feed them, and becauſe they Feed them. 3. He ſpeaks to Preaching Elders eſpecially, that Feed by Doctrine: For 1. He propounds his own Example to them, *ver.* 20. that he had Revealed the whole Counſel of God. And 2. He ſays, ver. 30. *Some of you ſhall ariſe, ſpeaking perverſe things.* And 'tis *Pauls* farewell; and (as *Baynes* argues againſt Biſhops) thoſe to whom at laſt the Apoſtles commended Churches, were the ordinary Governors left; but he commended them not to a Biſhop, but ordinary Elders. Thus we argue alſo, for the extent of the Relation of thoſe Elders that they are to Govern only that Flock that they are able to Feed; and therefore they have not the Office of Overſeeing, as ordinary Elders over thoſe whom they Feed not. And *Peter* ſeconds *Paul* in this, 1 Pet. 5. 2. *Feed the Flock of God which is among you, taking the overſight thereof,* the Flock, *ἐν ὑμῖν* among you, is that Flock that any of them had Relation to, as his Flock Reſpectively. Thereupon Writing unto the Churches in a whole Nation, in *chap.* 1. *ver.* 1. (whereas in *Acts* 20. 28. the charge is to the particular Elders of *Epheſus*, to that whole Flock) he therefore puts in that Note of Reſpectiveneſs *ἐν ὑμῖν* among you, that is, that which Reſpectively belongs to you, anſwerable to which is that Text, Col. 1. 17. *Who is for you a Faithful Miniſter*, that is, your proper Paſtor: And *Acts* 14. 23. They ordained Elders Church by Church, *Elders to them*, that is, proper Elders to them, ſo the Flock *ἐν ὑμῖν* ſignifies your ſeveral proper Flocks that belong to you. Hereby it appears, that their Feeding, and their overſight over any of thoſe Flocks, are commenſurable; and *that Flock* which they are not able to Feed, they have not the overſight over, for they are both of the ſame extent. Thus alſo, Heb. 13. 7. 17. *Remember them that have the Rule over you, and have ſpoken to you the Word of God,* which he ſpeaks of Preaching Elders, for the extent of their Rule and their Preaching is all one. And of Ruling Elders he ſpeaks, ver. 17. *Obey them that have the Rule over you; for they watch for your Souls, as thoſe that muſt give an account.* And not to Diſpute, whether theſe places note out two ſorts

παντὶ τῶ ποιμνίω.

Ch. VI. of Officers, Preaching Elders, *v.* 7. and Ruling Elders, *v.* 17. Or but one ſort, and ſo but ſeveral Acts of the ſame Office; yet this is certain that theſe are commenſurable; for they are Officers together in the ſame Church: And if the Paſtor's power of Ruling extends no further than his Preaching, then the meer Ruling Elders power, or his that is aſſiſtant to him, muſt extend no further alſo. 1. Remember thoſe that have ſpoken the word to you. 2. Obey and Submit to thoſe that watch for your Souls. This is the Natural Obligation to Obedience, and ſo is the meaſure to ſet the bounds of the extent of ordinary Church-power. 'Tis one Argument uſed againſt Epiſcopal power, that they are enforced to obey him that ſpeaks not the Word to them, nor watcheth over their Souls; and this holds as well againſt theſe Presbyterial Offices; and when a Man comes before ſuch to be Excommunicated, he may ſay, I am not bound to obey you in ſuch an Authoritative way, nor do I owe a Subjection as to a power of Cenſure in you; for many, nay moſt of you, have never ſpoke the word to me, nor do watch over my Soul: Nay, perhaps the Man can ſay, he never ſaw their Faces afore. And it avails not to ſay, that they they may occaſionally Preach; for the Apoſtle, 1 *Theſſ.* 5. 12. ſpeaking of reſpect to their Officers, *Know them* (ſays he) *that Labour among you, and are over you in the Lord, and Admoniſh you.* Theſe two, Thoſe that Labour, and are over you, are commenſurable, and *they* are meant, who make it their callings to have the care of the Flock, which the many Paſtors and Elders in a common Presbytery do not. But in what is it they Labour, the 1 *Tim.* 5. 17. expounds it to be, *That Labour in the Word and Doctrine; The Elders that Rule well, as worthy of double Honour, eſpecially thoſe that Labour in the Word and Doctrine.* And whether you expound this latter known place of Teaching Elders only, or of Ruling and Teaching both (as the Reformed Churches do) however it affords this to us, that the extent of Ruling, in either the one or the other, is but as large as Teaching. And if it be meant of Teaching Elders only, that both Rule and Labour in the Word and Doctrine; yet if they be limited in labouring in the Word, as being fixt Paſtors to their own Congregations, then in Ruling alſo. And if it be meant of Ruling Elders (as diſtinct from them) yet their Ruling is of the ſame extent, that the others labouring in the Word; and that is extended but to one Congregation, whereas Paſtors they are fixed. And

2. Though in a Paſtor's Office, in which Preaching and Ruling is joyned, yet his power of Ruling flows in him from, and is the Adjunct of his power to Preach; and to be ſure, it is not extendable further. And however, yet there is the ſame proportion of either; and then by juſt Reaſon, the extent of the Church, which i the Subject of his ordinary Ruling, cannot be extended larger than what is the ordinary Subject of his Preaching, and ſo thoſe Relations are of equal limits, (which is the preſent caſe of a Paſtor's Authority, appropriated to a Congregation, and extended but to his own in an ordinary way) and to make the ground of a Relation narrower, than the extent of it is abſurd. If a Father hath the power of Governing as a Father, then it is extendable only to thoſe he is a Father to. An that a Paſtor hath his ordinary Ruling power, annexed to his ordinary power o Preaching, we prove by theſe Reaſons.

1. If he hath no this Ruling power upon this ground, then muſt be aſſigned ſome other He hath it not by any ſpecial Faculty or Office, over and above this of Preaching for then he ſhould be made a Ruling Elder, over and above his being fir a Preaching Elder, as a new Faculty given him: Nor hath he it by being mad a Ruler firſt, and then having this of Preaching Superadded (as the Biſhops fir made Deacons, then Presbyters.) For

2. All the Keys are given him at once, the Keys of Ruling, with the Keys o Knowledge. The power of the Staff intrinſecally follows, his being a Paſtor o Shepherd; and though the one is a power of meer Order, Namely that of Preaching, and that of his Ruling is of Juriſdiction (to be exerciſed in many caſes with others and not alone) yet ſtill his receiving power to joyn with others in thoſe Acts o Rule of Juriſdiction, is from this power of Order; and the ordinary extent of hi Authority therein, is extended no further than his ordinary call to Preaching Yea,

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3. The extent of the power of the Apoſtles themſelves, in Ruling in all the Churches, was founded upon, and extendable with their Commiſſion to Preach; and their very Call and Obligation being not to Preach in a ſet and fixt Relation, as an ordinary Paſtor's calling is; but to all Nations, and in all Churches, hence their power of Ruling was anſwerable. It was their very Call to be Univerſal Paſtors, and therefore Univerſal Rulers; Yea, and their Authority of Ruling, was narrower in the extent of it, than of their Preaching. The Apoſtles might preach to Heathens, and their Call was ſo to do, to convert them; but they had not power to Rule all Men, *What have I to do to Judge them that are without*? ſays the Apoſtle, 1 *Cor.* 15. 12. But in this way of Presbyterial Government, though they alſo may occaſionally Preach, where they may not Rule; yet the proportion of their ordinary Ruling, is extended beyond the proportion of their ordinary Preaching, which was not ſo in the Apoſtles themſelves. Let but the ſame Line of proportion equally be drawn over the Apoſtle's power in theſe and theirs, according to their ſeveral meaſures. Their Call to Ruling, was Uniform to Preaching in all Churches, though their Preaching was larger than their Rule, Namely, to thoſe without; but ordinary Paſtors have a ſtanding fixt Call to Preach, but in one Congregation; let their Call and power of Ruling, be Uniform to it, and they can have an ordinary ſtanding power to Rule, but in that Congregation; either extend both further, or contract both to this. It is no anſwer, to ſay that they may Preach as Paſtors in Neighbour Churches occaſionally; for ſo they may Preach to any Reformed Church, as in *Scotland*, where yet they have not ſo much as an occaſional Call to Rule, and in ſuch occaſional Acts of Preaching alſo, they have but the proportion, which the Apoſtles had, whoſe power in Preaching, was larger than of Ruling; for it was extended to them without. But ſtill if an ordinary ſtanding power in Ruling, although with others (for the Apoſtles exerciſed their power with others) ſhould be ſtretcht where they have not an ordinary ſtanding Call to Preach, it ſhould exceed the proportion of the Apoſtles in that reſpect.

4. And Fourthly, From hence ariſeth another Diſproportion between theſe Officers, Ruling and Preaching Elders, compared among themſelves; and it is ſuch a Diſproportion, as is like to the former, alledged between the Deacons and the Elders. For this Government makes the extent of the Ruling Elders Office and Relation, to be larger than that of the Teachers or Paſtors: For the Paſtor as Paſtor, is limited to his particular Congregation he is fixt to, as the Deacons alſo are: But the Ruling Elders Office, as Ruling Elder, is extended over all theſe Congregations in this Presbytery. The Ruling Elder performs his Office, in the higheſt perfection of it, as to Admoniſh, Excommunicate, &c. to all in theſe Churches; but the Paſtors are limited as Paſtors, in the Higheſt Work of their Callings (which preaching is; and more excellent than Ruling, yea, than Baptizing) unto one Congregation. That place in 1 *Tim.* 5. 17. (interpret how you will) Juſtifies what is aſſerted.

Now theſe are ſtrange Diſproportions, which are occaſioned by this and the Presbyterial Government. And this greatly makes for the Congregational way, wherein as to theſe particulars, no ſuch Incongruities are found, but all things fall naturally Uniform.

2. A Second Head of Incongruities and Inconſiſtencies, which will follow upon this Government, concerns the Mutual Duties required, that do neceſſarily follow upon this ſtanding Relation, for a conſtant Government of theſe Elders, to all this people of theſe Churches, and of the people to theſe Elders.

1. The people of all theſe Elders (according to what the Scripture ſpeaks of, as due to ſtanding Elders) owe at leaſt Honour and Eſteem to them; yea, Maintenance to all of them, whether they ordinarily Rule them, or Preach to them; and they owe it on both accounts, 1 Tim. 4. 17, 18. *Let the Elders that Rule well, be counted worthy of double Honour, eſpecially that Labour in the Word and Doctrine*, Which Honour is, (*ver.* 18.) in the Analogy of that Law, *Not to Muzzle the Mouth of the Ox, that treadeth out the Corn*: And this is certainly due to Elders, on account of what is the Work of Elders, whether performed apart or together; by way of Juriſdiction. And it cannot be denyed, but that their conſtant Ruling, as in the Presbytery, is one great part of the Work of Elders, here intended and men-

tioned with Preaching, for which an eſpecial Honour is due. God appoints no conſtant work in the Miniſtry, but he appoints a Reward from thoſe, for whom it is performed. And as they owe a Duty of Ruling to every one in the Flock, as *Acts* 20. 28. So there is a due of Maintenance and Honour, due from all this people, to all and every one of thoſe Elders, to thoſe that Rule, as well as to thoſe that Labour in the Word and Doctrine. And in Reaſon, if the Elders that Rule well, and perform the leſſer Acts of Ruling in their particular Congregations, are to have this Honour from them, in their Relations; then all theſe Elders that Rule well in the common Presbytery, and perform the greateſt Acts of Ruling, are to have the like from all of that claſſical Church; for the Emphaſis being put upon *Ruling well*, and in thoſe Acts done by them, the Excellency of Ruling conſiſting; therefore to theſe, is this Honour due from this Great Church, more eſpecially, than from the leſſer Congregations, Reſpectively unto their proper Elders. Neither will the Diſtinction of being a Presbytery in common ſalve it; for if the particular Elders of Congregations, are to have this Honour for what is done by them in their joynt Acts of Ruling in the particular Presbyteries; then theſe are to have it in what is done in their common Presbyteries alſo. And the precept is, not to Honour Presbyteries in common in an abſtract Notion, but to Honour Elders; becauſe the particular perſons of the Elders, are to be the Object of it; and thoſe moſt, who excell moſt in that Rule, *that Rule well, or beſt*. But when there are many Congregations apart, who have their proper fixt Paſtors and Elders, whom they maintain for performing one part of the Elders work (for they perform but one part of it) how ſhall they perform this due to all the reſt, for that other part of the work? How Burthenſome, how confuſed would this be? And yet due it is, for they are all one Church to them. And then how can this Duty be proportioned (ſuppoſe it ſhould not be Maintenance, but Honour and Eſteem) for the people will not be able well to judge of it, not only becauſe they cannot be preſent at their Work, and ſo cannot judge of it; but becauſe either it muſt be proportioned to them that are conſtant, as Preaching Elders, or as Ruling. For the ground it is there, (1 *Tim.* 5. 18.) required upon is, that they tread out their Corn, and the Apoſtle ſays, *Eſteem them for their Work ſake, that Labour among you*, 1 *Theſſ* 5. 12, 13. So as it is to be proportioned to the Work of a Paſtor, as Paſtor; but to Honour or Eſteem them as Ruling Elders only, were to Honour the Preaching Elders, below the Rank and Degree of their Office.

2. It alſo brings the like Incongruity, upon the performance of thoſe Duties of Elders, which the New Teſtament indifferently requires of all thoſe that it acknowledgeth to be Elders unto a people; and therefore no ſuch conſtant Relation of Elders, to ſo many Churches may be. 1. One Duty is praying with the Sick, *Send for the Elders of the Church, to pray for them*, Jam. 5. 14. What! are theſe Elders of the Presbyterial Church bound to this? And this Duty lies in common upon Elders of the Churches; and how ſhall we Diſtinguiſh, when the Scripture doth not? 2. Another Duty is viſiting from Houſe to Houſe, as *Paul* in his Example inſtructs the Elders of *Epheſus*, *Acts* 20. 2. 3. Another Duty is watching over Men's Souls, as thoſe that muſt give an account, *Heb.* 13. 17. and that the people ſhould *obey them*; and no Warrant is given to obey others in the way of an ordinary Rule. And to watch, is not to ſtay till cauſes are brought by Appeals, or ſo, from the Congregations; but perſonally to watch *over them*, as Souls committed to them. 4. Another Duty is Preaching (if they be Preaching Elders) in Seaſon, and out of Seaſon. The Biſhops ſaid, the Flock was theirs, and the whole care committed to them; and to Salve the Incongruity, of not being able to preach themſelves to them all, they profeſſed a Derivative delegated Power to Inferior Paſtors, whom they called their Curates. This was plain dealing; but theſe Elders make all the whole Flock theirs; and this from thoſe Scriptures, that ſpeak of Elders and Flock; and yet themſelves have no Curates, and ſo are perſonally obliged according to the Rules in Scripture, and yet cannot perform the obligation, which is a worſe Incongruity. 5. It will be their Duty alſo, to attend to all cauſes, which ſo many Churches will fill their Hands with ſufficiently; for Churches will be full of Scandal, and there will be caſes of Difficulty. What a deal of Work, did one Church of *Corinth* find *Paul*? And 'tis the Duty of each Elder, to attend to all thoſe that come in his cogniſance, as if he alone were to Judge; for he is to give his Judgment of them all, as one that is to give an

account. 'Tis an Argument againſt Epiſcopacy, that they cannot take the care (according to what the Scripture ſeems to require of an ordinary Officer) of ſo many Churches in a Dioceſs; now this Work (ſuppoſe of Ruling only, as in a Presbytery) lies upon each of theſe Elders, as if he were but one, as to the matters of attending thereto (as was ſaid) though each is helped by the Suggeſtion of others. And beſides the common Work that muſt needs ariſe from all theſe Churches, they are to attend to all caſes of Conſcience, and of Temptations, in their particular Congregations, or from elſewhere, if thoſe Churches will have Recourſe to them. If it be ſaid, that they may part theſe Duties among them, and perform only to the whole, thoſe that are in common: The anſwer is plain, *Ubi Scriptura non diſtinguit, nec nos debemus diſtinguere, Where the Scripture makes no Diſtinction, we ought not to Diſtinguiſh.* Now all thoſe Duties are ſpoken of, as owing from Elders to the Flock, without any Diſtinction. *Paul* ſaith to thoſe *Epheſians*, *Feed the whole Flock*, Acts 20. 28. *Peter* ſays the like to thoſe he Writes to, that they Reſpectively ſhould Feed, and take the overſight over the Flock, ἐν ὑμῖν, which was among them. The Apoſtles tells the *Hebrews*, that their Elders watched over their Souls, *Heb.* 13. 17. And to the *Theſſalonians*, he Deſcribes them to be thoſe that are over them, and Labour and Admoniſh them, 1 *Theſſ.* 5. 12. When theſe Injunctions are thus laid upon all, how ſhall the Conſcience of Elders be able to part and diſtinguiſh themſelves out of the diſcharge of them, and to ſay, though I am an Elder in common to all in theſe Congregations; yet I am bound but to govern them in greater matters, and to Admoniſh them as with others, when publickly met in a conſiſtory, and to no other Acts of Eldership; and yet to my own particular Congregation, I am obliged to private Admonition, Rule and Watchfulneſs, *&c.* Where hath the Scripture ſet theſe bounds, or thus parted them? Therefore certainly all theſe places hold forth ſingly, only the Elders of a particular Church fixed thereto, and their Duty to it, as knowing no other. And indeed it was neceſſary that Chriſt ſhould ſet the bounds, and give the Diſtinction, and not indifferently lay all theſe Duties upon all: And either in theſe places, the Duties of Elders in a common Presbytery are contained, or they are not to be found in the New Teſtament.

Laſtly, That which is Inconſiſtent with the ordinary way of the Call of Elders held forth in the Word, and by the Reformed Churches allowed, *May not be*: But ſuch is this Presbyterian Government. It is the Call, which breeds Relation between Elders and Church, and is the Foundation of it. None are to aſſume the Honour of Ruling the Church of Chriſt, that are not called thereto, as *Aaron* was not to have been over all the Church, but that he was called of God.

There are two parts of this Calling, 1. Choice. 2. Ordination.

1. As for Choice, *Chamier* in the Name of all the Reformed Churches, allows to the People, the Approbation of their Elders; and ſo it is in *Scotland*. And if the Apoſtles themſelves, allowed them the choice of the Deacons that had the charge of the Church Treaſury, and took care of their Bodies; then much more of their Elders that have to do with their Conſciences. Look what ever Right of the People, is in the choice of thoſe who ſhould preach to them, there is as much Reaſon they ſhould have the exerciſe of it in the choice of theſe, that in a common Presbytery do Rule over them; for they perform one part of the Elders Duty, Namely Ruling, as the preaching Elders do the other; and therefore by the equity of the ſame Law, that ſpeaks of Elders indefinitely, if they chooſe any Elders as Elders to them, they are to chooſe theſe alſo, there being no Diſtinction put of chooſing preaching Elders only, but Elders indefinitely. And further, the greateſt and higheſt Acts of power over them, are committed in an ordinary way unto them, as of Excommunication, which is of all puniſhments, the moſt Formidable, and ſo there is put as much, if not more than every Mans Life (that is a Member of that claſſical Church) into their Hands. The enjoyment of all Ordinances for ever, and the power of Depoſing their Miniſters, already fixt to them, and the power of Refuſing to ordain them they ſhall approve, is lodged in this claſſis. And therefore in the Primitive Church, the Perſons of the Biſhops, who had the power of all theſe, were choſen by all the people, and by panegyrical Meetings.

And the Argument is ſtrengthned by this further parallel. A Miniſter's call hath two parts, 1. Ordination, which belongs to the Elders, 2. Choice, in which the people have ſome intereſt; therefore thoſe Elders as Elders in common, and theſe

Congregations as one Church, being Relatives, that intereſt which a Church hath as Church, is commenſurable to the intereſt of theſe Elders as Elders. If therefore in Ordination, all the Elders in a common Presbytery, joyn to Ordain an Officer; then all the people as a Church, muſt joyn in chooſing and approving him; for the common Right of chooſing, cannot be ſwallowed up by the intereſt of their Elders Ordaining him. And if it be ſaid, they all chooſe by vertue of the general Law of Combination, as in the Shires they do Parliament Men: It is anſwered, that the conſtitution of the State makes it ſo, and if the like be found in Scripture for this other, it will be ſufficient; but if not, but that this intereſt muſt be common to the people of the claſſical Church, it is asked, when a fixt Paſtor is to be choſen to a particular Church, what Office he ſhall be choſen to, with reſpect unto the people of the other Congregations? Not to a Paſtor's Office; for he is not to be ſuch to them: If he be choſen to be a Ruling Elder only, then beſides that he hath two Offices, he muſt have two choices, and two Ordinations; we chooſe him for our Paſtor, ſays the particular Church he belongs to; and we, ſay the other, to Rule us. And beſides the people have an intereſt of preſence, and joyning in Faſting and Prayer, at his Ordination: And this therefore muſt be performed either in a panegyrical Meeting of all, which cannot be as the practice is, or in all the ſeveral Churches, which will multiply the Ordination of him.

The Government
OF THE
Churches of Chriſt.

BOOK V.

The Juriſdiction of Synods Debated. That Appeals are not neceſſary to the Government of the Churches; and therefore there is no neceſſity of Synods upon that account. What power may be allowed to a Synod, occaſionally meeting to conſider the Male-Adminiſtration of any particular Church. That they have not that grand Prerogative of power given by Chriſt, to Excommunicate other Churches; and ſo by that Rod, to inforce them to Revoke their Sentence of Male-Adminiſtration, and to receive a Perſon wrongfully Excommnnicated by them. The Subordination of Synods, Conſidered and Refuted. Though particular Churches are not Subject to the Juriſdiction of Synods; yet they are not wholly independent, but there is a communion, which they ought to hold one with another.

CHAP. I.

Concerning Appeals. That they are not abſolutely neceſſary to the Government of the Churches.

THAT Appeals are not of abſolute neceſſity to the Government of the Churches; and that the Law of Nature doth not neceſſarily require them, is apparent from theſe Reaſons.

1. In the firſt Government under the Law of Nature, there were no Appeals in Criminal cauſes: But *Judah* the Head of his Family, peremptorily pronounceth the Sentence, *Let her be burnt*, *Gen.* 38. And indeed, to whom then ſhould any Appeal have been made? Therefore Appeals are not neceſſary by the Light of Nature.

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2. The Law of Nature among the *Jews*, required them not. The Government was in the Cities, and no Appeals (in *Deut* 17. or elſewhere) in caſe of wrong, were made by the Injured party; but only in caſe of Difficulty, they had Recourſe to the Judgment of the Great *Synhedrim*, to Reſolve caſes that were too hard for them. And as for that inſtance of *Moſes*, *Exod*. 18. 22. that the great matters were brought to him, and the ſmall matters to other Elders, it was a dividing of cauſes, according to their ſort and kind, and not a bringing of matters by way of Appeal unto him.

3. Some of the Reformed Churches have no Appeals, and yet are well governed; and in as much peace as thoſe in *Scotland*. In *Geneva*, there is but one Conſiſtory; and if there be any Appeals in caſe of Male-Adminiſtration, they are made to the Magiſtrate. And if it be ſaid that it is ſo, becauſe they being a Common wealth, and having Supream power, do bound the Church power: Yet ſtill however, if the power of this our Government would appoint Magiſtrates to hear Appeals of particular Churches, and ſo bound their power in themſelves (as the Imperial Towns in *Germany*, or the *Cantons* in *Switzerland* do) there is a great poſſibility to Govern theſe Churches, without any other or further Appeals, in caſe of unjuſt Sentences, as well as *Geneva*, and other Reformed Churches are Governed.

4. In matters of Life and Death in this Kingdom, there is no Appeals, not ſuch as to Right the Man if wronged; but every Corporation hath the priviledge touching the Execution of the Man, to do it within themſelves; and yet if in any thing, *De morte hominis deliberandum eſt*, *There is the greateſt Deliberation to be had about the Life and Death of a Man*; and yet this way of proceeding without Appeals, in ſuch a caſe as this, is not againſt the Law of Nature.

5. In Democracies, where the Sentence of Life and Death (as in many caſes it was ſo) were referred to the immediate Sentence of the people, there were no Appeals; and yet ſuch a Government, is not againſt the light of Nature. Now taking away of a Mans Life, may well be conceived to be of as much moment, as caſting a Man out of a Church; for that deprives the Subject of all Ordinances for ever, and alſo of further time to Repent; and yet Incorporations and a Recorder, are betruſted with this, without the ordinary benefit of Appeals to relieve the Man; and therefore why may not a Church, a company of Saints, that hath the promiſe of Chriſt's preſence to guide them, and which is a Body to Chriſt, being ſufficiently furniſhed with Officers, having two or three Elders over them, be as well betruſted in Eccleſiaſtick Adminiſtrations? Nor can it be ſuppoſed, that God ſhould take more care under the New Teſtament, for Relief of wrongs in Churches ſcattered, than he did in that National Church of the *Jews*, which (as a Nation) was capable of Appeals: Or that God for the pretended Relief of particular perſons wronged, ſhould Subject whole Churches, yea, Provinces to a coercive power, armed with the dreadful Sentence of Excommunication, in a National Aſſembly.

2. That Appeals are not abſolutely neceſſary, is evident, becauſe, if they were ſo, they ſhould be brought either antecedently to the Sentence of Excommunication in a particular Church, or after it hath paſt on the perſon Excommunicated.

1. But that an Appeal ſhould not go before the Sentence of Excommunication, appears,

1. From the power and duty of that Court, to which the perſons cauſe is firſt brought. The Congregation that is told of the perſons Sin (according to Chriſt's Inſtitution, *Matth*. 18. 17.) hath the power of the cenſures; and Chriſt's command lies upon them, to execute Chriſts Ordinance, if he hears not that Church to whom the Accuſation of him is firſt brought; whereas by an Appeal afore, the Sentence would be Suſpended, and ſo it would be in the power of an obſtinate Sinner, to hinder the Sentence from coming into Act.

2. It is apparent from the good of the perſon. For 1. If an Appeal was thus brought antecedent to the Sentence of Excommunication paſt in a particular Church, then a Man ſhould never be obſtinate, until he came to the National Aſſembly, and ſo he would want the means of his converſion all that while, which would be the ready way to harden him in his Sin, to defer his Repentance at leaſt for a year; and then he muſt run through all the ſame courſe of Admonitions by the higher Courts, ere they can pronounce the Sentence. 2. Then God muſt wait upon, and lackey after

Men, and Suſpend a Sentence, till a Man hath gone through all theſe Courts on Earth, and baffled both God's Sentence, and alſo Man's.

2. That Appeals are not to be made, after the Sentence of Excommunication paſt in a particular Church, appears,

1. From the Nature of the Sentence, which is deciſive, and is irreverſible, as being bound in Heaven, unleſs the perſon Repents, and upon his Repentance, is reſtored again.

2. Becauſe a particular Church, by yielding to ſuch Appeals, would give up that Power and Authority, with which Chriſt hath intruſted them. For Chriſt hath given them full power to exerciſe all Acts of Diſcipline within themſelves (as hath been proved) but if they admitted of Appeals to be made to a Superior Court, as having power over them, to Diſanull their Acts; they would thereby acknowledge a Supream Authority, and that they had not the perfect power in themſelves.

2. If there may be ſuch Appeals, whether afore or after Sentence (other than to relieve the Perſon, and thoſe we grant) then there ſhould be a greater puniſhment for the Appellant, if he be caſt in the provincial Aſſembly, and yet a greater alſo than *that*, if he be again caſt in the National. So it is in civil Courts, and it deſerves it here as much as in any; for a Man becomes Guilty of a greater Sin, by ſo Appealing (if indeed he is criminal) for he is guilty of more obſtinacy; If the Appeal be afore the Sentence, by hindring it, if after, by continuing more impudently impenitent; and in both caſes, in troubling all the Churches. But theſe Courts have no greater puniſhment to inflict, than what the Congregation or firſt Church hath; for the Man is by Excommunication, out of his own Church, caſt out of all Churches, as well as when caſt by the National. They can only Admoniſh, and Excommunicate at laſt, if the Sentence be not paſt afore the Appeal, or if the Appeal be after the Sentence, they can only pronounce the Sentence to be juſt, they have no further or more grievous Excommunication for him. There is indeed a final Excommunication with a curſe, *Anathema*, *Maranatha*, (1 *Cor.* 15. 22.) to him that loves not (which is a Diminutive) that is, that ſhews Hatred againſt the Lord Chriſt, after inlightning; and ſo hath ſinned againſt the Holy Ghoſt: But we believe that ſuch an Excommunication, is not that which upon Appeals to the National Aſſembly (if the Perſon be caſt there alſo) they ſhall have power to inflict. In the caſe indeed of Eternal Damnation, every Degree for every Sin, is another Hell added to the former (not an increaſe of Torment by a circumſtance, but Subſtantially) but it is not ſo here; for every new Sentence of theſe gradual Courts, add not a new Degree of Excommunication. Whereas Excommunication is a giving up to Satan; if the Congregation Excommunicating gave up to one Devil, and the claſſical to more, and the Provincial Aſſembly to more; and then the National to worſe than the former (as in the Goſpel Chriſt ſays of a Man apoſtatizing, that ſeven Devils worſe than before, enter into the Man) then theſe Courts might Arrogate ſuch Appeals to them, and proportionably puniſh the Perſon's obſtinacy, who wrongfully makes them, but the caſe is otherwiſe. If it be Replyed, that the ſhame is increaſed, that he is Rebuked by ſo many, and *that* is a puniſhment; and that as Chriſt's Death is aggravated by the ſhame, ſo here the Excommunication is made the more ſhameful in the National, than it would have been in the leſſer Aſſembly: The Anſwer is, 1. That ſtill that which is of the Subſtance of this Spiritual puniſhment, and which is Spiritual in it, and in which the Spirit of it lies, is not, nor cannot be added unto; *viz.* God's binding the Man in Heaven, which God did, and doth as much upon the firſt Excommunication, as upon the ſecond or third; and as for Satan's power to Terrifie him, he is as much delivered thereby to it, and he is as much caſt out of the Ordinances in all Churches by it, as by the confirmation of the Sentence in the National Aſſembly. And what is that outward ſhame of it (ſuch as follows upon all other civil Crimes, made publick) to be compared with theſe, or to correſpond to that further proportion of Authority, that theſe Higher Courts, by challenging of Appeals to be made to them, do ſeem to uſurp, as if an anſwerable degree of Spiritual puniſhment, were by Gods promiſe Miniſtred in them? And if there ſhould not be a further puniſhment unto the Appellant, then it comes all to one, with what we affirm; for if it be in order to relieve the party only, we acknowledge Appeals in thoſe reſpects, to be uſeful to, by declaring the Sentence Null, and that there was no due or juſt Excommunication. And if it be a juſt Sentence, we acknowledge Appeals ſo far to be made to Neigh-

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bour-Churches, that they may declare it is a juſt Excommunication already paſt : So that what we contend againſt, is this, when under the colour of Appeals, they challenge to themſelves a Juridical power, to Reſcind Sentences, to have the power of Excommunication, as much as the Churches that do Excommunicate, to oppoſe or ſtop any Church inferior, from proceeding ; and in a Reverence to this their power, to give liberty to any Perſon offending, to Appeal before Sentence unto them to judge of it, and to pronounce it.

3. The liberty of ſuch Appeals, afore or after Sentence, through all thoſe gradual Remedies, of Claſſical, Provincial, National (which we conceive ſhould be rather for matters of Doctrine, than for the Relief of Perſons of all ſorts ; and they ſhould deal in generals, rather than in ſuch particulars, as themſelves are more General Aſſemblies) will breed great inconveniences: As,

1. Either the lower Churches muſt ſpare many groſs Offenders in a Nation, that there may be few Excommunications, and ſo prevent occaſions of Appeals (and then they would not take away the Diſhonour done to Chriſt, by multitude of Scandals) or elſe if the lower Churches be Faithful in proceeding againſt all ſuch Offenders ; yet by ſetting up three ſuch Courts over them for gradual Appeals, with liberty to Appeal to them, there will, inſtead of Relieving particular Perſons, be occaſioned the greateſt Trouble and Cumber to theſe Aſſemblies in Multitudes of cauſes depending ; for who will not Appeal, knowing at laſt he can be but Excommunicated ? And they muſt diſpatch theſe cauſes either by Committees only (and ſo to do, is to Reduce the Supream Judgment to a fewer company of Elders, than were in the firſt Claſſis or Provincial Synods, that judged it ; beſides that, it is a meer Delegated power, which ſuch Committees exerciſe) or elſe they muſt truſt the lower Courts wholly, and proceed according to their Sentence ; and then to what end are ſuch Appeals ? Surely the Higheſt National Court, cannot deny to hear any Man that Appeals to them, and if they will hear all that will Appeal, they will be filled with them ; and that will prove vexatious, both to the Perſons, and Churches Appealing, and will be impoſſible to be diſpatcht. And beſides, no Man being to be Excommunicated, but upon impenitency, which may be where the Fact is acknowledged and confeſſed, and yet the Church not ſatisfied with the Repentance (for an undue outward formal confeſſion, will eaſily be acknowledged not to be that upon which Churches ſhould forbear Excommunication, in caſe the Fact be Scandalous, it being a Godly ſorrow, 2 *Cor.* 7.9, 10. that is required of Men in ſuch a caſe) may therefore proceed juſtly to Excommunication, becauſe they judge, that he Repents not, though the Appealer ſays he doth Repent; and then the Trial will be of the Man's Repentance, performed at his Confeſſion, whether it be Godly or no, which how can any judge of, but upon their own having ſeen it, or putting the Man to a new Repentance afreſh, upon a Reiterated admonition by them ; and how then will a National Aſſembly ſo eaſily be able to judge of it ? And if they could, yet if they hear all things as fully over again, as all the Inferior Courts did (or how ſhall they judge to the ſatisfaction of the Appellant ?) What work would this create to all ſuch Aſſemblies ? It was objected againſt the Biſhop's Extenſive power, over ſo many Congregations, that they had more Churches, and ſo more Buſineſs to come before them, than any one Man could, or themſelves did manage ; and therefore had their Arch-Deacons and Chancellors, and the like under them : But a National Aſſembly will have much more to do ; and yet it ſits not as the *Synhedrim* all the year, but only a few weeks. To Diſcourage Men from thoſe Appeals, at laſt by Baniſhment, *&c.* if caſt, is to eke out the Spiritual power with the Temporal. A ſufficient Spiritual Remedy is ſought for, and it muſt be within it ſelf ; for that of the Magiſtrate, is but External, though helpful, and we ſeek a ſufficient Government, that was in the Primitive Times, when there were no Chriſtian Magiſtrates.

2. Such National Aſſemblies in a due proportion, ſhould rather have work ſuited to their conſtitution, *viz.* National Reformation, and Advices to the Magiſtrate about that which is common to all Churches in the Nation (and they will find enough of it in all times) than every Man's perſonal cauſe by way of Appeal (that hath a mind to Appeal) to come afore them: Even as civil Aſſemblies, Parliaments, *&c.* do not admit ordinary Appeals from all Courts in this Kingdom ; but leave them to theſe Courts, the Kingdom affording matters of far greater Moment for their Cogniſance.

3. Theſe Appeals ſtill being made from one Eccleſiaſtical Court to another, and thoſe Superior (when the cauſe is out of the Congregations Hands) conſiſting moſt of Paſtors, or if of others, yet of Perſons Eccleſiaſtical (for as ſuch they ſit in thoſe Aſſemblies, being Homogenial Members of Presbyteries, and lay Elders you will not call them) by this means all cauſes are taken up into the Clergies Hands, abſtracted from the People; and the Clergy will take part one with another, and the one Ratifie what the lower hath done, as the High Commiſſion did what a particular Biſhop had done, againſt an inferior Miniſter or other.

4. When the cauſe comes to the National Aſſembly, whoſe power is purely Eccleſiaſtical, either the Appeals muſt reſt here, and go no further; and the civil Magiſtrate, if he back their Sentence with a civil Mulct, muſt, without his examining of the cauſe, judge as they have Determined it; and ſo the Temporal Power muſt purſue, and execute the Decrees of the Spiritual, by an implicit Faith (which was the Bondage the Secular Powers were in, unto the Popiſh Biſhops in thoſe Times.) Or elſe they alſo muſt take full cogniſance of the cauſe, and have a power to Redreſs and Rectifie the wrong, if they find all theſe Courts to have injured a Perſon, perhaps differing in Judgment, or the like: And then it muſt either be the Supream power, the High Court of Parliament (and then that Honourable Court, muſt be fill'd with all Mens Eccleſiaſtical Appeals) or it muſt be ſome leſſer ordinary Court of Magiſtracy inferior, which ſhall have power to correct the wrong; and we believe the National Aſſembly, will very hardly Subject their Sentence to their power, to Reſcind and Declare it to be Unjuſt, ſo as to be bound by the Magiſtrates power on them to recall it; and yet otherwiſe, it is in vain to appeal at all to the Magiſtrate. One of theſe ways muſt be taken, or elſe the civil Magiſtrates muſt be denyed to have appeals in ſuch caſes brought to them; but all be left in the Churches Hands, and the benefit of Appeals made to them altogether, be cut off.

5. If the King and Parliament ſhould in the Judgment of the National Aſſembly, aggrieve you in point of Religion, may appeals be made to the National Aſſembly therein? Will you appeal to the National Aſſembly againſt them? Whether our Brethren will not decline that anſwer, that was given by one of the Brethren in the Debate, *Why ſhould we be afraid to affirm they might Appeal to them,* we know not; but we cannot ſee how the Principles of the Presbyterial Government, can avoid the aſſerting of it. Surely that Independency ſo opprobriouſly aſcribed to us, and retorted on us, is with Submiſſion to the Magiſtrate; and an Obedience by ſuffrage, without appealing further, we profeſſing not to know any Spiritual power on Earth, to which an Appeal may be made from the Sentence of the Magiſtrate, eſpecially if it be the Supream Authoritative Magiſtrate. Though we acknowledge a Relation to no other Eccleſiaſtical Authority, that hath a coercive power, *Sub pœnæ Excommunicationis,* or of delivering unto Satan; yet we own a Subjection to an Aſſembly of other Churches, as occaſion is; and that as to an Ordinance of Chriſt. But now to ſet up a National Aſſembly, growing up from the Eccleſiaſtical State, as a Court to whom Appeals may be made from the Sentence of the Supream Magiſtrate it ſelf, is ſo Tranſcendent a way of Independency, not Negatively only, as knowing no Superior; but affirmatively alſo, Subjecting the civil power to the Church, as the other deſerves not the Name of it. And if from the civil power, Appeals may be made to ſuch Aſſemblies; then they have the Authority over it, ſuch as under the Notion of Appeals is contended for. They will have a power to Convent, yea, to Excommunicate, and that as a joynt Body or Parliament.

CHAP. II.

What power Synods compoſed of the Elders of particular Churches occaſionally aſſembled, have in caſe of Male-Adminiſtrations, by any particular Church.

AS we acknowledge elective occaſional Synods of the Elders of many Churches, as the Churches have need to refer caſes of difference to them: So in caſe of Male-Adminiſtration, or an unjuſt proceeding, in the Sentence of Excommunication, and the like we acknowledge Appeals or Complaints may be made to other Churches; and the Elders of thoſe Churches met in a Synod, who being offended, may as an Ordinance of Chriſt, Judge and Declare that Sentence to be Null, Void, and Unjuſt; and that not ſimply, as any company of Men may ſo Judge, giving their Judgments of a Fact done; but as an Ordinance of Chriſt in ſuch caſes, and for that end, Sanctified by him to Judge and Declare in matters of Difference. And the Church and Elderſhip of a particular Church, that proceedeth ſo unjuſtly, ought to look at this their Determination, as an Ordinance of Chriſt to them; and entertaining it as ſuch, more ſadly to review their own Act and Proceedings, to conſider the grounds which the Synod gives why it is unjuſt, and themſelves ought to acknowledge it ſuch, and receive the Brother again with acknowledgment of their Sin, and of the wrong done him: Yet not with an Implicit Faith, becauſe the Synod hath ſo Determined, as having a greater power from Chriſt to Reſtore the Man.

In caſe this Church will not own this Petſon thus wrongfully Ejected; theſe Churches, or any of them, upon this Determination of their Elders (the Churches at their return approving their Sentence) may both receive the party in among themſelves, and ſo Relieve the Man; and further alſo profeſs to hold no Communion with that Church, if they perceive that Church doth continue obſtinate, having either for the manner proceeded therein, againſt the common principles of Equity and Right (ſuch as in Judging of matters of Fact, civil Courts proceed by, as when matters are not ſufficiently proved, *&c.*) or againſt, and beſides the Principles whereby Churches are to proceed (as for the matter of Excommunication it ſelf) which that Church it ſelf hath, and doth hold forth and profeſs.

If it fall out that a Perſon be thus caſt, firſt by his own Church, and now by a Synod of many Churches, to whom he Referred his cauſe, and appealed, he is bound rather to ſit down, than *Curſitare* (as *Cyprians* word and advice is) *run up and down*, ſtill to other and greater number of Churches, and to ſuffer wrong rather (as in 1 *Cor.* 6. the Apoſtle in another caſe exhorts) than engage Churches againſt Churches (which may prove the event) in his own private quarrel.

In Chriſtian Commonwealths, Appeals may be made in all ſuch caſes of wrong to the Magiſtrate, as to the other Churches, the Subject matter of Excommunication, being but ſuch things as are againſt the common profeſſion of Chriſtianity, in Doctrine and Manners, and (not the niceties and curioſities in Theology) and ſuch as the Laws of the Magiſtrate approve of; and the manner of proceeding for the proof of the Fact, being the ſame that are to be in all other Courts civil.

Now theſe things being premiſed and acknowledged by us; we proceed to the Negative part, what power we deny to Synods in point of Male-Adminiſtrations, which our Brethren would give them, and herein the points in difference are three.

1. We deny them to have power to Reſcind a Sentence, but only Doctrinally to Judge a Sentence of Excommunication, to be void and unjuſt. Now *the power to Reſcind a Sentence*, according to the acceptation of the words imports, 1. An Act of the ſame kind of Miniſterial power, that gave the Sentence: It imports the ſame power to make it void, that did eſtabliſh it; yea, a power containing in it all that the inferior hath, and is withal Superior to it. The Chriſtian Magiſtrate hath a power over Churches, in caſe of wrong, not only to declare the Sentence to be unjuſt, as he is a Chriſtian Magiſtrate, but to cauſe that Church that pronounced it, to Revoke it as ſuch; but yet the Aſſembly will not, that they have power to Reſcind the Sentence, as they ſay Synods may. Therefore this word (as in Synods the Aſſembly would place the power of it) muſt import not ſimply power of Judging and Declaring the Sentence unjuſt; for that is refuſed, but further, a power of the ſame kind, and yet

Superior, by vertue of which the Sentence is made void, *Coram Eccleſia*, before the Church, and is now ſo to be conceived of all. And as in the Act of the Church that Excommunicated the Man, there was a further power put forth, than a bare Declaration, that he was to be Excommunicated ; for they actually, with the power of Chriſt, did caſt out, and deliver the Man to Satan : So here in this Act that bears the Name of Reſcinding, there muſt be ſuppoſed a power, not ſimply to declare the Sentence unjuſt ; but further, a power upon their Sentence, to make void the other's Act, that the Perſon before Excommunicated, ſtands now *Coram Eccleſia*, Unexcommunicated.

2. A Second power which we deny to Synods, which is contended for by our Brethren, which alſo the word *Reſcind* imports, is the like coercive power in this Synod given them by Chriſt, whereby to compel this Church to acknowledge their Sentence unjuſt, and to Receive that Brother again. And the puniſhment by which they are enabled to compel them to it, muſt be of the ſame kind with that which theſe ſuppoſed inferior Churches have over their Members, if they did not obey ; Namely, to Excommunicate and deliver up to Satan that Church, Claſſis, or Province, that hath thus unjuſtly proceeded ; and will not receive this Man in again, upon their Reſcinding it. And this it imports in the Senſe of our Brethren, for otherwiſe they do but intend *that* Government in theſe caſes to be in Synods, which we the Diſſenting Brethren contend for ; which is, that theſe Synods, and the Churches under them, may in ſome caſes withdraw Communion from other Churches offending, but not preſume to Excommunicate, or deliver them to Satan, or Unchurch them ; and lay a Law upon their Conſciences, to ſhut up their Church-Meetings, and to be all Heathens and Publicans to one another, as well as to the Synod and their Churches. And yet this which we contend for, is cryed down with this common prejudice, that it is no Government, becauſe this power of Excommunication is wanting. Again, when they Reſtore the Party wronged, is it to their Communion only, or to the Communion with that Church, out of which he was Excommunicated alſo ? If only to their own, then ſtill it is no more than what we acknowledge Neighbour Churches may do, in caſe of wrong ; and it is a Relief to the party. But if alſo they have power to Reſtore him to the Church he was caſt out of actually ; then they muſt have power to compel that Church to receive him. In this caſe theſe whole Churches and their Officers, would be Subjects to be dealt with by theſe Synods ; For 1. The appellant wronged is one party, and they another. And 2. The Excommunication was a publick Church Act, wherein the Elders and the People are involved, eſpecially when they all ſtand to own him, and to execute the Sentence.

3. A Third thing wherein we differ, is concerning matters of Appeals. We taking them as importing, in the Senſe of our Brethren, a Juridical Superior power, in the Superior Synods to be appealed unto. Concerning which we ſay, 1. That ſuch appeals are not ſo abſolutely neceſſary to the Government of the Churches, nor doth the Law of Nature neceſſarily require them : 2. Eſpecially not ſuch appeals as ſhould acknowledge a Superior power in the Synod appealed unto, either by making the appeal afore the Sentence is given in particular Churches, and ſo the matter is taken out of their Hands, by vertue of a Superior in Synods, or by making the appeal after Sentence given, we deny them to be ſuch fixed and ſolemn Courts of Judicature.

Firſt, As for that Reſcinding power pretended, if more than Declarative is intended, we conceive that the Nature of the Sentence of Excommunication, when untimely executed is ſuch, that by what ever Court (that is the firſt Subject of pronouncing it) it is pronounced and executed, it is not capable of being Reſcinded. It is capable of being declared Void, Null, or Unjuſt ; but not of being Reſcinded, in the Senſe afore explained, in matterts civil, one Court having a Superior power, may in a true and proper Senſe, Reſcind the Sentence of another ; becauſe it hath a greater power of the ſame kind, by vertue of which, it can make that Act void, which ſtood before by vertue of the inferior power as valid, each Act depending upon that power, which on Earth is ſet up ; and ſo the greater may undo, and Reverſe what the former did. But thus to Reſcind a Sentence of Excommunication, no power on Earth is able to do. Which is evinced thus.

There are two parts of that Sentence, one outward, which the Church performs (which is Ejection out of Communion.) The other inward, which God accompanies the Sentence with. And if the Sentence were formally no more but a caſting out of the outward communion of the Church on Earth, then a greater power in Earth, might have power to Reſcind their Sentence, and Reſtore him to communion; but there is a further Judicial Act annexed unto it, which is binding in Heaven, and delivering to Satan, *&c.* which muſt be ſuppoſed ſuch a ſpecial Judicial Act of God; ſome Men's Sin is in ſome Senſe bound in Heaven, till he Repents, when he commits it, and is Admoniſhed by any Chriſtian, whether he be in the Church or no, and whether he be brought before the Church or no for it; and ſo the Brethren that Admoniſh him in order to Excommunication, may be ſaid in ſome Senſe, to bind his Sin. But there is a further Judicial Act of God's put forth, when the Church hath Miniſterially Sentenced the Man aright; for the Church ſo binds Sin, as no private Brother can; or elſe it might be ſaid, that a Brother may deliver to Satan. Hence that Aſſembly, which is the firſt Subject of this power from God, hath the promiſe of this, and God is ſuppoſed by us, to have performed it upon their Sentence; and then it is impoſſible there ſhould be a Superior power of the ſame kind on Earth to Reſcind it, or unbind it in Heaven, and to whom a further promiſe is made, that when they pronounce it void, there is an unbinding in Heaven. So as ſuppoſe the Congregational or Claſſical Church (be it either the one or the other, that is acknowledged the firſt Subject of this power, and which of theſe ſhould be, could never yet be brought to the Debate) hath bound the Man; and the Provincial confirms it, and binds him alſo: If the National hath power to Reſcind this, it hath then one Key to unlooſe what theſe three Keys have lockt. The anſwer to this is only, that this Argument goes upon a falſe Suppoſition, that appeals ſhould be, when the Excommunication is juſt, whereas they are only when the appeal is unjuſt, and ſo the Sin is not bound in Heaven. To which it is Replyed.

1. In caſe of appeals. That's the thing ſtill in queſtion between the Parties, whether it be juſt or unjuſt? And therefore to ſuppoſe that all appeals fall out only in caſes of real unjuſtice and wrong, cannot be a ſufficient anſwer. Yea,

2. The Sentence is to be judged by all the Churches (till the matter is examined, and cleared to the contrary) to be a right Sentence of Excommunication, and that his Sin is bound in Heaven: For they are rather to Judge that the Church hath proceeded rightly, than to Judge on the Appellants ſide, until the matter is cleared: And ſo ſtill it goes up as a Sentence binding in Heaven.

3. Whether the Sentence be juſt or unjuſt, the matter is capable of no more than declaring and adjudging it ſuch accordingly; and therefore it is capable of no ſuch Act as may be called Reſcinding. For if it be Juſt, no Sentence on Earth can Reſcind God's Act upon that firſt Sentence, for it is bound in Heaven, and Man cannot alter God's Act; and if it be unjuſt, then there needs no power to Reſcind it, but only to declare it to be unjuſt and void; and ſo to hold the Man, as if he had never been Excommunicated. And if Synods have but ſuch a Declarative power, then let no more be affirmed, and we will not contend about it.

4. If they have power of Reſcinding the Sentence, then the Act done by the inferior Courts, is made void by their ſole Sentence, without any Act of Reverſing, by the conſent of thoſe Congregations or Churches, that have pronounced it. For no Superior Court hath that power to Reſcind the Sentence of another; but hath it ſo, as by their Act the Sentence is made void, without any Act of Revocation by the lower Court. Thus the Honourable Houſe of Parliament, if it Reſcinds an Act of an Inferior Court, ſends not down to that Inferior Court to Reverſe it; but doth it without them. And if that be the intent of this Reſcinding, let it be ſo declared.

CHAP. III.

The other Prerogative of Power challenged by Synods, to Excommunicate other Churches, conſidered and invalidated.

THE Second Prerogative of Power challenged by Synods, which we contend againſt, and deny to them, is ſuch a coercive power to be in them, as given them by Chriſt to Excommunicate other Churches, and ſo by that Rod, to enforce them to

Revoke their Sentence of Male-Adminiſtration, and receive a Perſon wrongfully Excommunicated by them.

That ſuch a power is not in Synods to Excommunicate a Church or Churches, or ſo Reſcind a Sentence paſt in a particular Church, is evinced by theſe following Arguments.

1. For ſuch a pretended power, there is neither Precept nor Example.

1. The Apoſtles never did exerciſe ſuch a power, who yet had power in all Churches, and over Perſons among them.

2. None of the Reformed Churches ever practiſed it. Mr. *Paget*, a Learned Preſbyterial Writer, acknowledgeth that none of the Reformed Churches ever practiſed it. Mr. *Cartwright* ſpeaking of this power, did in his Days, put an, *If it may be* upon it.

If it be ſaid their Government is ſo good, as it hath had no occaſion to put ſuch a power into Act: I anſwer.

Let the Arminian Congregation, that were in the Low Countries, be remembred. Though a National Synod was called; yet none of them were Excommunicated, and yet we believe they judged their Errors worthy of their cenſure. So the Churches of *Anabaptiſts* among them, who not only hold the not Baptizing of Children, but run into many other groſs Errors, were never yet Excommunicated.

If it be ſaid that they forbear to do it, becauſe of great Inconveniences that would follow, by provoking of Multitudes; and that it tends more (in ſuch caſes) unto Edification to forbear it, than to execute it: It is Replyed,

1. That God hath Suited his Ordinances to the ordinary way of his Providence; and therefore would not have given an ordinary ſtanding power for Government, which could not ordinarily be executed, without Tumult and Diſturbance; and therefore there is no ſuch power given.

2. If a Church or Churches did deſerve it, it cannot be for Edification to forbear it; for not to Excommunicate them, is to edifie them in Sin. Churches that deſerve Excommunication, can be edified in nothing by being connived at in their Sin, that will Damn them. And Excommunication is the means appointed by God, for the deſtroying the Fleſh, and ſaving the Soul.

3. Neither can a Multitude be an excuſe for the neglect. For however theſe Synods (if they have ſuch a power) are to Diſcharge their Duty, and the Soul or Souls of Sinners, muſt thus be puniſht.

4 Let it be obſerved, that ſuch a power is contended for by the Presbyterial Divines, which was never practiſed, which themſelves think and judge inconvenient to practice; and yet without this power granted to them, they ſay there is no Government: And herein lies the main of this great controverſy, whether they ſhould have ſuch a power or no, which they never have exerciſed; and themſelves think it to be ordinarily inconvenient to exerciſe it, reſerving it as a Rod, in the Houſe which they never will uſe, as if they kept it to ſcare Children with. But the Efficacy of Government, lies not in the Speculation and Doctrine, but in what is practicable. Shall Kingdoms be Diſturbed about the Diſpute of that which in the practice is a *Chimera*, and when they have it, ſhall be exerciſed Arbitrarily, and at Diſcretion? Yea, may not a Tryal be made, whether that the other way (which they call no Government) may not be ſufficient?

We further conclude this firſt Head of Argument with this, that as ſuch a Synodical power hath no Preſident or Example in the Primitive Practices, nor in the Reformed Churches, ſo it hath this character upon it, that none but the Pope and Biſhops, and Synods of Biſhops ever practiſed it: And they have practiſed it by interdicting Kingdoms, not ſimply as civil States, but as Churches in Kingdoms, commanding the Miniſters to forbear to adminiſter the Holy Things unto any that did cleave to their Prince, or for any the like cauſes. And certainly by the principles of this Doctrine, a general Council of all the Reformed Churches, may in like manner Excommunicate any Nation or Kingdom, whom they judge Heretical, or to make a Schiſm from them; for whilſt the Foundation of the power of Synods is pleaded to lie in Chriſt's Inſtitution, as it hath ordinarily been urged in the Aſſembly, in anſwer unto our Reaſons, that the Church-Catholick is one politick Body, and ſo the Elders of all Churches have power over any Churches, that are parts of that great Body, be they in Nations or in Provinces, which Subjects all States as truly to the Thunderbolt of Excommunication from Foreign Churches, as it did once to *Rome*.

What though it be ſaid that ſuch Counſels are not likely to be practiſed, or if ſo, it muſt be with the States own conſent: Yet ſtill the Myſtery is, that ſuch a power is contended for as a Rod over them, as well as over leſſer Churches; for though they have not Excommunicated *de facto*, any particular Churches; yet they have claimed that power, as a Rod to keep them in awe with.

If it be ſaid, the Pope challenged to do this, as an Head of the Church Univerſal, and as Infallible: We Reply, that there is indeed this difference, that he, as but one, uſurps it, and as the External Head of the Church; but yet theſe challenge the ſame power, as being themſelves the Catholick Church it ſelf Repreſentatively. For if to tell the Church, *Mat.* 18. be in its aſcent to tell General Councels as the Church; then they muſt be interpreted to be the Catholick Church, and infallibly may in the iſſue (through Mens pride) become the claim alſo, by how much many conſenting, are more likely to have the Holy Ghoſt to aſſiſt them, than that, and ſo have more reaſon for their claim, then one ſet up to challenge it. And at firſt, that one was ſet up only to receive Appeals, and to Reſcind Sentences, and to Excommunicate Churches, and from granting to them that power at the firſt, did that other of Infallibility ſpring.

A Second Head of Arguments, is drawn from the Nature of Excommunication; becauſe that it contains more in that, than that which we call Non-communion, Namely this, that Perſons are not only caſt from communion with all theſe Churches (which we acknowledge) but further, are delivered to Satan, for the internal part thereof. And for the external part, it is ſtrange that this Law of Synods, ſhould oblige their conſcience, that they ſhould not meet among themſelves, when as yet they are already a Church, and were a Church, without any power derived from their aſſociating with others. All then that they can fall from by vertue of the Sentence of the Synod, is but what they have from them, and among them by their aſſociation, and not what they have among themſelves. Yea, the very words whereby Excommunication is expreſt, is but this, *Sit tibi Ethnicus, Let him be to thee an Heathen*, and *take that Wicked one from among you*: And therefore when Neighbour-Churches, deal ſo with a Church; they can but eject and keep them and their Members out from amongſt them. But this power contended for, goes further; for the Synod aſſumes to throw a Church out of it ſelf, and to make them to be Heathens and Publicans, *inter ſe, among themſelves*, who yet have all this while been a Church to Chriſt.

And that which further ſtrengthens all this, is, that very Principle which the Aſſembly doth go upon to Eſtabliſh this power in Synods and Presbyteries (given up in their anſwer to our Reaſons againſt Presbyteries;) That as Families are bound to joyn into ſome Congregational Church, ſo thoſe Churches into Aſſociation together: And as theſe joyned in a New Congregation, gives them power over each other; ſo this aſſociation of Churches, gives the whole a power over each of theſe Churches. Tho' we wholly aſſent not to this latter, yet ſuppoſing it (and it is one of the beſt and faireſt grounds for the Presbyterial way) the Law of this Principle (if the Parallel be rightly made up) will not extend to a power of Excommunicating any of theſe Churches ſo aſſociated. For, 1. If you take that External part of Excommunication, it is a cutting Men off from all Ordinances, wherein Church-Communion lies (as ſome hold) but more eſpecially from the Sacrament of the Lord's Supper (which latter is acknowledged by all) for ſince Suſpenſion cuts off from the Lord's Supper, therefore Excommunication muſt do it much more: Now the Parallel Law between theſe two kinds of aſſociations, muſt run thus; That as a Congregation caſts out of the communion of all thoſe Ordinances, which a Congregation is the proper Seat of; ſo this greater aſſociation can by vertue of its aſſociation, only caſt out of thoſe Ordinances that belong unto them, as ſuch an aſſociated Body in common, and from among themſelves in particular; and then that Sentence can ariſe to no more than what we contend to be the only power that Churches have one with another; and that is Non-communion. The Reaſon is clear, becauſe they can but caſt that Church out of their aſſociation, and from having any intereſt in their counſel and advice, &c. For aſſociated Presbyteries, have not the Sacraments, nor the Solemn conſtant Ordinances of Worſhip; and therefore they can but by vertue of this aſſociation, deny them communion with themſelves; and this we grant to Neighbour-Churches, that they may and ought to deal thus with an offending Church, by vertue of that Apoſtolick Rule, *from ſuch turn away.* But this power of Excommunicating a Church contended for, is a further thing, it is a laying a Law upon a Church, to Diſſolve their being any longer a Church, until they do Repent of that Sin they charge them with; it is to call in their Charter, that they can meet no more, *Inter ſe*, among themſelves to enjoy the Sacrament, or any other Ordinance whatſoever. This is beyond the extent of the power of an aſſociation; yea, this is more than they are able to execute, and doth Chriſt give power to do that which they cannot execute? Now they may keep them from communion with *them*, either by not letting them into the Aſſembly (and therefore they had *Oſtiarii* Door-keepers in the primitive times) or they may do it by thruſting them out; as the Prieſts of *Iſrael* did the King, when he came to offer Sacrifice, or rather by a Moral conteſt againſt them, or forbearing to Excommunicate, when they are preſent: But they cannot keep them from meeting, *inter ſe, among themſelves.* In the Primitive Times indeed they had Recourſe to the power of Magiſtrates for it; but we ſeek for a ſufficient Eccleſiaſtical Remedy.

To this if it be Retorted, that ſuch will the caſe be too, when in a particular Congregation, a company of Perſons deſerving Excommunication, are ejected (as a Paſtor and others with him) yet they will meet ſtill, and no Law can oblige them to the contrary: We Reply, by giving this Difference of the caſe.

1. That when a Congregation doth caſt out the very Members, the Act it ſelf whereby they caſt them out from among them, leaves them barely a company of Out-laws, without Church State or Relation among themſelves; for they had it but as Members of that Church, they are now caſt out of; and they can Retain no other Relation left them, that gives them actual Right to Ordinances; for this is their Original firſt Relation. And therefore if they meet, yea, with a Mutual conſent to be a New Church, they meet as Men, and Outlawed from a Church Relation, which they had put their Souls upon the Laws of; or at leaſt by a Judicial Act paſt on them, they have now forfeited. They fall as the Angels, from that Original State, and if they will ſet up a New Kingdom, they do it but as the Devils do. But although Neighbour-Churches did caſt them out from among them, that Act in the Nature and Extent of it, Reacheth not to caſt them out of that Relation of a Church, that they had originally among themſelves; Neither do they fall by vertue of that Act (which is all that is in the Synods power) from that Church Relation they had among themſelves; which they had before their aſſociating with *them*, and was the Foundation of it.

2. By that Act of being caſt out of this Congregational Relation, they are caſt out of the formerly enjoyed communion of the Lord's Supper, in a conſtancy in that Church; which they never enjoyed at all in that other Claſſical Church, for it is not the Seat of it: And ſo this Act of Excommunication, as in a Congregational Church performed, caſts them out of all Ordinances, and out of all that is proper to ſuch Relation and Fellowſhip; but it is not ſo in the other caſe. And hence it comes to paſs that Excommunication from all Ordinances, can only be in a Church where all Ordinances are; and therefore not in or by a claſſical Church, where the main Ordinances Men are ſhut out from, are not Adminiſtred:

3. This Act of a Synod's Excommunicating a Church, is yet further for the External part of it, not ſimply an Obligation, not to meet for Ordinances, and to account of each other as Heathens; but further yet, the Sentence Terminates it ſelf upon their Church-fellowſhip and Communion, Diſſolves that, cuts them off from being an External Body, or Spouſe to Chriſt, gives them ſuch a Bill of Divorce, as removes the Candleſtick, takes that in pieces, yea, delivers them as ſuch to Satan, and makes them as Heathens and Publicans each to other. For otherwiſe if the Act be only the Synod's putting away this Church from among themſelves, or the communion of other Churches; that we readily grant may be done, and ſurely it is Remedy ſufficient through Chriſt's Bleſſing (although this is reckoned no Government.) But to do the other Act mentioned to Church or Churches, Chriſt hath not given power to Synods.

If it be anſwered, as it is by ſome, that the Object of this Excommunication of a Church, is only the Perſons therein materially conſidered, but not their Church-State, otherwiſe than by conſequence: We Reply, that formally the Object of this Sentence, is a Church as ſuch, which is evident from this; that the great Argument alledged by the Presbyterial Divines is, that elſe there is no Remedy for an erring Church, as well as for Heretical Perſons: And alſo that the Sins, which are the grounds of ſuch Excommunications, be ſtill Church Acts, Publick, not Perſonal, as groſly evil Adminiſtrations, or permiſſions of Notorious Sins, or Hereſies Profeſſed, Upheld, Defended, Adhered to by all in their Aſſemblies. And how elſe ſhould Excommunication of a Church differ from the Suſpenſion of a Church? This puts them into *that State*, as during the time of their Excommunication, they are to be reckoned as no Church, untill they Repent; for if they are as Heathens and Publicans, then they are no Church, unleſs we will make Heathen Churches, which is a contradiction. And if that whole Church ſhould die Impenitent, they are to be reckoned to die, as out of Church-State among themſelves, as well as in Relation to other Churches.

Now to prove that it is not in the power of Synods, thus to do to Churches, let the following Reaſons be conſidered.

1. This is a *Maxim* of the Reformed Churches, that *Eccleſiæ ſunt pares*, Churches are equal, and *Par in parem non habet poteſtatem*, one equal, *hath not power over another*. Admoniſh they may, withdraw communion they may; for as one Brother may do ſo from another, ſo theſe Churches may from an erring Church; yea, and a Synod being an Ordinance to them to heal them, and conſiſting of more Elders than are in that Church, they may declare Chriſt's command and will to them; but yet they have that power to deliver to Satan, to unchurch them, &c. We find not that a Synod or company of Elders are called a Church, and if they ſhould be ſo Named, yet ſtill they have not more of Church in them, than other Churches have; nay, they have leſs, for they want a Body of the Faithful, and their intereſt joyned with theſe Elders, who are more uſually called the Church: They are not the Seat of the main Ordinances, for which Churches were conſtituted: They have not the Sacraments adminiſtred: They are not Bodies erected primarily for Worſhip; but only ſo far, as may occaſionally accompany and ſubſerve their Diſcuſſions, and Determinations. It would therefore be ſtrange, that theſe ſhould have ſo much more of Church in them, as to have power to unchurch other Churches and Bodies to Chriſt, when themſelves are but Repreſentative, at moſt of the Body of Chriſt (for Chriſt hath no Repreſentative Body to him) but every Church conſiſting of Elders and People, are the Body of Chriſt, and ſo called, when the other never hath that Name.

2. To Diſſolve a Church's external Eſtate as to all Ordinances, is a matter ſo far above Excommunicating ſingle Perſons, though never ſo many, that it is Chriſt's Prerogative alone to do it. This is confirmed,

1. By like inſtances in civil States, wherein to Diſſolve an Incorporate Town, and to call in, and take away their Charter and Priviledge, belongs to the Supream Power; and though Judges and others may deal with Perſons in Corporations, yet the Corporations themſelves depend on the Crown.

2. It is confirmed by Scripture, *Revel.* 2. 5. Chriſt from Heaven makes it his Prerogative, to remove the *Epheſian* Candleſtick, *Repent, or I will come quickly and remove thy Candleſtick.* The Candleſtick was their Church-State, Revel. 1. 23. *The ſeven Candleſticks, are the ſeven Churches*; and therefore he ſpeaks not of their Myſtical State, as they were Members of the Myſtical Body, but of them, as they were a Candleſtick Artificially formed up into that Holy Fellowſhip amongſt them. So alſo it was Gods Prerogative alone, to give a Bill of Divorce to *Iſrael*, as ſhe was a Church, and ſo it is expreſſed. And if it be ſaid, it was done Miniſterially by the Prophets declaring it, and ſo may this alſo be done to a Church by its Miniſters: We Reply, that it was done by them Prophetically, as foretelling it; but there is no ſuch Spirit of Prophecy in Synods.

3. It is Chriſt's Prerogative alone, to build and erect a Church, without the intervention of Miniſterial Eccleſiaſtical power, to derive power to them; therefore alſo to Diſſolve that Fellowſhip, and the uſe thereof, belongs only to him. Chuches to be Erected, may and ought to have the direction and conſent of Neighbour-Churches, becauſe a New Siſter is to be added to, and aſſociated with them; but they receive no power from them, to become a Church. It was not the Intervention of the Apoſtles power, that conſtituted Churches, further than as they converted Materials for Churches to be made out of, and as they Directed and Taught them to become

Bodies unto Chriſt, teaching them to do whatſoever Chriſt hath commanded them; but we never read, that making them Churches, was a Miniſterial Act in them; we read they Ordained Elders, but not that they Ordained Churches. *Paul* ſays, he planted indeed, and he was a Wiſe Maſter-builder; but he ſpeaks the one of converting Perſons, the other of Doctrines, becauſe he ſpeaks of building Hay and Stubble afterwards.

It is the great Error of ſome of this Age, that having loſt all Church-ſtate and Miniſtry; therefore (ſay they) there muſt come Apoſtles to make Churches again, whereas if all Ordinances had been loſt under Antichriſt, yet if there be Saints alive, and they have the Apoſtles Writings, thoſe Writings do Authorize them as fully to become a Church, and chooſe Miniſters, and then to Ordain them, as if the Apoſtles were alive. *Moſes* was not the Builder of the National Church of the *Jews*, but Chriſt immediately did it, and not merely gave Directions, Heb. 3. 3. *This Man Chriſt, hath more Honour than* Moſes, *in as much as he that Builded the Houſe, hath more Honour than the Houſe*, whereof *Moſes* was but a part himſelf.

If it be anſwered to all this, that by Excommunication, their Fundamental Church-State is not Diſſolved, as the character of a Brother, or of a Miniſter, is not ſo defaced when Excommunicated; but that if he Repent again, he remains a Miniſter without a New Ordination: We Reply, beſides the Reaſons forementioned, that ſo likewiſe if Chriſt ſhould remove the Candleſtick, and unchurch any, if they Repent, their Church-State would be Reſtored; and 2. If they be thrown out of their own Church by Excommunication, this Church-State muſt remain as it were in the Air, as an accident without a Subject. And 3. If they be caſt out of the viſible Church (which is the greater) by Excommunication, then they are caſt out of the leſs alſo.

It may, and hath been ſaid, that in caſes of Male-Adminiſtrations, wherein Churches have Miſcarryed and Erred, though Synods have the power of Excommunication in ſuch caſes; yet it is not neceſſary for the Rectifying of that Evil, that they ſhould proceed againſt the Church, ſo as the Church ſhould be the object of their dealing with; but it may be enough for them to deal with Perſons only that are Scandalous, whom the Church will not amend; and that then in caſe of the Churches neglect, they may Excommunicate thoſe Perſons.

Now unto this we Reply, that in theſe caſes of evil Adminiſtrations, what power Synods are betruſted withal, is to be primarily, or at leaſt as much exerciſed upon the Church that hath miſcarryed and neglects its Duty, as upon the Perſons: And therefore it will not Salve it, that they ſhould let the Church alone, or deal more lightly with them; and ſo take upon them to Excommunicate the Perſons, whom the Church neglects to Excommunicate. Which is made good by theſe Reaſons.

1. From the priviledge and power of that Church, be it Claſſical or Congregational, that is the firſt Subject of Excommunication; they have the power firſt from Chriſt to do it, and a command ſo to do, and the Duty lies on them. And therefore Synods are to call upon them, and to provoke them to do it, who have that power committed to them, and not take it out of their Hands; for Synods are not to aſſume more power than the Apoſtles did. When the Church of *Corinth* had neglected to Excommunicate the inceſtuous *Corinthian*, *Paul* did not take it upon him, and Excommunicate him himſelf; but in this caſe he deals with the Church, for not doing their Duty, becauſe the power of Judging was committed to them; *Do not ye Judge them that are without*? 1 *Cor*. 5. 12. He blames them, lays it upon them as a Sin, and if they had ſtill continued in that neglect, their Sin had been as great as that of the Man himſelf, and greater. And therefore Chriſt alſo in his Epiſtle from Heaven, to the Church of *Thyatira*, *Revel*. 2. 20. blames that Church and the Angel thereof, for ſuffering *Jezabel* to Teach, and lays the Sin upon them in this caſe, as well as upon *Jezabel* her ſelf: And therefore if Synods are to Excommunicate at all, and have power to Excommunicate the Perſons, they muſt proceed againſt the Church alſo.

1. If it be ſaid, that the Church muſt be ſuppoſed not to ſee that Reaſon (for want of light) to Excommunicate a Member or Members, that the Synod doth, and ſo they may not have that cauſe to deal with the Churches, that they have with the Perſon or Member: We Reply, that if the Sin be not evidently notorious

in all Mens Eyes, deſerving Excommunication; but ſuch, as it may be well ſuppoſed, the Inferior Church might not ſee ground for Excommunication, why ſhould the Synod meddle with caſes of that nature, why ſhould they not rather reſt in the Sentence of thoſe Inferior Courts? And if it be ſuch a Sin as is Notorious, and the Scandal anſwerably, then ſurely this Church that Perſon belongs unto, is as much, yea more in fault for their neglect or partiality. Aud ſurely Synods (if they had any ſuch Authority) being ſuch Great and Superior Bodies, ſhould not intermeddle but in caſes ſuitable to themſelves, in caſes of Moment, great and manifeſt to all Men's Conſciences.

And 2. The conſtitution of Synods, and the Relation they bear to Churches argues it. They are not as *Totum integrale*, but *Collectivum*; *not an integral whole*, they are not *Eccleſia integralis*, but *Collectiva*, not an integral Church, but Collective, that is, they are in our Brethren's intent, a Church of Churches (if a Church at all) and not in an immediate way a Church of the Members of thoſe Churches ſingly, and apart conſidered. Their Firſt and Primary Relation is therefore to the Churches, as a part of that whole, and but Secondarily unto the Members; and they are therefore accordingly to deal in all ſuch caſes of omiſſion with the Churches. Their Work is to have the care and care of Churches, and their Miſcarriages; and therefore to deal with Members only, and let the Churches alone, is to neglect that which is their proper charge.

3. So it was in the Government of *Judah*, the *Synhedrim* did not themſelves meddle with the Perſon to be Judged, and pronounce the Sentence in ſtead of the Judges of a particular City, but left it to them ſtill to Judge according to their proper Priviledge; but dealt with the Judges, in caſe they pronounced not the Sentence; and ſo here it ſhould be, if we will ſuppoſe any ſuch power at all to be in Synods.

2. It may and hath been ſaid, that Presbyterial Government ſuppoſeth the fault of this Excommunication, to lie in the Elders that Excommunicated the Man, and ſo need not to deal with the Churches by way of coertion to them; but only with thoſe Elders that had the Hand in it, who may be Depoſed, and others placed in their room.

To which we Reply, 1. That the People are ſuppoſed alſo at leaſt to give their conſent to the Excommunication of a Perſon in a Church (by their own acknowledgment, and according to the practice of the Reformed Churches) yea, and are to Judge as the Jury doth, by finding a Man Guilty; and the Officers are as the Judges (ſo in the Church of *Corinth*, 1 *Cor.* 5*th* and 6*th chap.*) And if ſo, then they are to be Judged in fault, as well as the Officers.

But 2. If the People are not to be Cenſured and Judged, yet ſuppoſe they cleave to their Officers in this Act, as thinking that they ought, and as being convinced with them, that this Man is to remain Excommunicated; and therefore dare not partake with him, as it is their Duty in ſuch a caſe: Then the People are to be Excommunicated, as well as their Officers, and both of them for this ſame thing, as being a Church Act, according to their intereſts, common to both.

3. If the Officers only ſhould be Excommunicated in this caſe, and others put in their rooms: Then 1. If the People do cleave to their former Officers, theſe Officers will want a Church to officiate unto; and why ſhould they Deſert their Elders, when they in their conſciences Judge their Act to be Juſt? It becomes them to ſay, let us all dye with them in ſuch a caſe. And if the Synod will Excommunicate a Paſtor, and the Elders of a Congregation (ſuppoſing the People cleave to them) where is it that you will Excommunicate him? In their own Church, or in your Churches? In his own Church, the People are againſt it. And if in your Churches, where is the Peoples concurring conſent to this Man's Excommunication? And if it be done in your Churches, you only throw him out of your own. Or 2. If they do not cleave to their Officers, yet they conſcientiouſly Judging that they ought not to receive the Man into communion with themſelves, here is ſtill no ſufficient remedy for the Man by this.

4. Let it be further conſidered, that if theſe Elders only ſhould be Depoſed; yet they are perhaps the whole, the greater part at leaſt of a Claſſis (for by the greater part, every thing is carried) and ſo of the Elders of many Congregations. Yea, if the Provincial hath ſeconded the Sentence; then the greater part of the Elders of a Province, are to be Excommunicated alſo: And if the People cleave to them (as of old they did uſe to do to their Biſhops) then the People of all thoſe Churches

alſo, muſt be Excommunicated, and what a havock of the Churches will this make?

If it be ſaid, that in this caſe as in a Rebellion, ſome few are ſingled out for example to the reſt: It is anſwered,

1. It is not in this, as in civil Government; for there capital puniſhments are chiefly for example, to prevent and deter others; but here this of Excommunication, is for the perſonal good of thoſe that have Sinned, to deſtroy the Fleſh, that they may be ſaved; and therefore the Souls that deſerve it, ought and muſt be Excommunicated: Neither is there any Warrant to think, that when the Merit and Obſtinacy of the Sin, calls for that Ordinance appointed, the only means to cure it (which cure is only to bring Sinners to Godly Repentance) that that Sin will be healed, by any lower means of making others an Example: The Excommunication of ſome few, may be a means to prevent thoſe that are not fallen; but not thoſe that are fallen into obſtinacy. 2. In ſuch civil Mulcts, Princes and States have power to Pardon the Rebels, or to paſs the Crime by; becauſe the Injury (ſo far as 'tis civil, is to themſelves) but no Eccleſiaſtical Court hath power to forgive, but where Chriſt forgives, and he forgives only the Penitent; nor yet ought they to forbear, if they have the power of inflicting this Spiritual Puniſhment.

Laſtly, Let the Inconvenience be conſidered, if Synods ſhould Excommunicate Perſons (when the Inferior Churches did acquit them) without Excommunicating the Churches themſelves, what Confuſion and Diſturbance it is like to bring. The Perſons Excommunicated will ſay, where I am known, and am a Member, there I am acquitted, and not medled with; but by Strangers, and the Elders of a Nation (having taken the cauſe out of their Hands) I am condemned. This will bolſter up Perſons, and make them obſtinate, and they will oppoſe Sentence againſt Sentence.

CHAP. IV.

*Arguments againſt **Subordination** of **Synods**, to rxerciſe Eccleſiaſtical Juriſdiction or Government. The firſt Argument, that there is no Warrant or Deſignment of ſuch a Subordination in all the **Scriptures**.*

THough we judge Synods to be of great uſe for the finding out, and declaring of Truth in Difficult caſes, and encouragement to walk in the Truth, for the healing offences; and to give Advice unto the Magiſtrate, in matters of Religion: And though we give great Honour, and conſcientious Reſpect unto their Determinations: Yet ſince not only an occaſional, but a ſtanding uſe of them be aſſerted and maintained; and that in Subordination of one unto another, as Juridical, Eccleſiaſtical Courts; and this in all caſes: We Humbly preſent theſe Reaſons againſt it.

All Subordinations of theſe Spiritual Courts, having greater and leſſer Degrees of power, to which in their order cauſes are to be brought, muſt have the greateſt and moſt expreſs Warrant and Deſignment in the word for them. Whence it is argued thus.

Argu. 1. *Thoſe Courts that muſt have the moſt Expreſs Warrant and Deſignment for them in the Word; and yet have not the leaſt, their power is to be Suſpected, and not Erected in the Church of God; But theſe have not the leaſt: Therefore*, &c.

There ought to be the greateſt and moſt expreſs Warrant, and that for two things belonging to them. 1. For their Subordination and Number. 2. For their Bounds and Limits of Power. And becauſe this principle is made uſe of both in the point in hand, and other of like nature; Namely, to argue *à pari ratione*, from like and Parallel Reaſon, the Argument to Eſtabliſh this Propoſition, ſhall proceed accordingly, from the ſtrength of like Reaſon, in other caſes and inſtances, that there ought to be, that there ought to be a Warrant and Deſignment in the Word for them.

1. From the like Reaſon, in the caſe of Subordination of Officers in the Church, one over another, there was a ſpecial Inſtitution, and it is required, or we own them

not; and that for intenſive power, and extenſive power; and therefore for the Subordination of ſuch Courts alſo. The Rule of proportion holds; for a Government of, and by ſpecial Subordinations, whether of one Church-Officer or Perſon over another, and of him over others; or of a many in the like Degree of Subordination are but ſeveral Forms of Government, of which there is the like reaſon in common. As of Subordinations in a Monarchical way, wherein but ſome one Perſon is Superior to another downwards, or in an Ariſtocratical way throughout, in this they come all to one; that if there be to be an Inſtitution or Warrant for the one, there is to be for the other, whether God or Men be to be the Inſtitutors of them. Now in the Government of the Church, for the Subordination of Officers, there was an expreſs Inſtitution, or Men ought not to have aſſumed it, 1 Cor. 12. 18. *God hath ſet in his Church; Firſt Apoſtles, Secondarily Prophets and Evangeliſts* (who were of a Parallel Order) *Thirdly Teachers*; and the difference of power in Apoſtles and Evangeliſt's, is by Subordination; but Chriſt hath not ſet the like Subordination of Courts.

2. It is proved from what the Presbyterial Principles themſelves Reject: An Inſtitution is required by them in the caſe of Subordination of Biſhops, Archbiſhops, Popes in their arguing againſt them and their power: Yea, and by the Epiſcopal Writers themſelves, who when it is objected, that if there may be a Biſhop, and an Archbiſhop over him, why not a Patriarch over Archbiſhops, and a Pope over all? They deny this, and Reject a Patriarch or Pope (although theſe Popes ſhould Renounce Infallibility) as not warranted by the Word. They ſay, an higher and more Univerſal Subordination, alters the caſe. And the uſual exception againſt this Subordination of ſuch Church-Governours, is that in Scripture, we read neither of the Name of an Archbiſhop, nor of the thing, and therefore not of a Subordination. The like may be ſaid of thoſe; where read we of Councils Provincial, National, Names or Things? Yea, and in this way of arguing (in this Reſpect) the Diſadvantage is on this ſide rather; for we are ſure that once there was in the Church, ſuch a Subordination in Church-Officers, Evangeliſts over Paſtors, Apoſtles over Evangeliſts (only they were extraordinary, and ſo no Patterns.) But of ſuch Subordinations of Councils in an Ariſtocratical way, there is nothing to be found.

3. It is argued from like and juſt reaſon, in other Societies and Bodies politick. In all Kingdoms and Commonwealths, well ordered and conſtituted, there is, and ought to be a ſet and expreſs Order by the Laws, both of the number and bounds of Courts of Judicatory, from whom, and to whom Appeals are made, and in what caſes, *&c.* And if this Subordination ſhould be ſet forth, and fixed by the Law, is as neceſſary as the Laws and Rules by which Men in a Kingdom are to be Governed. The Wiſdom of the Law doth Judge it not enough to appoint ſeveral kind of Officers, as to ſay, *Councellors, Serjeants, Judges*; but deſigneth alſo, and appoints ſeveral Courts, with their power and bounds, the Deſignment of which (eſpecially ſtanding Courts being made up of theſe) is a matter of much more Moment, than the other. Yea, and ſtill the greater and higher ſuch Courts and Aſſemblies are, having amplitude of power over others, the more expreſs Evidence and Warrant for their power, there is and ought to be; as for Parliamentary power, and the priviledges thereof. And this is evident, as from the Example of all Kingdoms, ſo from what the Scripture ſpeaks of the conſtitution of them. Each part of the Subordination of ſuch power in all Government, both was and is called a Creation of Men in things Humane, whether it be in a Monarchical or Ariſtocratical way, 1 Pet. 2. *Submit your ſelves to every Humane Creation.*

And he ſpeaks there evidently of (and therefore thus ſtileth) the Subordination of powers in a Common-wealth, whether Officers or Courts, for it follows, whether unto the King as Supream, or unto Governours, as thoſe that are ſent by him, *&c.* and ſo have Subordinations of power under him, now Parallel, Spiritual and Eccleſiaſtical Government with this. As in the rearing of an Humane fabrick and contignation of power, there muſt be an Ordinance or Creation from Man, when God hath left the framing of it (as in this caſe he hath) ſo this Subordination being in Divine power, there muſt be a Divine Inſtitution of it, beſides that of the Diſtinction of the Officers themſelves.

4. It is argued from like Reaſon with Chriſt's Inſtitution, *Matth.* 18. If in a particular Church, Chriſt hath preſcribed the ſeveral Subordinations of proceedings, and

ſet forth the Degrees, Bounds, and Order of them; then much more it is required in theſe, by how much a larger extent of power is committed to them. The Firſt Rule in *Matth.* 18. for proceeding, is, *If thy Brother offend thee, tell him thy ſelf*: Then 2. Take two or three, and if he hear not them, then 3. *Tell the Church.* If there were a Thouſand Brethren in a Congregation, a Man were not bound, nor were it orderly in an ordinary and ſet way, to take, as the Church ſhall pleaſe, firſt two or three, and then ten, and then twenty, and ſtill the like proportion of a greater and greater number, ere he comes to the Church it ſelf: But Chriſt hath ſet the Order, and his Wiſdom ſaw it meet thus to deſign, and limit the proceedings in a particular Church: And it had been much more neceſſary, to have appointed the like about theſe more general and greater Aſſemblies; becauſe every one of theſe Courts (intended) have the power of a Sentence and Judgment, whereas thoſe two or three, proceed but in a way of Admonition, in order to a Superior Court. Shall he take care of Congregations (which are eſteemed the meaneſt) and not for theſe, of which if he ſhould not have ſet the bounds of power, and the Subordination thereof? None would know what belongs to them, who is in fault, if offences be not corrected; now would any know whom firſt to Appeal unto, I will appeal to the National Aſſembly firſt, ſays one, and am not bound to the Claſſical or Provincial: Another would ſay, I will appeal to a general Council, which can beſt judge, and will be ſure to make an end of it. Why ſhould any be hindred from going, *per ſaltem*, if Chriſt hath not ſet forth, and obliged us to theſe Subordinations in their Order?

5. In the Churches of the *Jews*, the Subordinations that were, were ſet forth and Determined, by Inſtitution or Example, how many Courts there ſhould be, and where to reſt. There were the Courts of the Cities and the Towns; and then their *Synhedrim*, to which the cauſe was to be carryed, if it were too hard for their particular Courts, *Deut.* 17. In the New Teſtament, we have for removing Scandals, a Congregational ſtanding Court and Government (or be it a Claſſical ſtanding Presbytery, over many Congregations, as our Brethren ſay) and we have an example alſo, of going out from a particular ſtanding Church, whether the one or the other electively to another Church or Churches, when Diviſions are therein (which *Acts* 15. holds forth) but ſtill for ſuch ſtanding Subordinations and Courts, as theſe out of this Church nothing at all. If there had been any National *Synhedrim*, a ſet and conſtant Judicatory; then Chriſt would have appointed it as he had done before, but he hath not, no example, no conſtitution holds it forth, which is the ſecond. And

I come now to prove, that theſe Subordinations of Synods, have not the leaſt Warrant and Deſignments of them in the Word of God.

1. The New Teſtament is ſilent in it. And if it be ſaid, that all Nations were not then converted, when the Apoſtles Wrote: It is anſwered, that God in the Old Teſtament, took care aforehand to ſet the Order when they had no Cities, nor were ſetled in the Land. And accordingly, if the Apoſtles had not lived to ſee that which might occaſion ſuch an Inſtitution or Precept; yet they would ſome way have left order for time to come.

2. But Secondly, Though the Apoſtles lived to ſee many Famous particular Churches Erected in a Province, as well as in Cities; in a Nation, as in *Judea*, in *Aſia*, in *Creete*, there were many Cities and Churches in each: And although all the People in thoſe Countries, were not Chriſtians nor Members of Churches; yet there was matter for the moulding and caſting them into theſe Subordinations, as well as now in *France*, where not the third part are Proteſtants; or in the low Countries, where not the Tenth part of the Inhabitants are Members of their Churches. It had been as neceſſary to have appointed them. They ſet up, and appointed all needful Remedies, for ordering the Churches after them, when they ſhould be gone: And 'tis more ſtrange, that in the caſe of the ſpreading of Errors, they ſhould not Write to Churches as gathered into Synods, and as having the ſtanding power to prevent and ſuppreſs them (if ſuch Ordinary ſtanding Aſſemblies Armed with coercive power, had been then in that exiſtence as now.) That upon no occaſion, this ſhould be done, when yet they had occaſions.

Take the Seven Churches in *Aſia*, *Epheſus*, *Thyatira*, *Smyrna*, &c. with the reſt of the Churches therein, a Province, called therefore *Proconſular Aſia*, and though therein we find many great Diſorders, and ſome in Doctrine (the more proper Work of theſe ſtanding Synods) yet we ſee that Chriſt Writes only to each of theſe Churches apart; and Reproves each, for the Diſorder in Each: Whereas had they been one Church, in ſuch a ſtanding Aſſociation for Government, and had had ordinary Provincial and National Aſſemblies extant, as now, the Reproofs would have been eſpecially directed thereunto. As if Errors and Diſorders were in the claſſical Churches (as thoſe all are pretended to be) of *Scotland*, the chief Rebuke would now more juſtly fall upon the National and Provincial Aſſemblies as their conſtitution is.

3. Yea Thirdly, The Holy Ghoſt would have at leaſt vouchſafed to theſe or ſome other Churches that were in like manner in a Nation or Province, as *Galatia*, &c. in Reſpect of ſuch a Combination, the Name of a Church, who muſt have had according to the Principles of this Government, ſo much of the power of a Church. But no where are the Churches in a Province called a Church, but Churches in the plural: And if the leſſer Churches, then theſe; yea, rather theſe, having moſt of the power, ſhould therefore rather have had moſt of the name. Yea, and by how much the Church-power thereof, ſhould have been moſt independent (as a Nation is) and ſo come moſt eminently within that Rule, *Tell the Church* (from which words, theſe pretend their power; and yet cannot ſhew ſo much Title thereto, as to have the Name Church given them) let a Rational account be given of this.

CHAP. V.

The Second Argument againſt Subordination of Synods, that it would introduce a Foreign Eccleſiaſtical Power over every State and Kingdom. The Third Argument, that there is no conſtant ſtanding Rule, by which ſuch a Subordination ſhould be ordered and managed.

Arg. 2. *IF there be ſuch a Subordination of Synods in the Church of Chriſt, then there is no Independency, but in an Oecomenical Council : Which firſt would bring in a Foreign Eccleſiaſtical Power over each State and Kingdom. And Secondly, which therefore of all other, ſhould have its Deſignation and Exiſtence in the Word, and is more needful, than all the other two ſorts of Synods mentioned; for if any ſhould be Extant, then that which is* Remedium efficaciſſimum. 'Tis ſaid, there is wanting *Remedium efficax*, if theſe Subordinations be not; but according to theſe Principles, there is wanting that which is the moſt Efficacious Remedy, if a General Council be not extant. For if there be not a Reſting in a claſſical Presbytery, but Provincial alſo muſt be, and appealed to; neither are they reckoned Efficacious enough, but there muſt be National alſo, upon this Suppoſition, that the greater Aſſembly hath more of the promiſe and aſſiſtance of Chriſt, than the leſſer; then of all other, a General Council muſt be ſuppoſed in a Tranſcendent manner above all the reſt, to have the promiſe of Aſſiſtance made to it, and ſo to be the moſt eminently Efficacious (if not the only) Remedy on Earth; yea, and only to be Reſted in, being that which only is the ultimate. Some of the Papiſt's, they gave this to ſuch a General Council, that it cannot err; but according to theſe Principles of Presbyterial Divines, though it might err, yet it is ſuppoſeable to be Tranſcendently more irrefragable, than all the other under it; and God more with it, than with all the reſt: And therefore God in his Word, would have given eſpecial Order for this, above all other; and the ſame God that ſuits his Providences to his Inſtitutions, would not have fail'd in what is the moſt Soveraign Remedy of all other, that it might have been exiſtant in all Ages; as we ſee his promiſe was to the *Jews*, to keep their Land, when the Males thrice a year went up to the *General Aſſembly* at *Jeruſalem*. But for 300 years, the Churches wanted them, and could not enjoy them, and they are adjudged, therefore not neceſſary to the Government of the Church, which yet according to theſe Principles, muſt have been the moſt neceſſary of all the reſt. Yea, and further elſe, Thirdly, there muſt be an Injurious Independency ſet up in a National Synod; For when a Man hath Appealed from one Court to another, and comes to this National, that is, the ultimate exiſtant, and upon the Sentence thereof, comes next to be Baniſht out of a Nation, to have his Eſtate forfeited, to the Ruine of himſelf and Poſterity; then it is he moſt of all needs the Relief of an higher Remedy, more Efficacious, than all thoſe he hath gone through (if ſuch an one may be) yet then he is left Remedileſs, and (according to thoſe Principles) left more unſatisfied than ever; becauſe, thinks he, there is by God's Appointment, a Court that hath more of God, and of Chriſt in it, than all theſe to Judge of the Truth and Right; and Lo it is not, nor can ever be expected.

Let it be withal conſidered, that when God appointed a Subordination of ſtanding Courts, he withal deſigned out which ſhould be the Supream, and made it the Ultimate: And the Supremacy and Independency of it, in a Set and Standing way, was his Inſtitution, as much as the appointment of the Court it ſelf: So that he was to be put to Death, that obeyed not the Sentence of it, and all Appeals were thereby cut off. Therefore if a National Church, doth take upon it to be an Independent Church, upon the Sentence thereof, to have the extreameſt puniſhment executed (but that of Death) that in a Nation Men are capable of it, had need, for the quieting of all Men's Spirits, that muſt ſubmit to it, not only ſhew a Warrant from God, to be an Eccleſiaſtical Judicatory; but alſo to be the Supream Court, as the *Synhedrim* was, that Appeals ſhould be made unto.

Arg. 3. *To that end Thirdly, Let it be examined, what Set Rules there is, or may be ſuppoſed to be of theſe Subordinations, and their Bounds, and the Ultimate Independency in a National Church; which ſhould be fetcht from ſome ſtanding conſiderations, which the word Warrants: God never having conſtituted a Church, but he gave the bounds thereof.* All variation of Church-power, is from God. The alteration of the Government of his People the *Jews* from a Family Government (which had been under the Law of Nature) to National in *Moſes* his time, was by expreſs appointment: And as himſelf made and conſtituted it a National Church, ſo there was an Eccleſiaſtical Government framed by himſelf, ſuited thereunto. And in the New Teſtament, there is a Reed to meaſure the Temple, *Rev.* 11. 1. a Rule to ſet out the limits of Church-power, as well as under the old. And therefore the Argument is framed thus:

That Church-power which cannot ſhew a ſet and conſtant Divine Rule for its Variation and Subordination, and Ultimate Independency, is not of God, and ſo May not be. *But this Variation of Church-power into theſe Subordinations, cannot ſhew any ſuch ſteady conſtant Rule for theſe things. Therefore*, &c.

The *Major* is evident from what hath been ſaid. The *Minor* is made good by a removal of all particulars, that may be ſuppoſed to be the Square of framing theſe Subordinations, *&c.*

1. Not that Rule, that the greater number or company of Churches, ſhould Rule and Govern the leſs; and that the whole ſhould Rule the part, is a ſufficient ſquare, by which to Frame theſe Subordinations.

For then, 1. There would be as many ſeveral Subordinations, as there can be ſuppoſed Variations of greater Numbers; and that will ariſe to more than theſe three only. Every New greater company, would conſtitute a New Synod. 2. Where is the promiſe of God, that he will be more with the greateſt part of them that profeſs Chriſtianity, rather than with a few, ſo far as to conſtitute a New Power and Government? Yea, 3. The greater number of Churches profeſſing Religion, are more corrupted; the pure Churches are fewer. It had been ill for *Philadelphia* and the Angel, and Elders thereof, if thoſe ſeven Churches in *Aſia*, had been caſt into ſuch a Subordinate Aſſociation for Government, to be exerciſed by the Angels and Elders of all the other ſix Churches, with the reſt in *Aſia*. And the like may be ſaid of the purer Reformed Churches in *Germany*; if the greater number of thoſe that yet were True Churches, ſhould have Ruled the leſſer; then (*Lutherans* and *Calviniſts*, being bound to this Government) the *Lutherans* (being alſo True Churches, and yet the more in number) would by vertue of this Law, have ſoon corrupted the purer. And what reaſon can be pretended (according to this Rule and the Principles of this Government) to leave any True Churches out of an Aſſociation? 4. Suppoſe there ſhould be as many Elders and Churches, more purely Reformed in one Province or Shire, as in the reſt of a whole Nation beſides (as inſtance might be given in ſome of the Reformed Churches that there are) why ſhould not God be thought to be as much with them, as with the National Aſſembly ? And if all are to give themſelves up to this Law, how will the greater, which is the woſe, either corrupt the purer, or expreſs them ? 5. If *Qua* greater, then the Decrees of greater ; (*viz.* General Councils) in former Ages ſhould bind us more than National or Provincial now ; for they ſhould have had more of Church in them (by this Rule) and ſo more of Chriſt ; and then take all General Councils, that ſet up Popes and Biſhops, and all other Superſtitions. If it be ſaid, we choſe them not ; yet ſtill that is not the ground makes their Decrees leſs Divine, or obliging to us ; but it lies in the Authority of God's Ordinance, that they were the greater and more General Councils. And however, ſtill if this be the Rule, that the greater number of Churches, Rule the leſs ; then take the meaſure of this greatneſs and number of Churches from Time, ſtretching the Line over all Ages paſt, as well as from the greater number of Churches in ſuch or ſuch a place, or Nation in the preſent times ; and ſo look what General Councils, for moſt Ages of the World did Eſtabliſh, ſhould (by vertue of this Law) oblige the preſent times, and have more force upon us, than the Univerſal Church in this preſent Age ; much more than of any National Aſſembly, if either be ſimply conſidered, under a meer Eccleſiaſtical obligation ; that is, *Qua* greater, and more of Church : Time varies not the caſe ſo, but that all their Acts, having been Acts of the Church-Univerſal in all Ages, ſhould comparatively ſtand more in force ; but however, the Acts of any of the laſt General Councils will ſtand in force, until a Ceneral Council of like extent, Repeal thoſe Acts, as the Statutes of Parliament of our Anceſtors do, if not Repealed by like and equal Authority.

2. It is not the notion, or the conſideration of their being Churches in ſuch or ſuch a Nation or Province, that can be the Rule of making this Obligation, or ſetting of theſe Bounds. It muſt be conſidered, that the queſtion is of a meer Eccleſiaſtick obligation, by vertue of Church Principles, ſuch as ſhould have been a juſt Rule and Meaſure to the Primitive Churches, e're Princes turned Chriſtian, to have reared up the like Subordinations. Now then the Limits from hence, muſt either riſe from being firſt one Church in a Kingdom, under the ſame civil Government. Or Secondly, One Church in a Nation ; that is, either from a *National* reſpect, or *Political.*

1. Firſt in general from neither ; for that inſtance in *Acts* 15. of the Council there, its Riſe, or the bounds of its Authority, was founded upon either : For if either *National* or *Political* Reſpects, ſhould have obliged them, they ſhould have ſent to *Syria*, or *Cilicia*, and not *Hieruſalem*, who were both under a differing Government civil, and of another Nation. But,

2. Secondly, More particularly.

1. Not *Qua* Church in one Kingdom ; for that is *per accidens* to a Church, that it grows up to a Kingdom, or that the whole Nation is converted to Chriſtianity ; and therefore a Set Rule for all Times cannot be fetcht from thence. This could not be the certain meaſure of the Independency of Church-power, in the Apoſtles times. 2. This makes the bounds of Eccleſiaſtical Independency and Juriſdiction, uncertain, varying, as the bounds of Kingdoms do vary. When the *Roman Empire* had all Kingdoms under it, all the Churches muſt then have been obliged, to have had then General ſtanding Councils, ſuited to the extent of the Empire, to have been the next unto the Provincial, for their Supream Judicatory, ſuch as the National are now to the Provincial, or elſe before the Empire turned Chriſtian, there was this Rule, even as many Independencies as Churches : And then again, when this Empire was broken into ten Kingdoms, yea, and many more, there aroſe inſtead of the former, many new Independent Boundaries of Church-power (of which only the queſtion is, and not of that power which a Church doth come to have, and ſimply and alone holds of the Magiſtrate, which will be meerly civil) and then, as Kingdoms vary by Conqueſt ; the like alteration the bounds of Church-power muſt receive. Among the *Jews* it did not, which when the Church was broken into two Kingdoms, by Gods appointment, yet the Church-State by God's Inſtitution, varied not ; but was ſtill one Church. Laſtly, If this Independency ariſeth from the Magiſtrate, then there is no need of ſuch Subordinations, which is proved by experience in Reformed Churches abroad, who are well enough governed, without

theſe Subordinations. *Geneva* hath no Appeals, but is governed by one claſſical Church; and why may not all other Churches, as well without them, if the Magiſtrate overſees them,and keep each to their Duties? The Churches in the Low Countries, want National Synods, and yet are peaceably governed; yea, ſome for a long time have been without Provincial, and ſay, if they can, they will never have more; and yet are peaceably and quietly Governed. It is as the civil Magiſtrate will Terminate the Independency, and himſelf overlook it.

2. Secondly, If theſe bounds be fetcht from National Reſpects, then in *Germany*, the *Calviniſt's* muſt be ſubject to the greater number of *Lutherans*; and in this Kingdom, all Miniſters muſt make up this Aſſociation, and the greater number will be the worſe, and oppoſe the good. If becauſe the *Calviniſts* that profeſs a further Reformation, are Diſobliged from Aſſociating with the *Lutherans*, then thoſe in any Nation, that profeſs a further Reformation than others, are free by the ſame Law. Surely uniformity of Principles, is a more intimate bond of ſuch Aſſociation, than any ſuch outward extrinſecal reſpects. 2. If *Qua* Nation, then *Wales* muſt be Independent: 3. If *Qua* Nation, then 1. If Nation be taken for a People of the ſame Tongue and Kindred, all the Chriſtian *Jews* in the Primitive Times, when ſcattered into any Nation, were bound to have made one Church Diſtinct, from all the Churches they cohabited with. 2. If for a People dwelling in the ſame National bounds; then the ſame *Jews* being diſperſed into ſeveral Countries and Nations, muſt have made one Church, with the ſeveral Nations where they lived; whereas *Peter* in his Epiſtle, and *James* in his, and *Paul* to the *Hebrews*, wrote unto the *Jews* apart, as Churches in all Nations.

CHAP. VI.

The Fourth Argument againſt Subordination of Synods, that it requireth Repreſentations of Spiritual Power, ariſing from other Repreſentations.

Arg. 4. *THAT Government which neceſſarily requireth and produceth Repreſentations, ariſing out of other Repreſentations of Spiritual Power, having a Derived power therefrom, there is no Warrant for. But theſe Subordinations of Synods, Provincial, National, Oecumenical, for the Government of the Church do ſo,* &c.

The *Major* ſhall be ſpoken to, after the *Minor* Propoſition is both cleared and proved, which is done by putting two things together. 1. That if there be an Authoritative Subordination of all Churches in the Provinces, to a National Aſſembly, and ſo of many Nations to an Oecumenical, binding unto Subjection; that then all in the Provinces, muſt be intereſted in that National, and all in the Nation, in that Oecumenical; ſo as it may be ſaid, that they are all involved and included, and ſo obliged, as it is in Parliamentary power, wherein the Shires are involved. 2. That this intereſt in this Subordination,cannot ariſe but either by immediate choice of thoſe Elders who ſhall Repreſent them, by each Church and Congregation immediately (which is the caſe of our Parliament Men choſen immediately by thoſe they Repreſent) or elſe, that the Provincial Elders ſent by the Congregations, ſhall chooſe out of themſelves, ſome few that ſhall Repreſent the Provinces; and ſo likewiſe the National Aſſemblies, ſhall chooſe out ſome few, that ſhall Repreſent the whole Nation in a General Council. Now the firſt of theſe is not, nor can be: The Congregations meet not for any ſuch immediate choice; but the Elders of them, all chooſe out of themſelves. So as the Obligation of all the Churches, to Subject to a National Aſſembly (ariſing out of thoſe other Subordinations) is not becauſe they are a greater number of Elders or Divines; for in a Provincial Synod, there may be Aſſembled as many, as in the National; but it ariſeth from hence, that ſome out of all, do Repreſent the reſt; and otherwiſe, when a National Aſſembly ſits in a Great City, all other Neighbour-Miniſters muſt come, and Vote with them, and Outvote them who are the Repreſenters of the whole.

Now ſuch a Repreſentation, having a derived Spiritual power from other Repreſentations, is not in matters Spiritual Warrantable. Beſides all Arguments againſt de-

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legated power in matters Spiritual, all Miniſters being immediately *Chriſti vicarii*, and that all ſuch Repreſentations grow weaker, as Reflections uſe to do, Elders Repreſent the Churches in Claſſical and Provincial Aſſemblies, as being immediately choſen by them; but the Elders in National Aſſemblies, are the Repreſentations of Elders in Provinces, and ſo are a ſhadow of that firſt ſhadow, whereas yet they have the moſt of power, even all that can be ſuppoſed to belong to the whole Subſtance. Beſides ſuch conſiderations, it is argued thus.

1. If that theſe few out of Nations, ſhould bind all thoſe Nations in matters Spiritual, and a few out of Provinces, the Nation, they muſt be ſuppoſed to have the the promiſe, and an Aſſiſtance anſwerable. But where is either the promiſe, or can Gifts in a few, be ſuppoſed to produce ſuch an Obligation? 'Tis true, *where two or three are gathered together*, his promiſe is to be in the midſt of them, and ſo ſuppoſe with more, when more are met; but that his promiſe ſhould be to be with a few out of a Nation, as with the whole Nation; and thoſe not choſen immediately by the Nation, but the Repreſenters of them, cannot be expected. 'Tis granted, that each ſo met, hath the Gifts and Aſſiſtance of an Elder; and ſo the whole, as of ſo many Elders met (as we in this Aſſembly are to be lookt upon, and the Judgment thereof accordingly Reverenced.) But that as they are Elders Repreſentative of Hundreds of other Elders, who themſelves are Repreſenters of Churches, that any ſuch Addition ſhould ariſe to them, by vertue of this Duplicated Repreſentation, over and above what is in their ſingle Gifts and Offices, let either a Warrant be produced, or a promiſe. Two things are allowed them; but a third denied them. 1. It is granted, they may have Aſſiſtance to Judge as Elders, which is their Office. 2. Aſſiſtance to Judge according to their Perſonal Abilities, being thus called to give their Advice. But 3. Such a Superadded Aſſiſtance, as holds proportion to that Spiritual Bulk and Body, which they Repreſent (for ſuppoſe that always it falls out, that the beſt and choiceſt of a Nation, are choſen; yet ſtill not to hold proportion to a whole Nation) there muſt be a more than ordinary promiſe for it, and therefore had need be expreſs and evident. That it is otherwiſe in Common-wealths, is becauſe the Repreſentations, and alſo the power conveyed, being Humane Creations, the Perſons Repreſented, can ſet up a power which ſhall Repreſent them: But this power we ſpeak of, is Supernatural, and muſt be from God, and his Inſtitution. The *Synhedrim* of *Jeruſalem*, had a ſpecial Aſſiſtance above all Courts elſe; and therefore God appointed cauſes to be brought to it, which ſpecial Aſſiſtance is intimated twice in the Inſtitution of it, *Deut.* 17. by this, that they *ſhould go up to the place which God ſhould chooſe*, ver. 8. *and do according to the Sentence which they of that place* (*which the Lord ſhall chooſe*) *ſhall ſhew thee*. An Emphaſis is put upon the Bleſſing, which by God's Choice and Election, did accompany that place which God had choſen, to put his Name, and promiſed to be in an eminent manner, preſent in, and to accept their Sacrifices there offered (which was a Repreſentative Worſhip of that Nation) and not elſewhere. Now as that was the Repreſentative Worſhip of the Nation, ſo theſe Governours were the Repreſentative Governours of the Nation; and both Sanctified in that place, as the Gift was by the Altar, as that which God had choſen. If the like Inſtitution were found, with the intimation of ſuch a Bleſſing from a peculiar choice of God's, of National Aſſemblies, all ought to ſubject to them in matters Spiritual.

2. If there be ſuch Repreſentations as theſe, in one or few Perſons of many Churches; they have each for that time, whilſt in ſuch an Aſſembly, Archiepiſcopal and Epiſcopal power, and their caſe is Parallel (Parallel then for that time and occaſion, and as met in a Synod) with that of ſo many Biſhops, when met in a Council, whoſe Epiſcopal power, as then and therein met, lies in this, that they are ſo many Churches Repreſentative, eſpecially this would fall out, if theſe Synods ſhould ſtill conſiſt of the ſame Men, or if ſome few ſhould be always choſen to them. And why may there not be ſtanding Perſons, that are more Skillful in ſuch Affairs, through exerciſe uſually choſen, as well as ſtanding Aſſemblies themſelves? And then as touching matters of Juriſdiction in ſuch an Aſſembly, they are for the preſent, the ſame with ſo many Biſhops met in a Convocation.

3. If theſe Repreſentations, having the power of all the Churches in the Nation, were Warrantable, they muſt be a Church. Beſides, that they are no where ſo called (we leave the Uſurpation of that Name, to the Popiſh Clergy) and if ſo, then a Body

to Chriſt; for ſo every Church is, and where is Chriſt ſaid to have a Repreſentative Body, of his Body? They are a Church, that is, a company of Elders perſonally gathered, but a Repreſentative Church they are not, cannot be; and yet muſt be, or they have not the power of all the Churches in a Nation in them, nor otherwiſe do their Acts oblige them to Subjection.

CHAP. VII.

Reaſons againſt the Allegation brought, of Acts 15. *for the Subordination of Synods, Provincial, National, Oecumenical. And Reaſons againſt the Argument drawn from the Analogy of* Matth. 18.

BEſides what hath been ſaid againſt this Example, alledged to prove Presbyterial Acts of Government, by the Elders of the Church of *Hieruſalem*, in the Reaſons formerly preſent, proving, 1. That that one Example, cannot ſerve to prove both the Presbyterial Government and Synodical; but that if the Aſſembly will lean to the one, the other muſt be quitted. 2. That the Aſſembly was not a formal Synod, but only a Reference by the particular Church of *Antioch*, of their differences among themſelves, unto this particular Church of *Hieruſalem*, and no other. It is moreover added, that the Example of it is here further extended, to prove all ſorts of Synods and Subordinations thereof, both Provincial, National, and Oecumenical, and ſo it muſt ſuit all theſe ſo great varieties, when it was not made fit for any one of them.

But if it had been a Synod; yet 1. Neither Provincial, nor National, but the contrary; for *Antioch* conſults not with the Churches of her own Nation, but ſeeks to *Jeruſalem*, a Church of *Judea*, of another Nation, and another Province. 2. Neither is it the inſtance of a ſtanding Synod (which the word Subordination doth neceſſarily infer them to be ſtanding Courts, or elſe the Links of thoſe chains, will not hang together) but Elective; for they ſent, out of Election and choice to them, but about this one queſtion at this time, without any obligation to refer all other matters to them in an ordinary way. 3. Nor is it the Multiplication of Synods, but only of one, in whoſe Judgment thoſe of *Antioch* reſted. 4. Much leſs is it the inſtance of rearing up of a Subordination, and Contignation of Synods, Superiour and Inferiour, which is a further thing. For though when offences are not healed, and one Reference to other Churches is not ſufficient to cure them, there ſhould be a ſeeking to others; yet the example obligeth the Churches that are in difference, not to take and chooſe the Churches of that Province, either as of that Province, or as the greater number to whom both thoſe among whom the controverſie is, and thoſe to whom it was afore referred, muſt be Subordinarily Subject. Much leſs doth it hold forth, that the Churches of that Province, may judicially challenge a Right of Authority to decide it, and oblige them *ſub pœna*, to their Determination; and then the Churches of that whole Nation, challenge the like over all. But ſtill it runs in this way only, that thoſe who ſhall be Judged meeteſt and ableſt, and Faithfulleſt to Determine and compoſe it, by thoſe who are to refer it.

The Argument is uſually drawn from like Reaſon, and let there be found like Reaſon, and it is granted; and though it ſelf is not the pattern of a Formal Synod, yet it holds forth this Rule of Equity, that when offences ariſe among Churches, References ought to be made from out of themſelves, to Churches abroad to heal them. But the queſtion is, to what Churches theſe References are to be made, and how? And let the like Reaſon held forth in the Example, be kept unto, and decide it. Say we ſtill to thoſe Churches, the Churches offended or divided, ſhall chooſe as fitteſt and ableſt to determine it. This is clear in the Example; *Antioch* was not bound to refer it to the Church of *Jeruſalem*, as greater, or as a next Neighbour, or of the ſame Province; but as beſt able to Judge of the Differences. And this way agrees with the Law of Nature, and of Arbitration, ſo uſual amongſt Men, which God hath there ſet up, as an Ordinance and Pattern of proceeding in ſuch caſes. But this Subordination of Synods intended, holds ſo differing a courſe from this, as 1. In ſtead of Elective Synods and Occaſional, it ſets up Standing, and ſo ſet to be the Judge of the Churches under them for ever. 2. Not in one caſe (as *Antioch* to *Hieruſalem*) but in all caſes what ever ſhall fall out. 3. Not in a way of Multiplication or Diverſification, as need ſhall be, but of Subordination and ſetled Superiority; and the grounds of this to be, becauſe the greateſt muſt Rule the leſs, and that they are Neighbour-Churches, in the ſame Province or Nation. And this the like Reaſon, in *Acts* 15. is ſo far from countenancing, that in all things it is unlike, and ſo there is a differing conſtitution, and Riſe of thoſe Synods thus Subordinate, and what the Reaſon drawn from *Acts* 15. will warrant; and therefore doth make a differing formal Reaſon in the Government; and Humane Prudence added, will not Rectifie it, when the Reaſon of the Inſtitution is ſo much varied from. For inſtance, if the Fundamental Law for Remedy of Wrongs, and deciding controverſies in any Kingdom, were by Arbitration Elective to take them their Judges, whom the parties in difference judge apteſt every way for the preſent controverſie, and that the Preſidents and Ruled caſes hold forth no more; and if that the Government of another Kingdom were, that the greater ſhould Rule and Determine the cauſes of the leſs, and according to the proportion thereof, to have Subordinate ſtanding Courts erected, to which (by Appeal from the one to the other) all cauſes ſhould be brought: Whether were not theſe two ſuch differing Frames of Government, ſo as that he that would mould the firſt to the ſecond, might not be challenged to ſet up a new Government, differing from the Fundamental Law of that Kingdom? And whether the one is not at liberty to withſtand the Second, if it were vouchſafed to any Kingdom (and that is the caſe here) is humbly Submitted? And the bounds of ſuch Aſſemblies Elective, needed no ſet or ſtanding Rule; becauſe they riſe from occaſional Electiveneſs, in caſe of controverſie and offence, and the extent thereof: And ſo the condition and nature of the things themſelves, do preſcribe their own Limits, and hold forth their own riſe; like as the bounds of particular Congregations, to be of ſuch as live ſo, as conveniently to meet in one place, ariſeth from the Nature of the thing it ſelf, and the neceſſary requiſites thereunto.

I ſhall now conſider the Argument drawn from the Analogy of *Matth.* 18.

1. The ſtrength of the Argument runs, that becauſe there ſhould be this Remedy, that therefore there is ſuch a Remedy.

2. 'Tis granted there is a Remedy, which is a going forth to other Churches, which *Acts* 15. holds forth; but that Excommunication (which is the Remedy held forth in *Matth.* 18.) of the offending Church or Churches, ſhould be the Remedy, is not there held forth, as hath been ſhewn. There is a Remedy of Co-ordination, ſuch as between two Nations, and as between *Pares* (as Churches are) proceeding in a way ſuitable to their condition, but not this of Subordination, that the greater number of Churches ſhould become ſtanding Courts, and have power to Excommunicate the leſſer; but that all Churches have a power to *Declare* the offence, and withdraw communion from thoſe Churches. And in Reaſon, how is it poſſible for a National Church, to Excommunicate all the Churches of a Province? And how ineffectual would that be? Or for a General Council to Excommunicate a Nation? And if they cannot uſe this Remedy, to what end is this Subordination of Synods, having this Authority pleaded for?

And whereas 'tis ſaid, that there muſt be the ſame Remedy, that is is in a Congregation for an offending Brother, or elſe where the Diſeaſe is ſtrongeſt, the Remedy is weakeſt: It is anſwered,

1. That where the Diſeaſe is ſtrongeſt, there this, which is called the ſtrongeſt Remedy, cannot be applyed, or with an apparent inefficaciouſneſs; for when the Churches in a Province err, or a National, here the Diſeaſe is ſtrongeſt, and yet it would be in vain to interdict them communion among themſelves, or deliver them unto Satan. Yea, when it comes to the higheſt, and where the Diſeaſe is greateſt and ſtrongeſt, there is not only no Remedy, but the higheſt and greateſt power to do hurt upon all under them; as when the generality of the Clergy were *Arrians*: And if they err, the error is worſe than of a Pope's erring, or of a Biſhop's, he is but one, and may be Depoſed; and in the greater Bodies of the Clergy, the greater part are, and have been ſtill the worſer, and more corrupt, as is apparent in this Kingdom at preſent, in which (by vertue of the Presbyterial Principles) all Miniſters muſt be taken in; and if you will put them out, where will others be had in their room? Convert

Men we cannot, and if not converted, Miniſters of all others, are the worſt and greateſt oppoſites to Religion: And if a National Aſſembly be choſen by theſe, the greater number are like to be of the worſt, and ſuch as may alter all that you now have done. And if it be ſaid, that this would hold againſt great politick Bodies as well, who may undoe the Common-wealth: The Anſwer is, that the common and equal intereſt of all, and the common Principles of preſerving the Rights and Liberties of a State, and ſeeking the common good, is natural to the generality of Men; but the Truth of the Goſpel and Purity of Religion, and the power thereof, is contrary to the principles of all Natural Men; and in all Ages the moſt of the Clergy have been apteſt to corrupt the one, and oppoſe the other. And in thoſe Ages, when ſuch Councils began to be ſtanding, and in moſt credit, after the firſt 300 years, then was it that the Myſtery of Popery did work moſt powerfully, and thoſe Superſtitious and corrupt Opinions grew up, which made way for *the Man of Sin*, and that Body of Popiſh Doctrine, that hath overſpread the World. And if there ſhould be no danger of corrupting the Truth; yet the Churches (though Reformed) coming all out of Popery, and not being fully enlightned in all things, and the firſt Notion of any thing further in matters of Theology, uſually falling into the Hearts and Spirits but of a few, we ſhall have no further Truth taught, but Suppreſſed, till a whole Nation is inlightened in it.

2. The Efficacy of all Remedies, doth depend firſt upon Chriſt's Bleſſing on them, which depends upon his Inſtitution of them; and *Par Ratio*, or like Reaſon will never ſet up an Ordinance, unleſs Chriſt hath himſelf appointed it: And in the example *Acts* 15. there is not this way of Proceeding held forth. Secondly, it lies inſuitableneſs to the condition of thoſe that are to be dealt with: Now when many Churches deal with an erring Church, the Churches in a Province, with many erring Churches, or of a Nation with a Province, they muſt be in Reaſon dealt with, ſuitably to the condition of Churches, and of a Multitude; and ſurely a Brotherly way of Admonition, and withdrawing Communion, is more ſuitable unto ſuch: As in the civil Government, if a Province Rebelleth, or a great Multitude of Subjects, ſhould the State preſently hang up all in that Province, although unto particular Perſons Rebelling, this is Efficacious to ſuppreſs Rebellion. Thirdly, Chriſt hath ſuited his Remedies unto all times. and unto all conditions; and how National and Provincial Aſſemblies could be during the firſt 300 years, when yet the Churches were all Governed, is ſubmitted.

3. And Laſtly, if the Analogy of this 18*th* of *Matth.* be argued; then firſt let the Analogy be kept, and then when a Church hath offended other Churches, they are not to bring them to a Set Court of Judicatory at firſt; for Chriſt's Rule is otherwiſe, in dealing with an offending Brother, electively to take two or three Churches, and Admoniſh them, which is ſuited to that way forementioned, *Acts* 15. But as for the proceedings againſt a Brother in a Congregation, there is not a Set appointed number, of two or three ſtanding Perſons, to be the Admoniſhers of all, e're it comes to the Church, nor have they power to Excommunicate: And thus by this proportion, in ſtead of theſe Set and Standing Provincial Aſſemblies, to whom cauſes are next brought, and theſe Armed with power of Excommunication, there ſhould only be two or three or more Neighbour-Churches, to Admoniſh the offending Church; and not a Stated Court to bring it unto. Secondly, Let it be ſhewn, where a ſtanding Synod of Elders is called *the Church*; and how then can the Analogy hold, when it holds not in this, the main, *Tell the Church*? Laſtly, the like reaſon holds not, unleſs theſe particular Congregations have the power of Excommunication; for otherwiſe if theſe greater Aſſemblie's power be argued from the Analogy of the leſſer, and the ſame Remedy, Excommunication, and the particular Congregations have not that allowed them; then by the principles of this Analogy, it is no where to be found, but as the Congregational Churches have a power only to Admoniſh, and to Suſpend to Sacraments, that ſo the greater Aſſemblies ſhould have no more alſo. And though the Church Univerſal, is called a Church, and one Body to Chriſt; yet as materially conſidered, and not as a politick Body, in reſpect to Government; which was never yet aſſerted by this Aſſembly.

The Aſſembly of Divines at Weſtmiſter.

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CHAP. VIII.

Of the Intercourſe or Communion, which particular Churches are to hold one with another. That there is a Twofold Communion of Saints, the one ariſing from the Relation which they all bear to one another, as Members of Chriſt's Myſtical Body; the other which proceeds from their being formed into particular Churches by Chriſt's Inſtitution. That the Duties of Catholick Communion, which one Believer ows to another, by vertue of their all being Members of the ſame Myſtical Body of Chriſt, thoſe Duties, one, or many Churches, may and ought to perform to another Church.

HAving proved that neither the Church Univerſal, nor a Church as National, or in a Kingdom, nor a Church claſſical of many Congregations aſſociated, are the Subjects and Seats of political power for Juridical cenſures, as Excommunication, &c. but a Congregational Church only: There yet remaineth to be conſidered, what Intercourſe, Communion, and Correſpondency we aſſert, to be between each Church and their Elders, by vertue of any, or all thoſe conſiderations and reſpects. We acknowledge, that by vertue of the conſideration of the Church Univerſal, whereof each Congregation is a part; and by vertue of Churches being in a Nation of the ſame Language, under the ſame civil Government, or living in the ſame Neighbourhood, and being of the ſame Judgment; there is to be a great and near communion to be entertained between all ſuch Churches, and according to ſuch reſpects. This communion is to be obſerved, with ſome more nearly and ſtrictly, and ſuch is the Nature of this communion, as it will oblige all Churches one to another, in a multitude of mutual Duties; which if obſerved, may help to preſerve Churches from running into confuſion, may rectifie miſcarriages, preſerve them from errors, and may Salve all thoſe inconveniences, which uſe to be objected againſt this Aſſertion, of placing only political power in Congregational Bodies.

We lay this for a General Rule; that there is a Twofold Church, and Church Relation, which the New Teſtament holds forth; and anſwerably, a Twofold way of communion. There is firſt, a Church-Myſtical; and ſecondly, there is a Church Political, or a politick Body, which is the Seat of Government by Inſtitution. We ſaid at firſt, that communion of Saints and Churches, do both run along together, in a parallel proportioned communion of Saints, being the Foundation of uniting all into that Body of the Church, and as we ſaid, there is a Twofold Communion of Saints, one fixed for communion in publick Ordinances, the other occaſional, ſo there is a double conſtitution of Church.

1. There is firſt a Church Myſtical, and a communion anſwerable, whether we take it for the inviſible company of the Elect, or for the viſible company of the profeſſors of Chriſtianity, that do walk as Saints throughout the World. The inviſible Church, is acknowledged by all ſorts, to be a Myſtical Body; but it is not only called a Myſtical Body, as it is oppoſed to the Church viſible, but as it is oppoſed to a Church by Inſtitution, that is, a politick Body. The viſible Catholick Church, is not a Body by Inſtitution, as in Heaven it ſhall not be. We acknowledge, that the viſible Saints in a Kingdom, or in a City, may be called the Church, as bearing the reſpect or conſideration, or notion of the Myſtical Univerſal Church (as every part of water bears the Name of the whole) ſo as it is not only the Church Univerſal, that hath the conſideration of a Myſtical Body put upon it; but the ſame conſideration may be put upon any company of Saints, whether ſmaller or greater, in a Kingdom, or in a City, or in a Province. And ſo we believe, that oftentimes when in the New Teſtament, the Saints in ſuch a place are ſpoken of, and called the Church; they are called ſo, *Sub conſideratione Myſtica, under that Myſtical conſideration*, and not as conſidered as a politick Body; as when it is ſaid, that *Saul perſecuted the Church*, 1 *Cor*. 15.9. it was not the Church Univerſal that he perſecuted, it was not a Church under a political conſideration; but it was the Saints in every place, where he came: So when it

is ſaid, that Prayers were made *by the Church for* Peter, *Acts* 12. 5. it is not ſpoken of them, as a Church congregated for Worſhip, or a Church political; but the meaning is, that the Saints generally in *Jeruſalem*, and about in *Judea*, prayed for him, the Saints being there called a Church under that Myſtical conſideration, that the Church Univerſal is called.

Now anſwerably unto theſe two ſeveral conſiderations and notions of Church, whether applyed to the Church Univerſal, or to any parcel of Saints; there is a Twofold Communion, and the Duties are Twofold, which the Saints owe one to another. The one in reſpect of general and Myſtical Relation, as occaſionally they meet, or are caſt together; and the other is as they are formed up into ſeveral Bodies by Chriſt's Inſtitution. This may be exemplified by the like, among Mankind. Take all Mankind, as they are made of one Blood, under the general notion and conſideration of being Men, by vertue hereof, there is a communion that one Man may have with another, and there are Duties that thence do ariſe, and as it is the Law of Nature, ſingly and apart conſidered, which obligeth them, as they are Men; ſo anſwerably there is a communion, and there is a Duty, which every Man oweth to every Man, as a Man, and a Duty which one Man oweth to many Men, conſidered as many, or to a greater number of Mankind; and therefore we ſay, there is the Law of Nature, which holds all the World over, and Laws of Nature, that are Fundamental to Men, as Men: And if you caſt Men into ſeveral Nations, there is the Law of Nations, common to all Nations, as they are Nations, which binds them to Duties, one toward another. But there is another communion that Mankind hath, as they are formed up, and when they are formed up into ſeveral commonwealth, which tho' it be a mutual communion of thoſe commonwealths, one with another; yet it ariſeth not to Government and Authority over one another, but is but ſuitable and anſwerable to that communion, which Men have one with another as Men. Thus in the matter of communion of Saints as Saints, there is a communion which is carryed through all Saints, as it were by the Law of Nature, and that is carryed between theſe Saints, as formed up into ſeveral Bodies or Churches. The ſame kind of communion, holdeth between Church and Church, Elders and Elders, that would hold between Mankind, as formed into ſeveral Common-wealths; and there are Duties which they are obliged unto mutually, for mutual Help, for mutual Strength, &c. There are Aſſociations, and Leagues made to ſeveral purpoſes; and there are Defiances, and Renunciations, when the Laws of Nations, and Nature common to Kingdoms, are broken. Amongſt the Saints, there is a communion betwixt the Saints caſt into the ſame Family, and there are Duties anſwerable and ſuitable; and then there is a communion which the Saints have, conſiſting of many Families united into one Church, and there are Duties agreeable: And there is a communion, and Duties which are to paſs between theſe Saints, as they are Members of a Nation, and as they are Churches in the ſame Nation, and upon many ſuch Reſpects; yea, and alſo as they are parts of the Church Univerſal. Only in this, here lies the difference between us and our Brethren, that they would make the communion which is between all the Saints, and all the Churches in the World, to be as truly political, the leſſer being ſubject to the greater, in the Church Univerſal, or in a Nation, as it is in a particular Congregation, as we would; or as it is in a Church claſſical (according to their Opinion) or as it is in a particular Congregation, as we aſſert it.

Now that there is ſuch a differing kind of communion, the one by way of Authority and Juriſdiction; and the other according to the common Law of Nature (as we may ſo expreſs it) is evident by the Principles of either ſide. For the Preſbyterian Divines, who hold National Churches, in a political conſideration (when Churches come up to that number, as to make a Nation, and ſo ſeveral Nations, ſeveral National Churches) yet hold, that there is a communion to be held between theſe, and an obligation to a multitude of Duties; yea, and an uniformity that is to be between theſe, when yet they will not ſay, that the one hath Authority, or power of Juriſdiction over the other. As for inſtance, if you take the National Church of *Scotland*, and the National Church of *England*, or if you ſuppoſe that there were but two Churches in the World, there would be a great deal of communion held between the one and the other, and ought to be, when yet the one could not aſſume a power over the other; but each retains a power of Juriſdiction intire within themſelves. This different kind of communion, appears likewiſe by

See the Scotch *Reaſons for Uniformity.*

this, that there are Duties which one Saint oweth to another, upon meer Moral grounds, as that a Man ſhould pray with, and pray for a Saint, and build him up in his Holy Faith, and Admoniſh him; and not let Sin lie upon him, or withdraw from him, if he do not Repent, &c. So that if there were but two Saints in the World, which could not make a politick Church, they would owe all theſe Duties one to another; but not upon a ground of Inſtitution, as a Duty of the Second Commandment, but as of a Duty the Second Table, which bindeth us to love our Neighbour as our ſelves. And ſo if there were no Congregations or Churches in the World, the Saints would upon ſuch a conſideration, owe to one another abundance of Duties. Yea, indeed there is almoſt no Duty that is practiſed in a Congregation, by way of Inſtitution; but a Duty of a like kind upon another ground, is required occaſionally of Saints one to another. Men that have Preaching Gifts, might exerciſe them occaſionally, to the edification of others in a Natural way, where there was not a Church, nor Officers of a Church; and yet God hath took up Preaching into an Office, made a calling on purpoſe for it, by way of Inſtitution. So, to avoid any Man that walketh inordinately, to inſtruct him, to reprove him, are Duties which one Saint oweth to another, and one Saint to many Saints, and many Saints, to any Saint; which kind of Diſcipline, the Saints did practice one toward another, in the Biſhop's times, and had a Warrant ſo to do, in the Word of God; but all this did run, as it were by the Law of Nature, in a Moral way, by vertue of the Second Table, and the Duties of it. But as Jeſus Chriſt hath by Inſtitution, formed up his Saints into ſeveral Churches (ſo that ſuch Bodies are by Inſtitution) He hath ſtamped all ſuch Duties, as are amongſt Chriſtians by this general Law of Nature, with an Inſtitution over and above that former meer Natural or Moral conſideration. He hath here appointed one Brother to Admoniſh another, in order to bring him up to that Church he belongs unto, to a cenſure; and he hath Ordained publick Perſons, that ſhould be by way of Office Admoniſhers in publick; and that ſhould Admoniſh with Authority, and with ſuch an Authority put upon that Admonition, as thus performed, as is not to be found in all the Saints in the World, if they ſhould Admoniſh a Man. There is not only a withdrawing (which one Saint may do from another, though there was no way of Church-Fellowſhip) but there is Superadded, an Inſtitution of caſting out; and not only ſo, but a delivering unto Satan, which all theſe Saints in the World cannot do; for what power had they, unleſs it be from a promiſe annexed to an Inſtitution, to deliver a Man to the Devil, for him ſeize upon a Man's conſcience, when he is thrown out.

Hence therefore the Saints formed up into Congregations, with their Elders, being to us, the only Eccleſiaſtical Body by Inſtitution; an inſtituted Authority and Power of Juriſdiction, is found only anſwerably in them; and all other Relations of Saints and Churches one to another, fall only under a Myſtical conſideration, and therefore their Communion and their Power, is anſwerable. The one runneth *in a way of ſpecial Inſtitution*; the other, *Modo Myſtico, in a way of Myſtical Communion*: To the one, the Ordinance of Excommunication, is therefore only proper and peculiar, to the other a withdrawing, or a Non-communion appertains.

1. Hence therefore in the firſt place, we do grant and acknowledge, that many of the ſame Duties and Actions, which performed in a particular Church, do riſe up to Juriſdiction, are and may be performed by a greater number of Churches to another Church; but only *Modo Myſtico, in a way of Myſtical Communion*, becauſe the Relation is ſuch; and yet the Duties may be the ſame, and the Actions the ſame. A greater number of Churches, may Admoniſh another Church, they may caſt out another Church from their Communion and Aſſociation; but all this will not ariſe to a Juridical power of Excommunication. They may declare Men to be perverters of the Faith, to be Hereticks, ſo as to fulſil the Apoſtles Rule, not to eat with them, or bid them God ſpeed, *John* 2. 10, 11. and yet in all this, it doth not ariſe to aſſuming Juriſdiction.

2. We acknowledge in the ſecond place, that in ſuch Actions of many Churches toward one Church, there is an Impreſs of Authority, taking it in a larger Senſe, for that which hath a perſwaſiveneſs, and an inducement in it; but it will not ariſe to an Authority Juridical, ſuch as Jeſus Chriſt hath placed in them, as they are a political Body: But for that power which is placed by Chriſt, by vertue of an Inſtitution, there is a Superadded Authority of Jeſus Chriſt, beyond the force of Mo-

ral or Rational Inducements; and the conſcience is to be ſubject to the Power and Authority therein, as unto the power of Chriſt, for his Will and Inſtitution ſake. If we take the Elders of one Congregation, beſides all the conſiderations that are common to them, with all other Elders and Sains in the World, there is an Authority ſtamped by Chriſt upon them, by vertue of their Relation and Office, ſo as the Members of that Congregation, are to be ſubject to them, not only upon Moral grounds, but on account of that Authority with which Chriſt hath inveſted them: And in the Acts that they do (Admonitions, caſting Men out, Excommunication and the like) there is an Efficacy to be expected, which is in no other order of Men in the World, if they would undertake the like. The Difference of theſe two powers may appear, by Abſtracting all Rational or Moral Inducements. 1. This Authority of the Elders, is more than Authority by way of Reaſon, or by ones alledging an expreſs Rule out of the Word, which a Man's conſcience may apprehend by Faith, from the Mouth of him that doth direct him, or lay it before him. Another Man's Wife or Servant, may Subject her ſelf to the guidance of a Reaſon, or of a Scripture, that is brought by another Man, who yet hath not Authority added to it, ſuch as her Husband hath, when he addeth a command thereunto beſides. A Child is ſaid to lead one New Converted, *Eſa.* 11.6. But in this caſe, it is meerly the Authority of the Word or Reaſon alledged, that the conſcience ſubjects it ſelf to, without any further reſpect to any thing in the propounder. 2. The Authority of Juriſdiction, which is in a particular Church, is more than the Authority of Reverence or Reſpect, to the Grace or Judgment of another, founded upon whatever conſiderations, beſides the Inſtitutions of Chriſt. There are many conſiderations, that may breed Reverence to another, as their Grace and their Holineſs, and the power of their Gifts, as *Herod* Reverenced *John Baptiſt*, and feared him, becauſe he was an Holy Man. Thus a Man's Wife may be induced to obey the command of one that is a Miniſter, though not her Miniſter, ſhe knowing him to be a Judicious Man, and a Man of much Holineſs; but yet ſtill, this doth not ariſe to a power given from Chriſt Juridically, by way of Inſtitution, over and above ſuch Reſpects. It is not ſuch a power, as her own Miniſter hath over her, and for which, ſhe is to reſpect and regard him; neither is it ſuch, as her own Husband hath over her. The Judgment of many Miniſters Aſſembled, hath an Authority of Reverence in it, becauſe they are Wiſe; yea, and becauſe they are the Miniſters of Chriſt, by whoſe Judgments, Jeſus Chriſt leadeth Men into Truth; and as they are Miniſters of Chriſt, they have a ſpecial Bleſſing accompanying of them, and all ſuch Reſpects the Conſciences of Men are to take in to move them to yield to what they declare and determine: Yet, ſtill this doth not ariſe to the conſideration of Juridical Authority, which they have from Chriſt, over thoſe whom they would guide, but ſuch a Man's own Elders have. 3. There are many conſiderations, which may make a Man to Subject himſelf, to what another ſaith, which yet doth not riſe to Juridical Authority. A Man in the caſes of Scandal, and offending of a Church or a Brother, may forbear to do that which is in his liberty to do; but the Brother offended, hath not Authority Juridical over the other; for it is but an accidental conſideration.

3. In the Third place, we acknowledge that by vertue of this Myſtical communion, the Churches hold one with another, in their Mutual Tranſactions one with another, they are to look on them as Churches, and on the Elders, as inſtituted by Chriſt, and not only as Holy; but yet ſtill they are not to regard them, as having an Inſtituted Authority given them by Chriſt, over this or any other Churches. Thus when *Paul* would put a weight upon his commendation of *Titus*, he put it upon this; that he was one, whoſe praiſe was in all the Churches, and that he was choſen by the Churches, to carry the Alms. And therefore of old, in the Letters that were wrote from one Church to another, were Superſcribed as from the Churches (as in *Clement's Epiſtle*, the Stile runs thus, *The Church of* Rome, *to the Church of* Corinth) and they do deal with them, as one Church of Chriſt dealeth with another; and as having the Authority and Spirit of a Church with them, in their Admonitions, in their Reproofs, in their Directions, or the like; but ſtill it riſeth not to Juriſdiction. As if one Kingdom or State, doth deal with another State, they look on it as ſuch, and accordingly Reſpect it, and their Mediations or whatever other

interpoſitions of theirs, are directed to them, not only as a company of Men, but as they are a State: And yet ſtill it riſeth not up to any Juriſdiction, that one State hath over another. And ſo alſo in the Tranſactions of Elders of other Churches, unto any Member of a Church, or to the Church it ſelf, over which they are not Elders, they yet are to be looked upon as Elders, and accordingly reſpected in their Admonitions, and in their Judgments; but ſtill it riſeth not to Juriſdiction. If a Noble Man comes from one Kingdom to another, as the Nobles of *Scotland*, as Commiſſioners into *England*; they are to be Reſpected and Regarded as Nobles, according to their Place and Quality, by the Law of Nations, and the Law of Nature, and communion of one State with another; but ſtill they are no way to be regarded, as having Juriſdiction, or exerciſing the Office of Nobles where they come, as the Nobles of *England* do.

4. In the *4th* place, we do grant that other Churches may deal with any Church (as occaſion is) as in the Name of Chriſt; and Admoniſh them, Reprove them, and the like: But they deal in Chriſt's Name, in this Senſe, that they intreat them by vertue of that Name of Chriſt, which is called upon by them, and which in a common way, all do profeſs, and which would be thus and thus Diſhonoured: But they deal not with them in the Name of Chriſt, in this ſenſe, as if they had a Juridical power from Chriſt, to deliver them up to Satan, ſuch as the Church at *Corinth* had, when met together, over the Inceſtuous Perſon, 1 *Cor.* 5.

5. In the *5th* place, it may ariſe to an Authority of commanding, and that in the Name of Chriſt; and anſwerably it ariſeth to be the Duty of that Church to be ſubject, and to obey them. In 1 *Cor.* 16. 16. (ſays the Apoſtle) *I beſeech you, ſubmit your ſelves unto ſuch, and to every one that helpeth with us, and laboureth.* He ſpeaks of Miniſters, thoſe that Labour in the Goſpel. It's the ſame word with that which is uſed of Subjection to a Mans own Elders, in *Heb.* 13. 17. And yet it is not *Subjectio legalis, a Subjection by Law of Authority*, (as *Eſtius* Diſtinguiſheth it) ſuch as a Man hath to his own Biſhop (ſaith he) but *Moralis*; *Qualem reverentes præſtamus virtute excellentibus.* But a Moral Subjection, ſuch as we yield in Reverence, to thoſe who excel in vertue. So as all Elders are to have in all Churches, the Reverence of Elders; and yet but ſuch as a Church, conſidered as ſuch, hath, and is to have from all other Churches. It is Reverenced, as a Church indeed, and as a Siſter Church, but not as having that Authority over another Church, which it hath over its own Members, and ſuch an Authority all the Churches in the World have not over one Church; as all the Imperial Cities of *Germany* have it not over one City. So as the queſtion is not, whether there be not an obligation ariſing from the Admonitions and Judgments of many Churches, and the Elders of them, and alſo a Duty commanded from Chriſt; upon all ſuch conſiderations as have been mentioned: Yet ſtill ſo far, and no farther, than ſuch grounds will carry it, is this Duty to be laid upon a Church, and a Subjection called for, as Jeſus Chriſt himſelf lays it upon them. They are to be Subject, not only becauſe theſe Churches do preſent to them, in the Name of Chriſt, what is their Sin, or what is their Duty; but further, they are to take into their conſideration, their being Churches, and Churches Inſtituted by Chriſt, with whom the Bleſſing of Chriſt is to lead them into Truth, and to regard the Elders of Churches, as Perſons with whom he is in a more peculiar manner preſent. But yet ſtill they are not bound in ſuch a Subjection to them, as to their own Elders, who are by Inſtitution, ſet over them, and to whom they have a Special Relation, *Acts* 20. 28. If a Paſtor of another Congregation ſhould come, and is admitted to Preach for his Brother Elder in any Congregation; they are to hear him as an Elder, but yet not to hear him with that ſpecial peculiar Subjection, which by vertue of Chriſt's Inſtitution, a Congregation ows to their own Paſtor.

CHAP.

CHAP. IX.

The ſeveral Duties of Communion, which one Church ows to another, Enumerated. That this Communion doth not include in it, that one Church may exerciſe any Act of Juriſdiction over another.

HEnce then all ſort of Duties, that the Law of Love and Brotherly Union can any way exact or extend to, and that are founded thereupon in the Word of God, of Saints to Saints, and Church to Church, we approve of, and Judge ought to be held by any Church, to all Churches in the World; which we take to be the true meaning of that Scripture, in *Epheſ.* 4. 16. that the whole Body of the Church being joyned together, every part is to edifie every part, and the whole, upon all occaſions, and in all ways poſſible; but it is in ways of Brotherly Love, it is not with a Spiritual Rod, but of coercive cenſure and juriſdiction. The Bonds and Tyes of Law, are acknowledged, not Rods and Whips of coercive cenſure, and Juriſdiction *Sub pæna Traditionis Satanæ, under the penalty of delivering to Satan.*

1. Thus firſt, They are to afford part of their Spiritual good things, as occaſion is, to all or any Church: So by vertue of that communion, the Church of *Philippi*, was bound to cauſe to be read, as much as in them lay, that Epiſtle which was Writ to them in the Church of *Laodecea* alſo, which was one of the *Aſian* Churches; yet that their cauſing that Epiſtle to be received by the *Laodeceans*, was not by any Juriſdiction, but by communion of good things.

2. There may be communion in whatever is matter of meer priviledge in any Church; but not in Juriſdiction. Yea, there may be Aſſociations, and Leagues of Friendſhip, as between two States, when yet not Subjection, thus between Kingdoms, a mutual intercourſe of Trade. As he that was free of *Rome*, was free all the World over, and he might come and Trade in any other Kingdom; ſo any that are Members of ſuch Churches as profeſs both, for receiving in of Members, and caſting out of Members, to go according to the Rule of the Word, may occaſionally receive the Sacrament in any Church truly conſtituted, and bring their Children to be Baptized, and may partake of all the Ordinances; for this is only to partake of the common priviledges, but they are not to exerciſe any act of power or puniſhment, when they come to thoſe other Churches; as if a Miniſter were to be choſen, or a Member to be thrown out, or Suſpended from the Sacrament, they are not to take upon them, to have a voice in it. Between two Families, there may be communion of good things, without exerciſing of Acts of Power and Authority; when as one Family doth not take upon them, to exerciſe Authority in the other Family, as not to chaſtiſe the Children, to diſpoſe of parties in Marriage; nor is there any communion in conjugal Acts. So in Common-wealths, there is a communion of things communicable, as to afford Men, Money, and Aſſiſtance, to give Subſiſtence to any one that will live in a Stranger Kingdom: But they are not admitted to choice of Magiſtrates, to Judge of Cauſes, to be of a Jury in any Nation, but their own.

3. Alſo Thirdly, There is that Brotherly communion between Churches, that whom one Church denies communion with, having caſt him out by a juſt cenſure, all the reſt of the Churches do Reject him alſo; which was an uſual practice in the primitive times, as often *Cyprian* Writes to other Churches, ſaying, *Abſtinuimus, we have abſtained* from ſuch or ſuch a Man, that they might have warning not to admit communion with him. And this ſeems to be one great end of Synods, as appears from the fifth Cannon in the *Nicene* Council before cited. And the Reaſon is fetched from that principle, which both Mr. *Cartwright*, and *Didoclavius* aſſert, that we have communion with the Univerſal Church, by means of being joyn'd to a particular Church; for communion with the Univerſal Church, we cannot have immediately, and yet by vertue of a particular Church, we enjoy the ſame kind of Ordinances, as if the whole Univerſal Church ſhould meet together: Hence therefore, as we have communion with the whole Univerſal Church, by having communion with a particular Church, ſo we are caſt out of all Churches, by vertue of being caſt out of one; the truſt being committed by Chriſt, to particular

Book 3. ch. 8. pag. 148. Of this Diſcourſe.

Altar. Damaſcen. cap. 10. pa. 853.

Churches:

Ch. IX.

Churches: And the Law of Eccleſiaſtical Society, and Brotherly communion between Churches, requires it; that if they be caſt out by one, they are Rejected by all; for there is that Sympathy and Concordance between all the Members of this Body, as one Body, and ſo between particular Churches, as Members of this whole, that as when one Member ſuffers, all ſuffers; when one Member rejoyceth, all rejoyceth, ſo whom one Church caſteth out, all Churches caſteth out, and whom one receives, all receives by vertue of this communion. Or if, when it is bound by a particular Church, it is bound in Heaven, then all the Earth over too; all Churches being to Reverence the Act and Judgment of a particular Church, with whom Chriſt hath betruſted the Keys. So as all the Churches do not Reject ſuch an one, by an Act of Juriſdiction, or of intereſt in the Juriſdiction, but by the Law of communion; and by the like Law, that there is among Kingdoms, where there is Leagues Offenſive and Defenſive, to be Enemies to thoſe that are Enemies to any of them, and not to Harbour thoſe whom they have thrown out, and to be Friends to thoſe that they are Friends to, and that are their Allies.

4. There maybe a communication, by a ſending out of Elders from Churches, to Churches that want; yet without Juriſdiction, or the chooſing of Elders for them, or putting Elders upon them. So Anciently, the Biſhops in Cities did Inſtruct and Educate young Men, to fit them for the Miniſtry, whom afterward they ſent out to the Villages that wanted (as young Men in Colledges, now under a Maſter) but yet (as our Divines againſt Biſhops have argued) that did not prove a Juriſdiction, as in Colledges it doth not. So the Church in the *Canticles*, *Cant.* 8. 8, 9. ſpeaking of a Siſter Church ſhe had, which wanted Breaſts, by way of communication of good things, ſhe afforded help, but yet without Juriſdiction, for ſhe was her Siſter. For ſtill thoſe Elders which in that caſe they ſhould ſend out and afford, and part withal from themſelves, or any other Church, are to be received and choſen by that Church, as Elders to them; and no way by vertue of any Juriſdiction, in the Church that lends them.

Dioceſan Trial, p.72. 5. So alſo in matter of Advice, there is communion between the Churches. There is a double Direction (as *Baynes* Diſtinguiſheth) one *Poteſtativa*, *Autoritativa*, the other *Sociacia*, or *Social*, as one Servant that hath more experience than another, may give Advice to another upon occaſion. An Advice we acknowledge in Churches, by vertue of this communion; but then let it be but Advice, and where there is need. And ſo now in difficult caſes, we acknowledge they are bound to Adviſe with other Churches; and in caſe of Miſcarriages, they are to be Adviſed, and Admoniſhed by other Churches. But when they do Adviſe, that ſuch a Man ſhould be Excommunicated, for ſuch an Act done, they do not add Authority to that Church: Jeſus Chriſt hath furniſhed the Church with ſufficient Authority in it ſelf, only they add Counſel, and Direction, and Countenance: Moral ſtrength or countenance they add, but not political Power or Authority. There is as much power in the Church it ſelf, to deal with its own Members alone of it ſelf, as in all the Churches of the World, put together: But this Adviſe is given, but as Alms is given to a Neighbour-Church. And again, that Advice, as to the object of it, is properly but only to give their Judgment of the Rule; it is not a joynt putting forth the Act of Adminiſtration of an Ordinance, in a way of Application of the cenſure to the Perſons: Neither is a Congregation bound up by the Inſtitution of Chriſt, to Adviſe ſo, as if they do not Adviſe with a Neighbour Presbytery, the Act is Null, and made Void, which they do, as if by Chriſt's Inſtitution it were ſo, that they ought to Adviſe, ſuch their caſe would be. In *Babylon*, they had ſuch Elders as came to enquire, but not to judge, *Ezek.* 14. 1. & 20. 1. But all this Obligation to Adviſe in ſuch caſes, and the help that the Churches do give, ariſeth (as our Brethren themſelves ſay, in their anſwers to our Reaſons) *Ex Charitate, ex debito mutuæ ſocietatis colendæ, from Charity, and the Duty of maintaining Mutual Fellowſhip,* *Pag.* 49. as is between Friends and Equals; *Non ex debito inferioris conditionis ad præſtandum obſequium, not from any Duty, obliging the Inferior to Obedience.* And all that they there ſay afterward, *pag.* 50. unto *line* 16. we acknowledge. And ſince they ſay it is *ex debito ſocietatis colendæ* only, and *ex charitate*, or as others have expreſſed it, *Jure fraternitatis, by the Right of Brotherhood*; and that the communion between Churches, according to their own expreſſions, is founded but upon that ground, hence therefore it can never grow up to *Jus Juriſdictionis, a Right of Juriſdiction*; for if the communion of theſe Churches, be in a way of Fraternity, then the Acts it ariſeth to, will be but Acts of communion in a Brotherly way, but for the communion of Friendſhip to ariſe to Acts of Juriſdiction, exceedeth the Sphere of it, as the Acts of Grace, exceed the Acts of Nature. And if it be ſaid, that all Acts in a Church, are Acts of Brotherly communion; it is anſwered, they are Acts of Brotherly communion, in diſtinction to Magiſterial power, or ſuch power, as a Maſter hath over his Servants. It is not Lordly Power; but the power of Spiritual Juriſdiction, is a middle thing, between that of meer Brotherhood, which is between Saint and Saint, or Church and Church, and that which is Lordly; for it is a power Miniſterial, erected by Jeſus Chriſt, and by Inſtitution, having alſo a Spiritual puniſhment, put into their Hands, to execute it, with a promiſe to accompany it.

6. One Church is bound to communicate to another their Temporal things, to ſend Alms, &c. and one Man may be choſen by ſeveral Churches, to carry in their ſeveral Alms, to ſeveral Churches, as (2 *Cor.* 7. 19.) it is ſaid of *Titus*, that he was choſen of the Churches, for that Service, the contribution being to be carryed from many Churches. But it is not to be ſaid, that all thoſe Churches met, when he was choſen; but his Office, being the Office of an Evangeliſt, to Travel up and down from Church to Church, he was by a Tacite conſent choſen, firſt by one, then of another, and ſo of a third; otherwiſe the Apoſtle would have ſaid, he was choſen of the Church of ſuch a Province, if all the Churches had been united into a Synod, when it was done; but in that he ſaith *Churches*, it implies, that they were a part, when he was choſen. But if it had been ſuch a common meeting; yet it was not an Act of Juriſdiction, it was by a common conſent, to carry Alms; and ſuch Acts in Synods, we acknowledge.

7. We acknowledge, that there are *Res communes, things in common*, that concern many Churches alike, in a Brotherly way. There were between the Apoſtles themſelves, ſome things that were *Res communes*, as that they ſhould confer, to ſee how far they ſhould agree in the ſame Doctrine; and how far God had Revealed the ſame things to them, as *Paul* went up to that end, to confer with the Apoſtles at *Jeruſalem*, *Gal.* 2. And yet there was not an Authority, that the greater number of the Apoſtles had in matter of Doctrine over another Apoſtle. We acknowledge, that the ſetting up Miniſters over particular Churches, is *Res communis*; becauſe the Tranſactions of all Buſineſs's between Neighbour-Churches, is ordinarily done by the Elders thereof; and therefore the bringing in a new of Miniſters to ſuch Aſſociations, ſhould be with their Privicy and Knowledge. But that will not ariſe to this, that the Neighbour-Miniſters have the power of Ordination, the power of Depoſition, or that they have a Negative Vote, by way of Juriſdiction, to which the Church muſt by vertue of an Inſtitution ſubmit: They may give the Right Hand of Fellowſhip, and it may be a due, *Ex debito fraternæ charitatis, from the Duty of Brotherly Love*, that a Church, when it chooſeth its Elders, ſhould ask the Right Hand of Fellowſhip from other Churches; but it muſt be remembred, that it is but giving the Right Hand of Fellowſhip, it is not giving the Right Hand of Authority to chooſe them their Elders, or to lay Hands on them. Becauſe that Marriages are of a publick concernment to a Commonwealth, and to Families in a Common-wealth; therefore States are to be acquainted with Marriages, but the Power and Authority to guide them whom they ſhould Marry, lies in the Parents, and in the Perſons that are to Marry; and they may Marry whom they will, only in the Lord. And ſuch a Reſpect to other Churches, it is no more an Act of Subjection to them, as having Juriſdiction then according to our Brethren's Principles, it is a Subjection in the Elders not to Excommunicate, if the People (who they ſay have no intereſt of Authority, or of a Negative Voice at all) ſhould be againſt the Excommunicating of a Perſon.

As there are theſe ways of communion, differing from Government; ſo there are certain Tyes and Bands, ſome more general, ſome more ſpecial among all Churches, by which this communion is to be exerciſed, as appeareth by *Epheſ.* 4.

Vide Zanch. in Eph. 4. in Tom. 6. oper.

There is 1. That General Tye and Obligation of the Church-Catholick, which we acknowledge to be the chief Fundamental Relation or Obligation (Tranſcendent above all others) of communion of Churches: the other particular being but ſeveral Reſpects and Relations, that do knit more faſtly by vertue of it.

2. We do acknowledge that every particular Church is to be conſidered as a Member of the Church-Catholick, as 1 *Cor.* 12. 27. the Apoſtle ſpeaks of the Univerſal Body, in the words afore, and in the words after. But although it be a part of the Church Univerſal, yet not of the Church Univerſal, conſidered as a Miniſterial Body, that hath Juriſdiction in it; but as being a Myſtical Body, and it is therefore obliged to perform to other Churches, by vertue of this Catholick Obligation, only all ſuch Duties of Chriſtian communion, as proceedeth in a Myſtical way, as hath been ſhewn. So as we profeſs our ſelves wronged, to have this put upon us, that in gathering of Churches, we make ſeparate Churches from all the World; but do acknowledge as many, and as great Duties in a way of communion, to lie between us and all other Churches, as according to their Aſſertion, there are Duties of exerciſing Juriſdiction and Subjection, reſpectively among themſelves.

3. They are to look alſo to the other Churches Elders, as Elders, and accordingly to Reverence them; but yet not as Elders, they carry Juriſdiction over all Churches, about with them. It will be hard to ſhew wherein Miniſters have power of Juriſdiction over Perſons that belong not to their own Churches.

If it be acknowledged that they are Elders, and ſo to be looked upon by other Churches; yet ſtill but by vertue, and in the way of a Myſtical communion, as all things in the World are the Saints, 1 Cor. 3. 21,22. *Therefore let no Man glory in Men, for all things are yours: Whether* Paul, *or* Apollo, *or* Cephas, *or the World, or Life, or Death, or things preſent, or things to come, all are yours.*

Again, there are two things to be conſidered in every Elder. There is firſt his Separation unto the work of the Miniſtry, and unto Chriſt, that he is Dedicated, and ſet apart to him: And then in the ſecond place, there is his Relation of an Elder, to this or that particular Church.

Now his particular Relation of an Elder to this or that Church, may ceaſe by the Churches ceaſing, by the Death of the Members, or by his Removal or Abſence, when yet his Separation to Chriſt, and the Relation that is between Chriſt and him, continueth: It is here, as in the caſe of Widdows, as they were Dedicated to Chriſt, as Widdows, and ſhould have waxed wanton againſt Chriſt, if they had Marryed; ſo *he*, if *he* ſhould (unleſs upon an abſolute neceſſity) divert to another calling, he would offend againſt Chriſt. And if his Relation to a Church, ſhould thus ceaſe; yet the Bleſſing of Chriſt, in Reſpect of his Dedication to him, might follow him in his Preaching unto thoſe, who yet perhaps would not acknowledge him to be their Elder, in Reſpect of Relation to them. And the power of Juriſdiction, that he hath together with other Elders, is (for the exerciſe of it) in Reſpect of his fixed Relation to that particular Church, to whom he is an Elder: And therefore, although in many Miniſterial Acts, he may have the Bleſſing of an Elder ſecretly accompanying of him from Chriſt; yet he cannot claim the power of an Elder, in reſpect of Juriſdiction. The Apoſtles themſelves, had the Bleſſing of Apoſtles, and Miniſters of Chriſt in their Preaching to them that were without; and yet they had not a Juriſdiction Eccleſiaſtical over them that were without; *What have I to do to Judge them that are without*? ſaith *Paul*, 1 *Cor.* 5. 12.

Again, our Divines have Diſtinguiſhed, that there is *Poteſtas ordinis*, and *Poteſtas Juriſdictionis*, in Miniſters and Elders; *Power of Order*, and *Power of Juriſdiction*; and that there are Acts, which are Acts of meer Power of Order of his Office, as an Elder, which he may perform alone, as to Preach, and the like; and that power he may carry along with him, where ever he goes; becauſe he performs it perſonally, in reſpect of his Dedication to God and Chriſt: But the power of Juriſdiction is a farther thing, which therefore he exerciſeth with other Elders; and with other Elders not materially conſidered, but as formed up into the Relation of Presbytery, to a Church which is to be the Seat of it. Power of Juriſdiction, is an External power, and therefore dependeth upon an External Relation to Men; but the Bleſſing and Power, that accompanieth his Miniſterial Acts, to Preach, and the like, that depends principally upon his being Dedicated unto God, and is internal, and hath a more ſpecial Relation to God, according to which Relation, Men where ever he cometh, Reverence him, and receive him; and the Bleſſing of God may accompany him. And therefore this power of Juriſdiction with others is not to be extended beyond the Seat, the Church, to which he hath Relation. As is the caſe alſo of Magiſtrates, if you could ſuppoſe, that beſides the Relation of a King to his People, in reſpect of which, he hath a Juriſdiction as a King over them, that there were ſuch a Dedication and Separation of him to this Office, that where ever he came, he were a King in reſpect of ſome Acts, had a Kingly Spirit, Kingly Wiſdom, to give Counſel in an Diety or Aſſembly of King's and Princes in the World, he might be received in all ſuch, to perform ſuch Acts; when yet he could not perform an Act of Juriſdiction; becauſe that's founded upon that ſpecial Relation he hath to his own People.

And it is in reſpect of the communion of Churches, and other Elders, as it is in reſpect of Churches, and the Brethren of other Churches. If the Brethren of other Churches, few or more, occaſionally come to a particular Church in a City, where, a Mart of Men coming from many Cities, is kept, if they receive them to all the meer Priviledges of that Church, by vertue of their Church-communion; yet they would not receive them, ſo as to ſit and Vote with them, in the choice of Officers, or the like; becauſe that's an Act that properly concerns that particular Church, whereof he is to be an Officer. So anſwerably, a particular Church, may receive the Elders of other Churches, and receive them as Elders, in reſpect of ſome Acts, as Preaching and the like; but not in reſpect of Acts of Juriſdiction, which we believe our Brethren themſelves, would deny to the Elders of other Churches: As for example, if upon an occaſion, the Elders of other Churches, belonging to other Presbyteries, ſhould be preſent at ſome one claſſical Presbytery, although they would receive them as Elders, and Reverence them as ſuch; yet they would not have them to ſit with them, and Vote, ſo as that the Vote of thoſe Stranger Elders, which yet they acknowledge Elders, ſhould over-rule, or caſt the Acts of their Presbytery. They would perhaps hear their Advice, and their Judgment as Elders, but not admit them to Acts of Juriſdiction, and Ecceſiaſtical Authority; becauſe that *that* dependeth upon Relation to ſuch a Seat or Corporation of ſeveral Churches, according to their Principles; but, to the Seat of a particular Congregational Church, according to ours.

CHAP. X.

That though it were granted, that the Elders of one Church, might exerciſe Acts of Authority and Juriſdiction in another, occaſionally and when called to do ſo by that Church; yet from this cannot be concluded, that Authority over particular Congregations, which our Presbyterian Brethren challenge.

BUT if the Elders of other Churches, were capable to exerciſe the Acts of Juriſdiction occaſionally in ſome caſes over Churches (which they have not a conſtant Relation of Eldership unto) by vertue of the Catholick communion of Churches, yet the Seat in which, and the Bounds of Extent, over which this Juriſdiction ſhould be exerciſed, muſt ſtill be only a particular Congregation. And the call by which this Juriſdiction is to be exerciſed, ſhould be occaſionally from that Congregation, in caſe of want or need; which therefore ſhould, in ſuch caſes, ſtand in ſtead of a fixed and a conſtant Relation, that Elders do bear to that Church, the call being occaſional, and from themſelves, in caſe of need, as the Juriſdiction they exerciſe is but meerly occaſional, and for that time. And ſo by this means, ſtill as the right bounds, that Chriſt hath Inſtituted for the Seat of Juriſdiction, is kept unto, and not exceeded; ſo the power of the Congregation it ſelf, is hereby alſo preſerved. But it is another thing, which by vertue of the Catholick communion of Churches, and the Elders thereof, that the Presbyterian Divines do challenge, and would erect, according to their Principles. They do challenge an Aſſociation, to be an Inſtitution of Chriſt; by vertue of which, the greater company of Elders of other Churches may aſſume and challenge a power over any Congregation in that Aſſociation; and ſo erect a conſtant and an ordinary conſiſtory, whereby not only the bounds and limits ſet by Chriſt, for the Seat of Juriſdiction, are tranſgreſſed and exceeded; but an unlawful power is erected, and ſet over the Churches; not only in reſpect of the conſtancy of it, but in reſpect alſo of the want of that Relation, of being Elders to them, which is the Foundation of the conſtant exerciſe of Juriſdiction.

So as the queſtion will not be, whether by vertue of this Catholick communion, a particular Congregation may make uſe of the Elders of another Congregation, to Ordain, to aſſiſt them in Excommunication, *&c.* and ſo they may come to have power in a particular Church, by their ſpecial and peculiar call, for ſuch an Act at ſuch a time, (though this will not be acknowledged by us) but the queſtion is, whether by Chriſt's Inſtitution, they may erect a Judicatory, and challenge a Subjection from all the Churches. In the other way, the Congregations do not Subject themſelves, nor their Liberty, but make uſe of that Miniſtry of an Elder, which Chriſt hath put upon them: Even as in Arbitrations, or in References unto other Churches, they do not Subject themſelves to other Churches, it being done occaſionally, and by their conſent, whom they would ſingle out to be the Arbitrators. So as it is one thing, that there may occaſionally be an exerciſing of an Elder's power, in another's Congregation, and it is another thing, that it ſhould be aſſumed and challenged (which is the thing that remains further to be proved by the Presbyterial Divines) as it is one thing for a Child under Age, though he ſhould not govern himſelf, to have liberty to chooſe a Guardian for the time; but it is another thing, that a company of Men ſhould aſſume to be his Guardians for ever. It would be one thing for a Corporation to ſend to another Corporation for their Recorder, a Man skillful in the Law, to perform the Office of a Recorder, with a Jury at their Seſſions, they now wanting one, or there falling out a caſe of Difficulty, wherein their own doth need aſſiſtance: But it would be another thing, for the Recorders of ſeveral Corporations in a County, to go and challenge by vertue of Aſſociation, and the common Law of communion in the Kingdom, a conſtant power of Juriſdiction to be exerciſed over them.

And in this caſe, the communion of Churches in reſpect of Members, *Qua* Members, and of Elders *Qua* Elders, anſwer one another, according to our Principles. For as the Members of another Church, if they come to a particular Church, and are received by their conſent by them (and ſo for that time, become as one Body with them, by vertue whereof, they receive the Sacrament amongſt them, as being for this Act incorporated, and as one bread with them occaſionally) in this do not receive meerly and ſimply, as Members of another Church, diſtinctly and a-part conſidered, although by vertue of their being Members of another Church; but they are thereby for that time, occaſionally received into that Church, *ad tantum, ſo far*, as to enjoy ſuch and ſuch a Priviledge: So as the Sacrament in this, is not ſaid to be given to the Members of two Churches a-part conſidered, but to one Church, as thus making one, tho' upon a differing reſpect. And ſo it is alſo in their receiving Elders (if we may make that Suppoſition) to perform Acts of Elderſhip occaſionally, they do it not in this ſingle and a-part conſideration, that they are ſimply Elders of other Churches, as if conſidered only as ſuch, they may make a conſiſtory met out of this Church, to be over this Church, and ſo Excommunicate; but they come to, and are preſent in and with that Church, being called by them, and received as Elders for that Act, aud for that time, as one with them: So as the Acts which they do perform are acts as of that Church, or of Elders in that Church, and are not to be conſidered as acts of other Elders that have power over that Church.

Though Miniſters thus ſhould be ſuppoſed to have, in reſpect of their Dedication to God and to Chriſt, a paſſive capacity to be uſed for any Miniſterial Act in any Church, by vertue of the communion of Churches; yet it would be electively, and upon the call of that Church: But that they ſhould have an active power, ſo as to come unto Congregations, and ſay, we ought to have this power amongſt you, by vertue of Chriſt's Inſtitution, and you ought to Aſſociate with us, for all Acts of Government in common; and thus to challenge, as Elders, a power, upon occaſion in any or all Churches in the World, this is that which was properly the prerogative of an Apoſtle. The greateſt thing in the Apoſtles, for their extent of power lay in this, not only that when they came to a Church, they were capable of being called to joyn with a Siſter Presbytery, and Elderſhip, when they wanted Miniſters and Elders; but it lay in this, that when ever they came to any Church, they

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could challenge this, as having an Univerſal call as Apoſtles, from Jeſus Chriſt; and ſo they had Authority active, which they might aſſume. And if it were granted by us, that ordinary Miniſters ſucceed the Apoſtles ſo far, as to have a paſſive capacity and power to be called to exerciſe their Miniſtry, in all or any Church; yet to aſſume the other, were to ſtep into the Apoſtles Throne. The power of Authority of Juriſdiction is an active thing, not a paſſive, it is not as a dead Inſtrument that may be uſed; it is not ſimply to have the Gift and Ability to Judge, but it is to have the Power and Authority to Judge; which if the Church ſhould not call them unto, they might call upon the Church, regarding it to be their Duty to exerciſe it for them. As the power of Government, or Juriſdiction of a King, is not a meer paſſive capacity, but it is a power to command them that are under him, which he is to perform and exerciſe among them. It is the Authority that gives the calling.

And in this reſpect, the Arguments that our Brethren uſe to bring, that Elders may exerciſe ſome Acts of Elders in others Churches, as that they may Preach, &c. and are to be received as Elders in other Churches, by vertue of the Catholick communion of Churches, are no way ſufficient to prove and eſtabliſh that Juriſdiction in their way. For,

1. It doth not follow, becauſe they may do one Act of Miniſtry, as of Preaching, or Adminiſtring the Sacrament, that therefore they may do all; no more than it would follow, that becauſe a Man may Preach alone, Baptize alone of himſelf; that therefore of himſelf alone, he may exerciſe Juriſdiction. Unto Acts of Juriſdiction there is a Formality, and the Formality doth lie in their Relation to ſuch or ſuch a Seat or Subject, over whom the Juriſdiction is exerciſed, and ſo and ſo bounded, and that by ſpecial Inſtitution.

2. It will not follow, that if they may exerciſe as Elders one Act of Miniſtry, therefore all of Juriſdiction; becauſe there may be ſome Acts of Miniſtry, which are properly belonging to the Church Univerſal, as Univerſal, and ſuch Acts we judge Preaching, and Baptizing to be; and therefore we read, that Baptiſm was done both out of a Church Relation, and without the preſence of a Church, as the Baptizing of the *Eunuch* by *Philip*. But ſo Ordination is not, ſo the Lord's Supper is not; Baptiſm we rather take to be an Ordinance of the Church Univerſal, *One Faith, One Lord, One Baptiſm*, *Eph.* 4. 5. But the Lord's Supper is an Ordinance of a particular Church, making one Body, and one Bread, and conſiſteth in a communion. One Apoſtle, and one Man, could not receive the Supper of the Lord together, becauſe they could not make one Church, for this is made eſſential to it, 1 Cor. 10. *We being many, are one Bread*; therefore it is called, *the Communion of the Body of Chriſt*. But one Apoſtle may Baptize one Man when alone, and ſo we think one Miniſter may do it at this day, if he had converted him.

3. If the Elders of other Churches ſhould have power to Judge and Determine things in a Doctrinal way, to give the Rule upon occaſion; it will not follow, that they have the power of Juridical Application, of Excommunication according to that Rule. The Apoſtles might deliver the Doctrine of Faith, as Apoſtles to them that were without, when yet they could not Juridically judge them that were without. The *Phariſees* by their Doctrine, did bind Burthens upon Men's Conſciences, and that in their Sermons, when they Sat in *Moſes* his Chair, when yet they did not bind by way of cenſure. Yea, every Miniſter may Doctrinally deliver the Rule, when yet alone, and that as a Miniſter he cannot exerciſe an Act of Juriſdiction. We ſee this in civil power in Kingdoms, the Judges of the Kingdom altogether met cannot condemn a Man, without a Jury, though they may deliver what is Law, and ſay what is the Rule. Yea, though the Houſe of Commons in Parliament, in an extraordinary way, by way of Bill, may adjudge a Man to Death, yet in an ordinary courſe, they are not Witneſſes to the Fact; and although they have power of making all the Laws in the Kingdom, they do not give an Oath, as the Houſe of Peers doth. The Aſſembly that now Sitteth, they are betruſted with power in a Doctrinal way, to give their Judgments what ſhall Reform the Kingdom; and their Judgment herein is to be looked upon, as the Judgment of ſo many Elders of ſeveral Churches; but they have not power to Adminiſter a cenſure.

The Aſſembly of Divines at Weſtminſter.

4. Becauſe they may come to have as Elders, Authority in any Church, in the way forementioned, occaſionally, electively (the power of the Church being ſeen, in calling

ling them upon ſuch an occaſion together to aſſiſt them, and to be preſent with them, they exerciſing that power but in that Church, and joyntly with that Church, and as an entire Act of that Church, whereto for the preſent, they perform the Office of Elders) it will not follow, that therefore they may in all Churches, uſurp a power over them, and call upon them, and challenge it from them. This will not follow from the other, becauſe, as was ſaid, the Priviledge of Government is given unto the Church, as the Seat of it, and is therefore to be drawn down to it, exerciſed in it, and not to be claimed out of it.

The one therefore running thus in a Natural Moral way, the other by a ſpecial Inſtitution, forming up a Body on purpoſe, and arming it with a power, over and above what the Natural Law of communion and Non-communion reacheth to, which is to deliver unto Satan, and to perform all Acts of Admonition and Cenſure, in order thereunto: Hence therefore,

1. This commuion with other Churches, is not in a fixed ſet way, but occaſional. The *Synhedrim* was a Set and a fixed Court, and therefore by Inſtitution; but this communion is but as the communion of Saints one with another, in a general way. Hence,

2. It being in a Moral way to other Churches, and the Elders thereof, therefore the Obligation for matters of ending of controverſies, is anſwerable and ſuitable. They are not bound to go to the next Neighbour-Church, but to any other whom they do moſt Reverence, or who are moſt fit and proper to end the controverſie; therefore *Antioch* ſent to *Jeruſalem*. If it were by Inſtitution, it would take in the Neighbour-Churches, as in the caſe of Murther, the next City was to make an Atonement. When *James* doth bid us confeſs our Sins one to another, in caſe a Man be ſo troubled with Luſt, ſo that he is called to confeſs it to another, the Obligation doth not require him neceſſarily to confeſs it to his Miniſter, or to the next Saint or Brother he meeteth; for it is not laid upon him in a way of Inſtitution, but upon a Moral ground, and anſwerably he is Morally to conſider who is the fitteſt Man to confeſs this Sin unto, and will be Faithful and Secret, and is able to eaſe him; ſo that it runs not in a way of Inſtitution of Set Perſons.

3. Hence therefore, that Neighbour-Churches ſhould have a Ground and a Warrant to call a Neighbour-Church in queſtion, or to an account, is not by way of Power and Authority, as, if it ran in a way of Inſtitution, it ſhould be; but it is by way of Offence, and therefore they are to do it, when they are offended with their proceedings, and with their miſcarriages. So then, as the Subjection of a Man or a Brother, in the caſe of Offence, to forbear ſuch a practice, which is otherwiſe indifferent to him, is not by vertue of any Authority his Brother hath over him, but it is in a Moral way; ſo it is in this caſe.

4. Whereas the Analogy of *Mat.* 18. is urged to be as well between a Church offending and other Churches, as between a Brother and a Congregation; that when they are offended, they are to tell it to a greater number of Churches. We ſhall not be againſt this Analogy, for the like way of proceeding; only we are againſt the like Authority of proceeding. If other Churches will deal with a Siſter-Church, in the way of Moral communion ſpecified, let them obſerve the ſame Analogy, and we ſhall ſubmit to it; but if they will erect from that Analogy the like Authority and Power of Juriſdiction, unto that we deny the Analogy to reach; becauſe that in the Church-Univerſal, and the communion thereof as ſuch, Chriſt hath placed no ſuch Juriſdiction.

CHAP. XI.

That Churches in the ſame Nation, are obliged to maintain a nearer communion, one with another, than what all Churches, though ſeparated by Diſtinct Kingdoms, are bound to, by vertue of their Catholick Obligation.

AS there is the general Bond of which I have Diſcourſed, that knits all Churches together, which, like to that which the Apoſtle ſpeaks of charity, is above all, and runs through all, and gives Strength to all other, ſo there are more ſpecial

Relations and Bonds, which knit ſome Churches to a more near communion than others: Even as in a Congregational Church, although there is a common Bond and Tye, which knits all the Members together; yet there are ſpecial Bonds and Tyes beſides, by which that Fellowſhip is improved more between ſome of the Members, than others; as the Relation of Man and Wife, Servant and Maſter, Friend and Friend, all which are occaſions of more converſe, and ſo of Edifying one another more.

And herein we give and acknowledge much to thoſe National Relations of being under one common civil Government, if conſidered as a bond or Tye, which makes the communion more near, and occaſioneth more obligation of Duty. As alſo there is a cloſer communion between Churches, that are more near, Neighbouring in the ſame City, and the ſame Vicinity; becauſe they have a more ſpecial occaſion of converſe, and of knowing each other's Affairs. But yet ſtill all thoſe Bonds and Tyes, by which Churches are thus knit together, doth not give Neighbour-Churches, or a National Church, power of Juriſdiction. For it runs in a way of that Myſtical communion of the Church Univerſal; only there is a ground and occaſion of exerciſing that communion more nearly. Thus in the Churches of a Nation, many Advantages do ariſe (we acknowledge) unto Churches thereby, as that they have the benefit of the common Laws, to protect them under the Chriſtian Magiſtrate, who is to be a Nurſing Father, and a Nurſing Mother to them; and ſo to unite them together, and make that Myſtical communion more entire. But the power of the Magiſtrate cannot ſet up, or form them into any other Eccleſiaſtical Power and Government than Jeſus Chriſt hath Inſtituted. What communion Chriſt would have to be amongſt Churches, the Magiſtrate may exact of them, and keep them to it; but he cannot raiſe up a new kind of communion, their having one Language, their having one Government, makes a greater nearneſs of it. The Apoſtles Write therefore unto the Churches of *Aſia*, as in one Nation, or in one Province. Thus *Paul* Writing to the Church of *Corinth*, Writes to the Saints of *Achaia*, and many Churches in *Achaia*, may be called *Achaia*, for ſo it is in the Apoſtles Stile; *Achaia was ready a year agoe* (ſaith he, 2 *Cor.* 9. 2.) meaning many Churches in *Achaia*. So we may ſay ***England***, for the Churches of ***England***, and the Name may be given from the Nation, but the Name with the word *Church*, is never put together, as being a *National Church*, caſt into one Body, in reſpect of Eccleſiaſtical Government and Juriſdiction, as the Kingdom is for civil Government. The Apoſtle therefore, when he Writes to Churches of a Nation, calling them Churches and not Church, doth argue, that the common Relation between them, was by way of communion, each Reſerving their Juriſdiction as ſeveral Churches, but not as caſt under one Juriſdiction, as being one Church. Yea, perhaps the Name *Church* may be given unto a Nation in a Myſtical Reſpect; that which is given to the whole, being given to any part or number of Saints. The Strangers that were ſcattered all over leſſer *Aſia*, 1 *Pet.* 1. 1. are called *a Flock*, 1 *Pet.* 5. 2. And ſo our Saviour Chriſt ſaith, he had Sheep that were not of that Fold, *i. e.* that were not of that Nation, but that were *Gentiles*, and yet they are both called one Church in the General; for he would make them (both *Jew* and *Gentile*) one Fold; but they are ſo called, in reſpect of their Myſtical Relation, as under him their Shepherd, not in reſpect of Government. *Peter* calls the *Jews* that were Scattered, a Flock in the General, diſtinct from the *Gentiles*; becauſe they could not perhaps underſtand the Tongues of the *Gentiles*; and therefore kept together, as *Jews* diſtinct.

So then we ſhall grant very far to National communion of Churches kept in a Myſtical way. As,

1. * We grant, that God under the Goſpel, hath made a covenant with, and a promiſe unto Nations (in reſpect of the Goſpel) as well as unto Families. *Paul* when ſome in *Achaia*, had received the Goſpel, calls them *the firſt Fruits of* Achaia, *Rom.* 16. 5. He calls them the firſt Fruits, as a ſign that more would come of the ſame Nation; but he would not Baptize Men of the ſame Nation upon it, or upon a bare outward profeſſion, as the Apoſtles did not therefore Baptize all the Nation of the *Jews*, becauſe ſome received the Goſpel as the firſt Fruits. *Abraham's* covenant indeed goes to Nations, as well as to Families; Eſa. 52. 15. *He ſhall ſprinkle many Nations.* And God removes the Light of the Goſpel from Nations, as well as from particular Churches. The Goſpel it ſelf becomes a National Bleſſing; and we ſee that

* *Yet we underſtand this in the ſame ſenſe, as* Revel. 5. 9. *interprets it, of the Redeemed out of all Nations, ſo that all the people in Nations, will never grow up to be Members of Churches, eſpecially, not till the call of the* Jews.

that one Nation hath more light in one Age than another; as the *Grecions* and thoſe in *Aſia* once had, and now we *Europeans*, in the Northern parts have. That part of *Brittain* which is now called *Wales*, had it more than the reſt of the Nation, when *Auſtin* the *Monk* came into this Iſland, thoſe that oppoſed him, being only found there, whereas now the whole Kingdom hath had it ſince, and the Goſpel becometh a National Bleſſing; and when the Practices and Priviledges of it are Eſtabliſhed by the Law, it cometh to be a National Right. And when the civil Magiſtrate by Law doth countenance Religion, God doth bleſs the Nation, and bleſs the Magiſtrate for it, as he did the Houſe of *Obededom*, for the Ark's reſting there, 1 *Sam.* 6. 11, 12.

2. There are National Duties, which the Churches in a Nation, as they are a Nation, owe unto God in a joynt way, as to keep Solemn Faſts and Days of Thankſgiving for National Bleſſings, or for threatned Judgments, as *Nineveh* did.

3. In caſe that the Churches of a Nation are corrupted, they may have Aſſemblies and Conferences, where mutually it may be ſeen, what light theſe Churches can hold forth; ſo to make a Reformation, and to become a new lump, they may have ſuch Aſſemblies, to direct them to do it. In *Babylon*, the *Jews* had Elders to come one to another, *Ezek.* 14. 1. *Eze.* 20. 1. but they had not the power of a *Synhedrim*, which was Inſtituted by God, that was only proper to them, while they were in the Land; and the promiſe was to it, as being in the place that God ſhould chooſe. They came to enquire, but not to judge; and the Prophet was with them, who yet had not the power of Juriſdiction as a Prophet. Or otherwiſe at other times, we acknowledge, that National Aſſemblies may be choſen out by Parliament for National Reſpects, to adviſe them.

4. And by vertue of oneneſs of Language, and of Affinity, Churches in one Nation are able (by vertue of this Bond, as a Band and Tye to knit together) to edifie one another more than other Churches, as by Writing Books in the ſame Language, ſpeaking the ſame Tongue, *&c.* Yea, and as they are Churches in a Nation, as they walk more exactly, God will give ſuch a Nation more light than he doth another Nation. Theſe, and many more ſuch Advantages as theſe are, in ways of communion, we do acknowledge belong to them as a Nation; and the ſame alſo, by reaſon of Neighbourhood to Neighbour-Churches.

But to caſt all theſe Churches into ſuch a National Government Eccleſiaſtical, and ſuch Subordinations as Presbyterian Government caſts them into (ſuch as being a Nation, in reſpect of civil Government, they are caſt into) and that they ſhould be obliged in reſpect of a National Bond to an uniformity, or obliged for uniformities ſake, to the ſame Pitch and Model, that one particular Church, ſhould not practiſe further than another, or hold forth more light in matters of Doctrine than another; but that there muſt be one Standard for all, and that they ſhould be obliged to this, by vertue of a National conſtitution, ſuch an Uniformity as this, we think is prejudicial to the Churches; the Apoſtles Rule holding in this, that ſo far as we have attained, we ſhould walk by the ſame Rule. So the Churches in a Nation, may meet to ſee how far they have attained, and to convince one another, and ſo Eſtabliſh by common conſent, a common Rule amongſt them ſo far; but ſo as that if any be otherwiſe minded, they ſhould wait in this, till God Reveal it in his time; for otherwiſe the purer Churches, which will ſtill be the fewer, muſt be kept and conformed to the light of the impurer, which would ſome corrupt them. And the greater compaſs is taken, to make the uniformity, ſtill it will be the worſe; becauſe the greater part is ſtill more corrupt.

And therefore for meer uniformities ſake, to make a general Rule, that ſhould bind weak and ſtrong alike, when that general Rule alſo, is made in favour of the weak only (as to preſcribe forms of Prayer, becauſe many, or the moſt of Miniſters, cannot pray conceived Prayer, or to make one and the ſame form of Government for all Churches; becauſe many or moſt Churches, have not Miniſters, or a People fit to Govern, or to give Prudential Rules for Worſhip, which ſhould bind all; becauſe ſome Elders of Churches as now conſtituted, have not wiſdom to direct themſelves, and yet are ſuffered ſtill to be Elders) thus to bind up both weak and ſtrong, under the ſame Rule, and to Reſtrain the one, for the ſake of the other, we think is contrary to the Apoſtolical Rule. As Men in a perſonal walking, are to be left to a more or leſs purity, ſo Churches too, and there is no reaſon, that thoſe that have a further light, ſhould be Retarded by thoſe that have not.

And that which we ſay of the Churches of a Nation, may in their ſeveral reſpects (ſo far as the Bond or Tye will hold) be ſaid of the Churches in a City, or in any Neighbourhood: Yet ſo, as we conceive, that always Neighbourhood is not ſo near a Bond to induce Churches to Aſſociate, as correſpondency of Principles and Practices. As in *Germany*, where there are Churches that are *Lutheran* Churches, others that are of the *Calviniſt's*, the Neighbourhood is not ſo near a Tye or Bond, as agreement in Principles to Aſſociate themſelves; tho' this principle is to be held Sacred, by vertue of the univerſal Catholick communion, that ſo far hold forth as Churches have any thing that is good in them, ſo far forth (whether in reſpect of Doctrine or Worſhip, or the like) there is to be a communion held with them (when in practice there cannot, yet, in judgment there ought to be) to acknowledge them the Churches of Chriſt, and the Miniſters of Chriſt, and approve whatever is good in them; and if in one practice we cannot joyn, yet in others we may. This we do acknowledge, to be the univerſal Law of communion between Church and Church, throughout the World.

And we do acknowledge that it is poſſible, that a Congregational Government may be adequate with a Nation. For if it were a Nation of all viſible Saints, according to the Rules of the Word (as the Nation of the *Jews*, when called perhaps ſhall be, *Rom.* 11. 28.) then the Nation and the Church, would be adequate. But a few in Nations, come to be Saints; and then the Government muſt be ſuited to them. And if you would make a Rule for a whole Nation, where there is but a few Saints, tho' the whole profeſs Chriſtian Religion; then the Rulers, whereby Jeſus Chriſt would have his Churches Governed, as by the Peoples chooſing the Officers, and the Peoples having an intereſt in cenſures, would not univerſally be applicable, and ſuch a Government would not ſuit to a whole Nation, in a Congregational way; but the fault is not in the Government, but it lies in the Perſons. *Caſtellus Bononienſis*, would ſay that the Old Government of Chnrches would not be available, *Niſi Eccleſiæ quoque ſtatum antiquum obtineat.* The Rules whereby Jeſus Chriſt would have his Church Governed, will not ſuit Churches, unleſs they have that State and conſtitution for Members, which in the Apoſtle's times they had, which, in the common profeſſion of Chriſtianity in a Nation and Pariſhes, as now more generally they are conſtituted in reſpect of Members, cannot be.

CHAP. XII.

That though no Church or Churches have the power to Excommunicate any other Churches, yet they have Authority of declaring Non-communion with them, upon occaſion of juſt offence given.

THE upſhot of the difference, between us and our Brethren, lies in this Principle; that all Church-Government, conſiſting in a Spiritual Inſtituted Puniſhment, or being in order to it, which is properly called a cenſure and an ἐπιτιμία, a puniſhment by the Apoſtle, 2 *Cor.* 2. 6. (for that is properly Government, which hath a power inflicting of puniſhment as ſuch) now Excommunication being properly a Spiritual puniſhment, in a ſtrict Senſe ſo taken; hence therefore, where that only is placed, there is the Government placed, in a ſtrict Senſe. And that which makes Excommunication, as it differs from Non-communion, to be a puniſhment, lies in this.

1. That it is a delivering up to Satan, which becauſe it Superaddeth to the ſevering of a Perſon or Perſons from external communion, which is common to it, with that which we call Non-communion; therefore it muſt be a ſpecial Inſtitution, and cannot be founded upon a natural ground, for who hath power to give up a Perſon to Satan, when any Church hath thrown him out, but only Chriſt? And hence other Churches, after a particular Church hath Excommunicated a Man, cannot Excommunicate him further, they cannot give him up to Satan again; for that

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Act is already done, if he be rightly Excommunicated, and all their Act can be but a pronouncing Non-communion.

2. Excommunication and Non-communion differ thus, that in Excommunication, the Perſon is to look upon himſelf, as caſt out of communion with Chriſt, and he hath his ſins Judicially bound upon his conſcience, not only in a Doctrinal way (for ſo his ſins are bound, when a Brother reproveth him) but as by ſuch an Ordinance, wherein Jeſus Chriſt doth, as as a Judge from Heaven, bind his ſin upon his conſcience, having promiſed to do ſo, upon the Churches binding ſin upon him; but declaring Non-communion, they do not a-new Judicially bind his ſin.

3. In Non-communion, there is not ſo much an Authoritative Act over others, as an endeavour to keep themſelves pure. It is indeed an Authoritative Act over others in this Senſe, or the Church that doth keep another Church, or the Perſons of another Church from communion with them exerciſe Authority in this Senſe, that they having Authority from Chriſt poſitively, to partake in ſuch and ſuch Ordinances, and to receive Men thereunto, they receive only ſuch and ſuch Members (although of other Churches) and refuſe others. Both theſe Acts are comparatively (take both poſitive and negative together) Acts of Authority; for they proceed by way of conſequence, from the Authority they have to Adminiſter ordinances amongſt themſelves: Yet the keeping out of that Perſon is not an Act of Juriſdiction over that Perſon, as the keeping out of an Heathen is not an Act of Juriſdiction over him.

4. Look what difference is between Suſpenſion from the Sacrament and Excommunication within a particular Church; the ſame may ſerve to expreſs the difference of Excommunication and Non-communion by other Churches. The Act of Suſpenſion from the Sacrament is but by vertue of the Myſtical communion that is between all *Saints*; but Excommunication is by vertue of the communion, which the Members of a particular Church, have one with another.

If it be ſaid that they differ thus, that Suſpenſion is but for a time; but Excommunication is a Final Sentence: The Anſwer is, that even Suſpenſion is for ever, unleſs the Man Repents, as well as Excommunication; but they differ only in this, that the one is a withdrawing from a Brother to keep themſelves, and the Ordinances pure; but the other is an Authoritative giving him up to Satan, in the Name of the Lord Jeſus. Suſpenſion therefore is after the Sin, till they try whether he will Repent or no; but Excommunication is when they have tryed, and they ſee he doth not Repent.

Of Non communion, there may be two grounds.

1. The one is when a Church urgeth, ſuppoſe in ſome one Ordinance (as kneeling at the Lord's *Supper*) that practice upon a Perſon which to him is Sin, although in all other *Reſpects*, that Church to him, is as pure a Church as any is in the World. In this caſe he is forced to a Non-communion, that is, to a forbearing communion with them in that practice, and in that Ordinance, wherein eſpecially publick communion with the *Saints* lies: And this is done without any cenſuring of that Church; but only profeſſing his not being able to ſee that light and ground, upon which he ſhould have communion with them in it. Therefore thoſe that leave other Churches upon ſuch grounds, do not pronounce a Sentence of Non-communion with thoſe Churches; but do it meerly and only to keep themſelves pure and undefiled.

2. Another ground, or perhaps a Second kind of Non-communion is this, whereas a Church or Churches do judge another Church or Churches to be corrupt in their Doctrine, or in their countenancing ſuch groſs Sins, for which Men ſhould be Excommunicated, and ſo are offended at thoſe Churches; which being Admoniſhed, do not Repent, but continue obſtinate. Now ſuch a kind of Non-communion in theſe caſes, is materially for ſuch kind of Sins, and ought not to be for ſuch, as for which in a particular Church, Excommunication is to be Denounced againſt a Member or Members: And ſo both the one and the other do agree.

1. In the object matter of offence, for which, Men proceed to the one or the other.

2. They may agree in this, that for the external Act they are the ſame, and for the conſequences of it too, ſo far as lies in their practice one toward another externally. For the outward ſubſtance of the Act, they are both a denying outward commu-

nion in Ordinances; and alſo for the conſequent Act, they are both of them a denying communion in ordinary converſe.

Then 3. They agree in the Analogy of their proceedings, that as in a particular Church, in Admonitions tending to Excommunication upon Impenitency (upon which Excommunication follows) there are theſe degrees of proceedings; firſt to take two or three privately, then to give two or three Admonitions in a publick way, e're they proceed to Excommunication: So ſhould other Churches deal with a Siſter-Church offending, e're they proceed to Non-communion.

If the queſtion be askt, what Inſtitution there is for Non-communion: We anſwer,

1. There needs no Inſtitution for it, ſince it ariſeth from all the former Principles, and is not an Act of cenſure by way of Inſtitution; but according to the Law of Nature; And as the Saints are taught of God to love one another, ſo they are taught of God to withdraw, and alſo any Church to withdraw from thoſe that live inordinately. As the Myſtical communion runs in a natural way, by Reaſon of the Law of Love that is in the Hearts of all the Saints, ſo doth the Law of Non-communion.

2. It cannot be ſaid that there is no Warrant: For 1. The ſame Precept that Warrants Suſpenſion, Warrants this; Namely, the withdrawing from a Brother that walks inordinately, as to what is in their power to give or refuſe him Fellowſhip in; and it is in the power of one Church, to give or refuſe Fellowſhip to other Churches in their Ordinances. So that it cannot be alledged, that there is not a command for it, but only that there is not an Inſtitution for it; it is a Duty, though not an Act of Authority. 2. That which Warrants any Chriſtian not to bid an Heretick good ſpeed, which yet is not an Act of Juriſdiction, nor to receive them into their Houſes, Warrants alſo this. 3. That which Warranted *Timothy*, being a Miniſter to Guide and Direct the Churches, *to turn away from thoſe who had only* a form of *Godlineſs*, *denying the power of it* (2 *Tim.* 3.5.) Warrants alſo this Non-communion of which we are Diſcourſing. It was Written to him by way of Prophecy, and ſo to all Miniſters and Churches in the latter Age, when the profeſſion of Chriſtianity ſhould grow as common, and be carryed by the ſame grounds of common Education and Imperial Laws, as the *Pagan* Religion before had been. When before (all in a general implicit way, thus profeſſing Chriſtianity, the Churches might be in danger of being defiled, by holding communion indifferently with all, ſince the caſe is ſuch, that many ſhould have a Form of Godlineſs, and deny the power of it, although profeſſing Religion: Therefore (ſaith the Apoſtle) from ſuch turn away. 4. What one Apoſtle did to another in caſe of offence, the ſame one Church may do to another, upon the ſame grounds. One Apoſtle had not power to Excommunicate another in a way of cenſure; neither had *Paul* power to Excommunicate *Peter*, or Admoniſh him in an Authoritative way; but to Admoniſh him by way of that Myſtical communion, which all Saints owe one to another, and ſo was due from one Apoſtle to another. *Paul* accordingly did Admoniſh *Peter*, and withſtand him to his Face. And when in that contention between *Paul* and *Barnabas*, *Barnabas* was in the wrong (for he went upon a carnal ground, becauſe *Mark* was his Siſters Son, and ſo therefore he would have him along with him, though formerly he Deſerted the Service; for which *Paul* would not take him into Fellowſhip with them) they, upon this occaſion, part Fellowſhip one from another, and *Paul* did juſtly do it from *Barnabas*, though he could not Excommunicate him.

If the queſtion be, why Jeſus Chriſt ſhould put this Ordinance of Excommunion, and delivering up to Satan, in a particular Church, rather than in a Multitude of other Churches: I anſwer, although the Reaſon of Inſtitutions is only the Will of Chriſt; yet all his conſtitutions are conſonant to Spiritual Reaſons, and the conſonancy of this particular inſtance to Spiritual Reaſons may appear in this.

1. Becauſe in the proceeding of other Churches with another Church offending; they can have but half that power as preſent to concur in it, which the Ordinance of Chriſt hath ſetled Excommunication upon. For there cannot both Elders and People meet in Synods ordinarily; and yet in a Congregation, both Elders and People muſt concur to Excommunication, as a Judge and a Jury uſe to do. Now to ſuppoſe that the power of this Ordinance ſhould be Transferred to thoſe that have but half the intereſt, to a company of Elders only, where the concurrence of the People as

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preſent is wanting: To ſuppoſe that in a Congregation both theſe ſhould concur, and that in a Synod which hath the greater power but one of theſe ſhould concur, would not be uniform to this Ordinance. Dealings with other Churches, muſt be Tranſacted by Commiſſions, and by way of Repreſentation; and the power of Excommunication is not given to a Repreſentative company. And for theſe to have power to take upon them to Excommunicate not only Perſons, but Churches, when yet to Excommunicate Perſons in a Church, both People and Elders concur, is yet leſs imaginable.

2. Again this Honour God hath given to his Church of Saints, that if the Formal Authority of Jeſus Chriſt be not placed in them; yet virtually it ſhould be exerciſed as amongſt them, ſo as the unanimous concurrence of their Spirits, as well as of the Miniſters, ſhould have an influence unto this Ordinance, or ſhould be concomitant to this Ordinance; and that therefore the power of Jeſus Chriſt ſhould be put forth, 1 Cor. 5. 4. *When you are gathered together*, both Elders and People. As the vertue of the Load-ſtone is then put forth, when it is ſet in Steel, and as the Authoritative power of an Act of the King and State is exerted, when both Houſes of Parliament are met, and in their Preſence; without which it would not be an Act of Authority, to Ratifie and Eſtabliſh Laws; ſo is here: The power of the Lord Jeſus Chriſt, to deliver a Man up to Satan, muſt be in the preſence of the People: And as tho' the Eye alone ſees, yet, as Seated in ſuch a Body; ſo ſuppoſe all the power ſhould be in the Elders, by which a Man is delivered up to Satan, yet, in the Elders, as Seated in this Church. And therefore to take a company of Elders abſtracted from their People, Jeſus Chriſt hath not given this power unto them, as the Laws of this Kingdom hath not thought fit to give the power of condemning any Man to the Judges alone, but as concurring with the Jury.

3. The enjoyment of a conſtant communion, as in a Congregation formed up into a fixed Body for Worſhip, is only proper to a particular Congregation, and the Members thereof; therefore the throwing out of ſuch an enjoyment, out of ſuch a Body (having this puniſhment annexed to it, to be given up to Satan when he is thrown out) is moſt proper to it, rather than to any other Body, where a Man comes but to meet occaſionally: And as it only is the Seat of fixed Worſhip, ſo it only is the Seat of throwing one out of the Seat of Worſhippers, and of delivering him up to Satan. And the nature of the Ordinance is ſuch as that it could be placed but in one Seat; and therefore that Seat which hath it firſt ſhould only have it; or a Man can be delivered to Satan but once.

Now the next queſtion will be, how far this Law of communion of Churches will draw on a Subjection of one Church to another, and will tend to order Churches? And what proceeding by vertue hereof, one Church may have toward another, and what one Church, or many Churches, is to give to any Church?

We lay this for a general ground, that as there are particular Duties, and in a manner for the external part all the ſame kind of Duties, which are to paſs between a particular Church, and the Members thereof; therefore by Analogy, there may be the ſame proceedings uſed, and courſes taken for the diſcharge of theſe Duties between Church and Church occaſionally, as is amongſt the others. As,

1. There is an obligation of one Church over another, by vertue of this communion; to enquire in caſe of Jealouſie, or common Fame and Report, how it fares with them? And therefore there may be an Aſſociation of Churches, whereby (in the meetings of their Elders or others Deputed) there may be enquiries of Miſcarriages, which may be equivalent to thoſe of Annual Viſitations, which have been amonſt us.

2. If that Perſons wronged do complain, and their complaints do ariſe to that Height and Appearance of Injuſtice, as that there is a juſt offence occaſioned: In ſuch caſes, or in what ever other caſes of Miſcarriages, one Church or many Churches are bound to give an account; and in caſes doubtful, to give Oaths to clear things; and to Swear Witneſſes to help to find out the Truth.

3. For the Judging part, they may declare againſt Churches, by way of Declaration Doctrinally, that they have thus and thus Tranſgreſſed the Rule. They may condemn them as having Sinned againſt light, as perverters of the Faith; they may Admoniſh them and Threaten them in the Name of Chriſt; that is, for his Name (his Name is put for his Honour) and ſo for his Honour's ſake, that is called upon them.

them; his Name is put alſo for power. They may declare that they are offended as a Church, and that it is a Church Act as from them, and ſo deal with them, as a Church offended with a Church Delinquent; but ſtill they act not by a power over them given by **Inſtitution from Chriſt: They do not Act** from a power of delivering up to Satan; but only with the power of Chriſt's word, and Threatnings laid a-fore the offending Church.

4. When by way of Sentence, they profeſs to hold no communion with them; that Sentence yet is not that of Excommunication, for therein tho' they exerciſe Church-power over their own ſelves, in Relation to themſelves, binding themſelves as a Church, not to have communion with them; yet it is not an Act of Authority over them: As a Lord of a Mannor meddles not with anothers Mill, when he interdicts his Tenants to grind there; for it is not an Act of Juriſdiction over the other, but only over his own Tenants.

If the queſtion be, what Fruit and effect there may be from Regulating Churches in this way? We anſwer,

1. That the Efficacy of all means, lies in the Bleſſing of Chriſt. Now there being two ways of Church proceedings, one by way of communion of Churches, and the Law of Nature, the other by Inſtitution: there is to either, in their kind, a promiſe of Chriſt. The Admonition of one Saint to another, though not in Church-fellowſhip, as it proceedeth by vertue of the communion that is among Saints, and as a Duty of one Saint to another; ſo it hath a promiſe of Bleſſing anſwerable. The Exhortation of one Saint to another, hath a Bleſſing often to convert, though Preaching by Officers be the only inſtituted means; and ſo is it here. Therefore ſuch proceedings, by way of Admonition and by way of Non-communion, have the promiſe of the Bleſſing of Chriſt as well as that of Excommunication in a particular Church.

2. In a Moral way there is a great deal of Efficacy in theſe means, to work upon Men. 1. A convincing of a Church offending of their Sin, and of the Error of their way. 2. There is a Teſtimony given againſt them. 3. There is a ſhaming of them, for the deſign of ſuch withdrawing is (as the Apoſtle ſaith, 2 *Theſ.* 3. 14.) that they may be aſhamed: There is 4. A Depriving them of the Priviledges of communion with all other Churches.

3. In an External way, this is like to work as much as Excommunication it ſelf, eſpecially, being back'd by the civil Magiſtrate, as Excommunication uſeth to be.

4. It is more ſuitable for Churches to deal with another Church, or with Multitudes, with Provinces, with Churches in this way, than to aſſume a power of delivering them up to Satan.

If it be ſaid that Excommunication being the Higheſt Supream Means, if this means ſhould not be uſed, there is the moſt Efficacious means wanting: I anſwer, that God doth not always Eſtabliſh that means that is moſt Efficacious for one ſort or kind of Perſons, or in all caſes that he doth in ſome, and unto ſome. Neither is it neceſſary therefore, that what is in it ſelf to be ſuppoſed the moſt Efficacious means ſhould be applied to Churches, from a greater number of Churches, as the Argument would hold forth. For according to this Reaſon, God ſhould have appointed Apoſtles always infallibly to have Governed Churches; becauſe that was the moſt Efficacious means, and was once extant in the World. And it may as well be ſaid and objected, as it is by the Papiſts, that unleſs there be an Apoſtolical Seat aſſiſted with Infallibility, there is not an Efficacious Remedy for all controverſies; and that God hath not provided for his Church, in our Age, as he did for his Church in the firſt Age. But it ſuited his Wiſdom to leave the Churches in after Ages to have Recourſe, in reſpect of Government, to a means leſs Efficacious. The like he did with the Church of the *Jews*, to whom he ſtirred up Prophets in all Ages, till after the Captivity, but then left them to the ordinary guidance.

The Government OF THE Churches of Chriſt.

BOOK VI.

Of the conſtitution of a particular Congregational Church. The Riſe, Inſtitution, and Definition of it. A Compariſon between it and the Church Univerſal. That Chriſt hath given to his *S*aints, a Right and Liberty of Gathering into ſuch Holy *S*ocieties. That, in doing ſo, they are not Guilty of *S*inful *S*eparation or *S*chiſm. Of the *D*iverſe kind of Officers in a Church. That there is an Inſtitution for each ſort. That the Paſtor and Teacher are equal in Authority and Power. Of the Exerciſe of the Communion of Saints, which the Members of a Church ought to have, one with another.

CHAP. I.

The Reaſons why God and Chriſt would have a Church, as the Seat of Divine Worſhip, wherein they might be Adored and Praiſed. What a Church is. That Saints or Perſons Regenerated and Holy are the proper matter of it. The Church is either the Univerſal Myſtical Church, or a particular Congregation. The grounds of this Diſtinction ſhewed from Scripture.

IT is the practice of all Societies and Corporations, at firſt embodying themſelves to read over their Charter. Thus at the Aſſizes the Commiſſion is firſt Read, and in Parliaments, the Writ, by which they are Summoned, is opened.

It is then requiſite, when any number of Saints do, by mutual conſent, joyn into ſo Holy a Fellowſhip as a Church is; to ſhew what Charter and Commiſſion they have for it from Jeſus Chriſt. The queſtion otherwiſe may be put to us (which was put to Chriſt, *Mat.* 21. 23) *By what Authority we do theſe things?* Which Authority, if we are not able to produce, we incur that *premunire, Acts* 19. 40. *We are in danger to be queſtioned* by God, by Men, *If there be no cauſe whereby we may give an account of this meeting.* The word is ἐκκλησιας, whence, the name of ἐκκλησια is given to ſuch a Fellowſhip of Saints.

All inferior civil Societies do embody themſelves by a liberty granted and derived from the Head of the Common-wealth they live in; eſpecially when they take on them to exerciſe any judicial Acts. Therefore this Holy Divine Fellowſhip, muſt much more be Authorized by Chriſt the Head of the Church Univerſal, ſince thoſe joyned in it, take upon them the Authority to Judge them within it, as occaſion is, 1 *Cor.* 5. 12. As all meetings in civil Affairs are ſaid to be in the King's Name, ſo we muſt prove this to be in Chriſt's Name: and for this we have that known place, Matth. 18. 20. *Where two or three are gathered together in my Name*, &c. Where he ſpeaks not of every Aſſembly of Saints; but of ſuch an Aſſembly as doth make and conſtitute a Church; for (*ver.* 17.) thoſe two or three to whom this promiſe is made are call'd the Church. And by *Name* is, among other things, chiefly meant the Power and Authority of Chriſt; and is uſually ſo taken in Scripture. So *Acts* 4. 7. The *Phariſees* take it, asking the Apoſtles, *by what Name or Power have you done this?* And in that Senſe the Apoſtles make anſwer, ver. 10. *Know that, by the Name of Chriſt, this Man ſtands whole before you.*

That there is and ought to be a Church is the confeſſion of all the Profeſſors of the Name of Chriſt: Papiſts and Proteſtants agree in this Aſſertion, it being a Principle of the Goſpel, univerſally aſſerted to by all, to whom the ſound of the Goſpel is come: As, *that there is a God*, is owned by all to whom the ſound or preaching of the Works of God is come. As that Notion of a God was preſerved in the ruines of the fall; ſo the Notion that there is a Church hath been preſerved, notwithſtanding the Apoſtacy and falling away of Nations to Antichriſt, and accordingly hath been Tranſmitted to us. And as that Notion, that there is a God, was the occaſion of an Idolatry and falſe Worſhip through Darkneſs; and of Worſhipping a falſe God, not knowing the true: So this Notion, that there is a Church on Earth, hath, through the like Darkneſs been the main occaſion of all Errors about Eccleſiaſtical Government, Men not diſcerning what was the Church which Chriſt intended.

And indeed, that God ſhould have a Church, is exceeding natural and requiſite.

1. The Divine Nature in God deſires it, as it deſires communication of it ſelf to the Creatures, that they might glorifie him, ſo it deſign'd a communication of it ſelf to many, and to many together united, mutually to praiſe him. The God-head it ſelf is naturally communicated to three Perſons, who mutually rejoyce each in the other, and together in the Union and Participation of ſuch glorious Attributes, *Prov.* 8. 30. There is a bleſſed Fellowſhip between thoſe three Perſons; and God would alſo have Creatures taken up into the ſame Fellowſhip; not only each a-part with himſelf; but mutually together to glorifie him, which is the nature of a Church. Thoſe three Perſons that were three in one, would have a Church of Creatures alſo; and reſolv'd, *that many ſhould become one, as they are one*, *John* 17. 21. 23. The Goſpel is called *the Fellowſhip of the Myſtery*, *Epheſ.* 3: 9. Wiſdom alſo loves to open and cry her precious Wares in places of concourſe, *Prov.* 1. 21: *Pſal.* 22. 22. *Pſal.* 40. 9, 10. Chriſt who was this Wiſdom of his Father ſays, he had declared his Faithfulneſs not to his Brethren only apart, but together in the great Congregation, (*Pſal.* 35. 18.) Becauſe thereby Glory and Praiſes, being joynt and mutual, are ſo much the more encreaſed; for Glory manifeſted Reſults out of the Apprehenſions and *Encomiums* of many joyned: Therefore God, e're he would ſo fully communicate himſelf, deſires a meeting, and an Aſſembly of the People. So Exod. 25. 8. *Let them make me a Sanctuary, that I may dwell among them*; and *Exod.* 29. 42, 43, 44. *There I will meet with you*, that is, when they are all met there. And therefore it is called, in the Original, the Meeting-place; ſo that if there be a God, he will have a Church to Worſhip and praiſe him.

2. Jeſus Chriſt deſires it alſo, who was to be made glorious; and therefore was to have a Church, that is, many united in one, whereof he might be the Head: So *Epheſ.* 1. 22. God gave him to be Head to the Church. It was a priviledge to him to have a Church, ſhe is therefore given him; and as this was his deſire too, his Father in anſwer beſtows her on him, *Ask and I will give thee*, *Pſal.* 2. 8. As he was to be a Head, ſo to have a Body; in whom, as in a Head, they might be gathered together in one, *ver.* 10. He was to have many Brethren; and his deſire was, that they might be gathered together about him. Thus he declares, *Pſal.* 22. 22. and thus he promiſes to them when aſſembled on Earth, *Matth.* 18. and thus he Prays, John 17. 24.

Ch. I. *That he and they may be together.* So as if there be a Chriſt, there is to be a Church alſo.

3. The Divine nature in us, (2 *Pet.* 1. 4.) breath's after ſuch a Fellowſhip As Reaſon and Underſtanding deſires communion with Men, ſince Man is by Nature (as he that had but Nature ſaid) *Animal* πολιτικον *ſociable, a ſociable Creature*, ſo a Saint is too. As it was not good for *Adam*, the New Creature of the Firſt World, to be alone ; ſo nor for the New Creature of Chriſt's World. It was *that one thing* of *Davids* Deſires, that is, the Top the chief of them, Pſal. 27. 4: *One thing have I deſired. to dwell in the Houſe of the Lord.* The Church, as they have a Relation to Chriſt, ſo likewiſe one to another ; for they are not an *Holy Seed* only, but an *Holy Nation*, a *Royal Kindred:* Who, out of an inſtinct, deſire Fellowſhip one with another. *They are taught of God*, (ſays the Apoſtle, 1 *Theſ*. 4. 9.) And therefore as natural inſtincts ſhew themſelves in Creatures, who, when new fall'n from the Dam, gather in a company about it ; ſo a Spiritual inſtinct ſhews it ſelf in thoſe, who, being new Born, aſſociate together. So in *Phil*. 1. 5. *Paul* gives thanks *for their Fellowſhip in the Goſpel from the firſt Day* ; as if, when they were not an Hours ſtanding, they deſire it. And therefore in the *Acts*, to be converted to the Church and to the Lord are uſed promiſcuouſly ; they breathing after a Church-Fellowſhip with the Saints as well as with God.

But our Buſineſs further, is to enquire what manner of Church it is, which Chriſt would have erected ; and unto which his promiſe is made that he will be in the midſt of them.

We ſhall come the better to know what this Church in particular is to be, if we enquire what the Church in general is ?

A Church in general is an Aſſembly of Saints, of Believers, of Men called.

1. It is a Company or Aſſembly united. If there had been but one Angel, or one Man ſaved, he had not made a Church. 'Tis a Body that hath many Members, 1 *Cor*. 12. 15. and *Rom*. 12. 6. *We being many, are one Body.* 'Tis a Nation, 1 Pet. 2. 9. *A Flock*, an Houſhold, a Kingdom, a Common wealth, *Epheſ*. 2. 12. The ſame Men, that conſidered a-part are call'd Saints, collectively taken, are called the Church.

2. A Church is a company united in one, for without Union, they are not a Church, but a confuſed Multitude ; Therefore it is called one Body, *Epheſ*. 4. 4. as there is one God, and one Spirit, &c. 1 *Cor*. 12. 12, 13. And *Epheſ*. 4. 16. it is ſaid to be knit together.

3. A Church is a company of Saints united in one. It is a Society of Believers who are called, as 'tis a Nation for Multitude and Order, ſo 'tis a Holy Nation, 1 *Pet*. 2. 9. as it is an Houſhold, ſo of Faith. As it is a Common-wealth, ſo of *Iſrael*, *Epheſ*. 2. 12. As it is a Temple, ſo an Holy Temple, *ver*. 21. *Holineſs* becomes thine Houſe, *Pſal*. 93. 5. It is a Congregation, but of Saints, Pſal. 89. 5. 1 Cor. 1. 2. *To the Church of God at* Corinth ; *to them that are Sanctified in Chriſt Jeſus, and called to be Saints*, not by Invitation only, as if all to whom ever the Goſpel is Preached, might have that name ; for ſo the *Weſt-Indians*, if but Preach'd unto, ſhould be called. But they are called Saints by qualification, that is, they are Sanctified. *They that were not my People* ſhall be called my People, *Rom*. 9. 25. (called Saints) that is, that are Saints ; for God calls things as they are. *They are called with an Holy Calling*, 2 *Tim*. 1. 9. To all callings a qualification is required. If a Man is to be of the Privy-Counſel, the place requires that he ſhould be Wiſe: If he is to be of a Company to Trade, it is requiſite that he be brought up to it : If he is a Miniſter, that he be Gifted ; and ſo, if he be of a Church, that he be Holy.

4. It is a company joyned to have Fellowſhip with Chriſt, 1 *Cor*. 1. 9. It is called therefore Chriſt, 1 *Cor*. 12. 12. and *Complementum Chriſti*, the fullneſs of Chriſt, *Eph*. 1. 23.

The Kingdom is Spiritual, ſo are the Subjects ; for Chriſt is, in Relation to his Church, a King of Saints, *Rev*. 15. 3. To be in a Church is to be fellow Citizens with Saints, *Eph*. 2. 19. and with Chriſt, 1 *Cor*. 1. 9. And as Reaſon only fits us to have Fellowſhip with Men ; ſo Grace only qualifies us to have communion with Saints and Chriſt. A Fellowſhip is of thoſe who are alike in Nature and Diſpoſition. Thus God would not have *Adam* joyned in Fellowſhip with Beaſts, and therefore

fore made a Woman for him, as a meet companion, much leſs will God admit his Second *Adam* Chriſt, and his Members to be joyned with Swine. *What Fellowſhip is there between Righteouſneſs and Unrighteouſneſs*, 2 *Cor*. 6. 14, 15, 16, 17. They are a Temple to God, and the Stones which frame it are Hewn, before they are laid in the material Building, 1 *Kings* 17, 18. and therefore they are to be lively Stones, not Dead, as *Peter* alludes, 1 *Pet*. 2. 5. They are a Body, and the Body of Chriſt, and therefore the Members are to be ſimular to the Head. Hence hath ariſen that diſtinction of a Church Myſtical, and of a Church Inſtituted, which ſuppoſe the ſame matter, the ſame Men, and which are but ſeveral Adjuncts of the ſame matter or relations, whereof the one may be Superadded to the other. As in *Holland*, the ſame Man that is a Member of the Society of the States General is alſo, and may be alſo, of the States of a particular Town; but yet ſtill he muſt be a Dutchman: Or as in *London*, every Man of a particular Company, may alſo be a Member of the Common-Council of the whole City but yet he muſt be a Londoner, and free of the City. So here in this caſe, if a Perſon is a Member of the Church Myſtical, or of an Inſtituted Church, he ought to be a Saint. As a Church in general is a Company and Aſſembly of Saints united; ſo the Church Myſtical is the general Aſſembly of all Saints on Earth united in Chriſt to him, and one to another: And the *Church Inſtituted is*, a particular Aſſembly of Saints on Earth, united in Chriſt by a ſpecial Covenant. The Members of both the one and the other, are to be Saints united into a Company and Aſſembly, that ſo there may be a communion.

1. I will ſhew the ground for this Diſtinction of Church, in Scripture.

1. There one Church is called *The General Aſſembly, and the Church of the firſt Born, Heb*. 12. 23. An Aſſembly it is, and a General Aſſembly: And that part of the diſtinction argues, there is another to be found from which, by that word, it is Diſtinguiſht. And therefore, there are particular Aſſemblies, which alſo muſt be called a Church. Members of this General Aſſembly, theſe *Hebrews* were; for he ſaith, ver. 22. *Te are come to this General Aſſembly* as being made a part of it: And that theſe *Hebrews* were alſo Members of particular Aſſemblies, though Diſperſed through all Countries, and that they had a Relation unto them, is expreſly mentioned, Heb. 10. 3. 25. *Not forſaking the Aſſembling of our ſelves together.* And they were ſo to Aſſemble, as in a ſpecial Relation joyned to conſider and exhort one another.

Yea, more expreſly we find this mentioned, 1 *Cor*. 12. 27. where having Diſcourſed of the whole Body in the former verſes, he (in *ver*. 27.) draws down all he had ſaid in the General of the whole Church, to that particular Church at *Corinth*, to whom he Writes, chap. 1. 2. *Now ye are the Body of Chriſt* (ſays the Apoſtle) *and Members in particular*: Where the Phraſe *in particular*, hath Reference both to *Body*, as well as to *Members*. So as the meaning is this, that they in particular, made a Body of Chriſt; and were Members one of another, alſo in particular. And therefore all that he had Diſcourſed of the Nature of the Body, and the Members, and the Offices, and Duties in General, he brings home as particularly true of them, as making a ſpecial Body a-part, ſo the word is ἐκμέρους. They were a Body a-part in Relation to other Churches, and more particularly Members one of another, and that in ſuch a particular manner, as they were not ſo of any Church elſe. The like we have as expreſs, *Epheſ*. 2. Where having Diſcourſed of the Body Myſtical, as made up both of *Jews* and *Gentiles*, as appears by *ve*. 16. he ſhews (*ver*. 19.) their Relation thereunto. *Te are no more Strangers, but fellow Citizens with the Saints, and of the Houſhold of God*, (namely, that great Houſhold of Heaven and Earth, as he calls it, (chap. 15. *and are Built*, &c. ver. 20. *With all Saints into an Holy Temple*. And then he further adds, ver. 22. *and you alſo are Builded together for an Habitation of God, through the Spirit*. Where 1. He means ſome one more ſpecial further Temple, then to be Members of the Myſtical general Building: For he had ſaid before, *ver*. 19, 20. Ye are Built up with the whole Church into ſuch a Temple, and it needed not ſo Emphatically be Repeated again. But in that he ſays, *you alſo και*, &c. he affirms ſome further thing of them, then what he had ſaid of them before. He means ſomething more than that, whereas the whole Body is built into a Temple, they are built with them, as a part of that Temple: For that he had ſaid afore (*ver*. 19.) they being part of that whole Temple, of which he ſays, all is built, &c. *ver*.

20. 2.

Ch. II. 20. 2. he makes them a diſtinct Temple from the former, and plainly intends, that as with the whole they grew up into a Temple: So they in particular, were built up as an Habitation, beſides the other. You *Epheſians*, and you as together conſidered (ſays he) συνοικοδομεῖσθε, *are built up together*. So as he ſpeaks it not of that Perſonal Relation and Conjunction, which they had with all the reſt of the Saints in the World, and which every one had privately and perſonally to the Myſtical Church (for that was as common to the *Galatians* as to them) but he means that which they had together in a more peculiar manner, in joynt Relation each to other. If he had deſigned only their common Relation, he would rather have ſaid, *you together with all Saints, are thus built up*, but this he had ſaid afore; but now (ſays he) *You* Epheſians *together one with another, are built up into a more ſpecial Houſe*, or private Oratory (as I may allude to private Chappels in great Cathedrals) or little Sanctuary (as the Prophet ſpeaks, *Ezek.* 11.16.) private by themſelves. I might prove the ſame out of *Epheſ.* 4. where having firſt at large Diſcourſed of the whole Body on Earth (*ver.* 12.) he then paſſeth (*ver.* 16.) to the uſe, and end, and benefit of a particular Congregation, which he alſo calls a whole Body fitly joyned together, ſo as to ſupply Nouriſhment, and to edifie each other. Which of all the Saints on Earth, making up a Myſtical Body, cannot be ſaid; for how is every one ſo Diſperſed able to edifie each other in love?

And becauſe there is the ſame Reaſon every way of the Body Myſtical, and of the Body Inſtituted; therefore the ſame priviledges every way, which appertain to the whole Body Myſtical, do belong alſo as fully to every ſuch particular Church, ſo as indeed they are one, that is, there is *unica & eadem ratio, one and the ſame conſideration* of the one and the other, as there is the ſame Nature of a drop that is of the Ocean, ſince both are Water, the one as well as the other. Therefore the Apoſtles do ſo promiſcuouſly ſpeak the ſame things of the one and the other; and in their Diſcourſes, paſs without much Diſtinction from the one to the other. As he that reads an Anatomy of the Body of Man in general, may be ſaid to read it of every Man in particular: So what is ſaid of the inviſible Church may be ſaid and applyed to the viſible. As the one is called the Body of Chriſt, ſo is the other. Yea, as the one is called the whole Body of Chriſt, ſo is the other. So of the Church of the *Corinths* he ſays, when the whole Church is come together in one place. For the Church of Chriſt is *totum homogeneum, an Homogeneal whole*, whoſe parts are of the ſame Nature with it ſelf; and ſo what is ſaid of the whole, is ſaid of every part.

CHAP. II.

The Reaſons why Chriſt hath Inſtituted a Congregational Church.

I will now give Reaſons, why Chriſt did Inſtitute ſuch a particular Ordinance, as a particular Congregation of Members joyned, to grow up to be a Body, a Temple apart unto Chriſt, and why he hath thus endowed them with the priviledges, Name and Nature of the whole.

1. That there ſhould be joynt and publick profeſſion of the Name of God; and that God ſhould be Worſhipped of his Creatures, as Aſſembled together, is exceeding neceſſary, and indeed natural. Though the manner of Divine Worſhip is Inſtituted, yet that God ſhould be Worſhipped by many (when many are extant, that may Worſhip him) is as natural, as that he is to be Worſhipped. Therefore all Nations have ever had publick Aſſembly's, in which to Worſhip iheir God's. And therefore in *Geneſis*, no ſooner did that common Work of Mankind ſpread into Branches; but it is upon the Genealogy preſently Recorded, and put unto it, as the conſequence of it, Gen. 4.26. *Then began Men to call upon the Name of the Lord*, that is publickly and together; for privately, they had done it afore: Or if it be meant of Idolatrous Worſhip (as ſome interpret it) that the Men began prophanely to call on the Name of the Lord; yet publick it was. And however that they thus fall upon it, argues the voice of Narure as it is, *Mich.* 4. 5. and is argued from it. The People of God argue from it, to provoke one another to publick Worſhip, of which he there ſpeaks,

(ver. 1, 2.) *How in latter Days*, that is, under the Goſpel, *there ſhou'd be flowing to the Mountain of the Lord, and all People ſhould flow to it. And many Nations ſhall ſay, come, let us go up and Aſſemble*, &c. He ſpeaks in the Language of the Old Teſtament, to expreſs the Worſhip of the New. You know the Temple ſtood upon a Mountain, to which the Church of the *Jews* Reſorted for publick Worſhip, ſo as to go up to the Mountain of the Lord, is to Aſſemble together to Worſhip. And how do they provoke one another to this? By the Law of Nature Written in all Men's Hearts, ver. 5. *For all People will walk in the Name of his God*; that is, make a joynt and publick profeſſion of him, and together call upon him: For to that he there exhorts, *v.* 5. It is a Natural inſtinct in the New Creature, therefore they breath after it.

2. As to have Aſſemblies wherein to Worſhip God, is natural; ſo now under the Goſpel, particular Aſſemblies are neceſſary. When indeed the Church was contracted in *Judea*, ſo as all the Nation might at once meet; for greater Solemnity, God ordained three Solemn meetings every year; and therefore they were a National Church. But now when the Goſpel was Preached all the World over, and Saints were to be gathered from over all the World; it was neceſſary that Church Aſſemblies ſhould be Inſtituted, and ſet up every where. Thus *Paul* gives Directions for publick Ordinances, that as now they might pray for all Men, which the *Jews* might not do, ſo that God now would have all Saved, 1 *Tim.* 2. 4, 6. And therefore he was the Apoſtle of the *Gentiles*, 8. 7. *I will therefore* (it is an inference therefrom) *that Men pray every where*, he ſpeaks of publick Aſſemblies, and the ordering them, as in the whole Epiſtle. Therefore *Judea* it ſelf, which was before a Church National, and they were to come to the Temple to Worſhip, now had many Churches in it, *Gal.* 1. 2. And therefore the Prophets ſpeaking of the latter days, and Prophecying of the Church Aſſemblies, then call them not an Aſſembly only (as that of the *Jews* was called the great Congregation) but Aſſemblies. So *Iſa.* 4. 5. He ſays, *He will create upon every dwelling place of* Mount Sion, *Aſſemblies*, &c. not *Aſſembly*: Which yet ſhould be all on *Mount Sion*, and have the ſame priviledge and promiſe, that *Mount Sion* had. So we have it expreſſed in *Malach.* 1. 11. *Incenſe ſhall be offered up every where*; and ſo the Temple was to be every where.

For 3. It cannot be imagined, that Chriſt ſhould not be as good to his Church, in reſpect of Diſpenſations of Grace under the Goſpel, as under the Old Teſtament. Therefore all the Priviledges that the *Jews* met together in the Temple had, and all the Ordinances wherein they joyntly partook, and the like helps, and more full of Grace in ſtead of thoſe other, were to Succeed in the New Teſtament: For his Name, he ſays, ſhould be as great among the *Heathens*, as ever among the *Jews*. Therefore Chriſt ſets up a Temple, and gives power to his Church in all places to ſet up Temples and Habitations to himſelf; and endows all thoſe private Churches, with all the priviledges and endowments that the Aſſembly of the *Jews* had. And hence now, every ſuch Aſſembly is called the Lord's Mountain, and his Temple; and hence, all the *Encomiums* mentioned of the *Jews* Church, are now given to two or three poor Aſſembled. As he ſaid of the Temple, I will put my Name there, (*Deut.* 12. 11. 1 *Kings* 8. 29.) ſo now Chriſt's word is, (*Matth.* 18. 19, 20.) *I ſay to you, That where two or three are gathered together, I will be in the midſt of them.* Which words as *Cameron* Notes, are not Aſſertory only; but Inſtitutive. Yea, I ſay further, look what Priviledges and what Ordinances all Saints on Earth, if Aſſembled together, ſhould partake of, the ſame as fully and entirely hath Chriſt appointed, two or three Aſſembling in his Name to partake in, till they all meet together in Heaven.

4. It was for Chriſt's Honour, that it ſhould be thus; that ſuch Spiritual Regiments and Common-wealths, and Bodies of Saints, ſhould be erected to ſhew that Chriſt is King. For Chriſt is a King, and muſt Rule amongſt the midſt of his Enemies, *Pſal.* 110. *Rev.* 15. 3. He Reigns over Wicked Men by his Providence; but as he is peculiarly King of Saints, *Rev.* 15. 3. ſo in and over his Saints peculiarly, and that not in their Hearts only; but outwardly and viſibly in an ordered inſtituted Kingdom and Body. He is King not only in having Saints, but in having Saints ordered and embodied together in Holy Societies, Col. 2. 2. *I rejoyce to behold your Order.* He is a King over the Bodies of his Saints, as well as their Souls, 1 *Cor.* 6. 20. for he Redeemed both. And therefore as his work is to guide their Souls inwardly

wardly by his Spirit; ſo their outward Man by his Officers and Ordinances appointed. An Inſtituted Church is called his Kingdom, *Mat.* 21. 43. For he ſays, *That Kingdom* ſhall be taken away, he means Ordinances, and the Candleſtick of the Church. And it is reaſon, that his Kingly Office ſhould be extended as large as his Prophetical and Prieſtly. His Prophetical reacheth to outward things, to Baptiſm, and the Lords Supper, &c. His Prieſtly Office was performed externally a-fore the World; and ſo he was to the *Jews* in outward things, *Jeſus Chriſt the ſame to day that yeſterday*, *Heb.* 13. 8. The Kingdom then anſwerably, is viſible in an external Adminiſtration. Chriſt was to have an Houſe under the New Teſtament, as under the Old, *Heb.* 10. 21. We have an High Prieſt over the Houſe of God, aud thereupon he urgeth Aſſembling together, *ver.* 25. which makes Chriſt an Houſe: Now if we are not to forſake the Aſſemblies, it is then our Duty to begin to form them, and it is remarkable that he ſays *Aſſembling*, not Aſſemblies only.

5. By the Inſtitution of theſe particular Churches, Chriſt ſets up a Kingdom, and judgeth a-fore-hand. He judgeth them within, by caſting them out if Offenders, which ſhews, that he will not bear with Scandals: And he Judgeth alſo thoſe without, in denying to admit them, and ſo ſeparates between the Pretious and the Vile, and makes a day of Judgment aforehand. Therefore we find it made by the Prophets, the Fruit of theſe Aſſemblies that Chriſt Judgeth amongſt the Nations, *Iſa.* 2. 3. 4. *Michah* 5. 2. 3. And another Fruit is that they are Bleſſed, as means to convert Souls, *Acts* 9. 31.

6. Saints have as much need now of Aſſembling thus, as then. *Adam* had need of Fellowſhip in Innocency, and much more do we need it in a State of Corruption. Therefore the Apoſtle exhorts upon that ground to theſe Aſſemblies, *Heb.* 10. 25.

CHAP. III.

A Compariſon between the Church Myſtical, Univerſal, and an Inſtituted particular Church. Wherein they both agree, and in what Reſpects there is a difference between the one and the other. The Definition of a Congregational Church.

SInce there is like Reaſon for the Univerſal Myſtical Church, and particular Churches; and ſince every particular Church hath the Reſemblance, Name, Priviledges, and Attributes of the general, and all that it hath, is Modificated by a ſpecial Inſtitution: Let us therefore compare a little the one with the other, by which we ſhall the more clearly ſee the true Notion and Nature of an Inſtituted Church, by ſeeing both what is common to both, and wherein the one is Modificated, and differs from the other.

A Church Inſtituted, is a company as well as the other, 1 *Cor.* 10. 16, 17. for th Ordinances of it are a communion, ver. 16. *And we being many, are one Body, an partakers of that* one Bread, *ver.* 17. There is only this difference, that an Inſtitute Church is but of as many as come together in one place, 1 Cor. 14. 23. *When th whole Church is come together in one place*; mark that, he calls that the whole Church which yet was but thoſe Saints at *Corinth*, 1 *Cor.* 11. 20. When you come togethe in one, not with one mind only, but in one place: But that other Myſtical Church is the company of Saints all the World over. And the Reaſon why God did contrac this Inſtituted Church to ſuch a number, as could meet in one place, was becauſe th end of that Inſtitution and Meeting, was full communion and entire, ſuch as tha they who meet, ſhould partake in all Ordinances together with one accord, as *Ac* 2. 46. And then Nature doth teach, that it can be but ſuch a company, and ſo many as can all hear and edifie one another, &c. and who may from the ſame Paſtor, re ceive the Holy Ghoſt, and the ſame provocation of Grace at the ſame time; and wh may *Glorifie God with one Mouth, and one Mind*, Rom. 15. 6. *and ſerve him with on ſhoulder*, *Zach.* 3. 6. And therefore in that Inſtitution of a Church, *Matth.* 18. he men tions their agreement. 'Tis agreement as met together, which is eſſential to ever

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Ordinance. *If two ſhall agree*, our Saviour, *Matth.*18.19: The word is συμφονησοσιν that is make up a Conſort, an Harmony; for Ordinances and Prayer are ſo to God, *Epheſ.*5.19. And therefore, 1 *Cor.*10.16. Though he ſays, many made that one Body at *Corinth*; yet they were but ſo many, as could be partakers of that one Bread, and receive the Sacrament together, and as many as might all learn, when they Propheſied one by one, 1 *Cor.*14.31. And ſo at *Epheſus*, (*Acts* 20.28.) The Elders were to take care of all the Flock, therefore ſuch a Flock is to be no more, then ſuch as Paſtors can take the care of. And therefore in thoſe Countries and Regions, where the Saints did Multiply, their Churches were Multiplied alſo, as in *Galatia*, there were the Churches of *Galatia*, 1 *Cor.*16.1. and ſo in *Aſia* too, *Revel.*1.4.20. *Acts* 18.41. But the Myſtical Church, is the Aſſembly of all Saints, it is *the whole Family both in Heaven and Earth*, *Epheſ.*3.15. which, like the Sea, is too vaſt in this World, to be gathered into one place.

2. As the Church Myſtical is a company of Saints; ſo is the Church Inſtituted alſo to be. So was the Church of *Corinth*, 1 Cor.1.2. *To the Church at* Corinth, *called to be Saints*. And it is a company of ſuch as are Elect: So 1 *Pet*,5.13. The Church which was at *Babilon*, is ſaid *to be Elect together with them*, that particular Church was ſuch. Thus *Paul* Teſtifies of that Inſtituted Church at *Philippi*, *Phil.*1.1. calling them the Saints there, with the Biſhops and Deacons, and in as much as he mentions Officers, he ſpeaks of them as of an Inſtituted Church. And this he ſays, not ſpeaking of the better part, as giving the Denomination to the whole; but as of every one amongſt them, ver. 6. *being confident in this, that you have a good Work in you.* And he expreſſeth that it was meet to think ſo of them all, *ver.* 7, elſe they all had not been meet, to have been of the Church. The like is ſpoken of the *Theſſalonians*, 1 *Theſ.*1.2. and 1 *Theſ.*5.5. And there is a World of Reaſon for it.

1. For to all callings there is to be a Qualification.

2. Becauſe theſe are to make up a Body to Chriſt, as well as the Myſtical; therefore they muſt be anſwerable to their Head. It would be very unſuitable, *Humano capiti cervicem jungere equinam, To joyn Monſtrous Members to ſuch a Glorious Head.* They who are joyned to Chriſt, muſt not be Members of an Harlot.

3. Theſe are called to Fellowſhip with Chriſt and his Saints. And as Moral vertues fit Perſons to have communion with Men, ſo Grace only qualifies Men to have communion with Chriſt and Saints.

4. Their Fellowſhip, and Meetings, and Tranſactions, are to be with one accord, *Acts* 4.32. and with one Heart. Now Faith will give them that. The Believers met with one mind, *Acts* 4.32. And they only can and will do ſo. There is to be an Agreement, an Harmony, σύμφονία in a Church, and one falſe ſtring makes a Diſcord. There muſt be agreeing in Principles to fit Men for Church-Fellowſhip, and as Men that agree in the Fundamental Laws of a Kingdom, are only fit to be Subjects in that Kingdom: So thoſe only are fit to be Subjects of this Spiritual Kingdom, that agree in acknowledgment of the Fundamental Principles of Godlineſs; which only true Faith will enable a Man to do, *Titus* 1.1. *Philemon* 6. Therefore thoſe, who deny the power of Godlineſs, are not to be received; but we are to turn away from them, 2 *Tim.*3.5. Nay, ſuch a mixture will cauſe apparent variance, ſo Chriſt ſays, *Matth.* 10.34,35. For ſuch Perſons are contrary, and led by contrary Principles; and how then can they be joyned in ſuch a Fellowſhip, as is the moſt near communion with Chriſt.

5. The ends of Church-Fellowſhip, are the Form of it (as I ſhall ſhew anon) Now therefore ſuch matter is only to be taken in, as may comply and be Serviceable to thoſe ends. Chriſt, when he makes any Inſtitution to an end, makes it ſuch as may attain that end; or elſe it is in vain, and ſo not an Ordinance. Now wicked Men are no more fit matter, nor no more capable of the Spiritual ends of a Congregation, than the body of a Beaſt is fit for a reaſonable Soul to dwell in and enform, and to uſe to actions reaſonable. For the ends of this Body of a Church, and of this Holy Society, and of every Member of it, is to edifie one another, and every part is to ſupply Grace to it, *Epheſ.*4.16. And for that Men muſt have received the Spirit, and ſome Spiritual Gift. Therefore thoſe who have not the Spirit of Chriſt, and have no Spiritual Gifts and Graces, have but the Spirit of this World, and are unfit, and will be ſo far from edifying the Church, that (as *Solomon* ſays *Eccleſ.* 9: 18.) *One Sinner will deſtroy much good.* And are ſuch Perſons alſo fit to Reprove, to Judge, and thereby

to preſerve the Church pure? Since they are ſuch whom Chriſt calls Swine; they are ſo unfit to Reprove, as they are not fit to be Reproved; *Matth.*7.6. And it is of ſuch the Apoſtle alſo ſpeaks, (1 *Cor.*2.14.) That they cannot receive things Spiritual; but they are fooliſhneſs unto them, and therefore they are unfit to Judge thoſe within, for the Spiritual Man only Judgeth all things, and is Judged of none, 1 *Cor.* 2.14. How many Men are of *Gallio's* Temper, if it be a matter of right or wrong, that is to be Judged of in the Common-wealth, they can do it: But if the matter is about the Spiritualneſs of the Law or Goſpel (which things are within the proper cognizance of this Church-Court) they care for no ſuch matter; or if they Judge, they will certainly caſt out their Brethren, *Iſa.*66.5: And ſay God be glorified when they have done.

So then as well an Inſtituted Church, as the Myſtical is to conſiſt only of Saints, and Saints are to be the matter of both; only *de facto*, indeed there ſometimes falls out this difference.

1. That the Myſtical Church being immediately called by God, conſiſts of thoſe only, whom, as the Apoſtle ſays, *The Lord approves and Judgeth ſuch*, (2 *Cor.* 10.18.) without the Judgment of Men coming between, who are *Jews* inwardly; and whoſe Religion is that of the Heart, and whoſe praiſe is not of Men, but of God, *Rom.* 2.29. But this Inſtituted Church, though immediately ordained to be of God, and according to his Laws; yet the gathering of it, and aſſembling of it, is an Act of Man's (namely of Saints) and therefore *Heb.* 10. 25. It is called *the Aſſembling themſelves together*. And ſuch is the calling and apointing of Miniſters; whoſe calling, though it be of God's Inſtitution; yet the Deſignment, who ſhould be a Miniſter, is immediately by Men. And therefore ſo the Apoſtle Diſtinguiſheth his immediate call from that of other Miniſters, (*Gal.*1.1.) That it was not by Men, but by Chriſt: Hence therefore becauſe what Perſons ſhould be of this or that Congregation is Determined by the Judgment of a company of Men that are Spiritual, whom in theſe things God hath left Supream Judges on Earth, (1 *Cor.*2.14. *The Spiritual Man Judgeth* all things, *&c.*) And becauſe they in Judging are, and may be often deceived; hence *de facto* it comes to paſs, that in great Congregations there may be ſome found that prove Hypocrites. Thus the Apoſtles tells them, *Acts* 20.30. that in *Epheſus*, *Men of themſelves ſhould ariſe Teaching* perverſe things, though, in the inſtitution and choice of Members, never ſo great care was had. But ſtill though theſe Saints may be deceived in the application of the Rule; yet they are to hold faſt the Rule it ſelf, that Saints only are fit matter for a Church, and that ſuch only are to be admitted (tho' they who have the power of receiving them are often miſtaken. Yea, though Temporary Believers may be found in the Church, without a Wedding-Garment; yet to them in the Church they are as Saints, and juſtified as ſuch, being not known to be otherwiſe. So as though before God, and as to his Knowledge, others than Saints may be in a Church, yet none but ſuch as are to us, and in our Judgments, Saints and Holy, and of whom (as the Apoſtle ſays, 1 *Phil.*1.6,7.) it is meet for us to think they have a work wrought, knowing their Election, 1 *Theſ.* 1. 5. are to be admitted by us into Church-Fellowſhip. By us there are none to be admitted, but ſuch as to us are Saints. So then to us, a Church Inſtituted is all Holy, and Juſtified, and Elected, and Sanctified.

2. And hence alſo, this further difference between the matter of the one and the other ariſeth; that thoſe who are Saints inviſible to Men, or inwardly ſuch; and who yet are viſibly ſuch to God's Eye, are the matter of the Myſtical Church: But ſuch as are viſible Saints to Men, not to wicked Men; (for they are blind, and Judge not of Colours) but viſible to them who are appointed Judges, which are the Saints; who as they only have a Right to Ordinances, ſo to Judge, 1 *Cor.*2.15. So that as *True Faith* before God, is the Form of the Members of the inviſible Church, ſo a true profeſſion of Faith outwardly, is eſſential to make fit matter capable of being Framed into an Inſtituted Church. And as that is ordained to be an External Viſible Body, ſo a viſible True Faith is neceſſary in the Members of it; and therefore it is called the Houſhold of Faith, *Acts* 4.23. Now it is not he that ſaith he hath Faith (*James* 2.14.) in a verbal profeſſion that is outwardly a viſible Believer; But ſaith *James*, *Shew me thy Faith by thy Works*, *ver.* 18. Faith is called therefore, (2 *Cor.* 9. 13.) a profeſſed Subjection to the Goſpel; but it muſt be a Faith that is effectual to the acknewledging of ſuch Truths, as are after Godlineſs (*Tit.* 1.1. *Philemon* 6.) and ſo effectual, as to prevail

in others that are Saints, to acknowledge every good thing in them, (*Philemon* 6.) and ſuch as it may cauſe them that are Saints, to think it meet ſo to judge of them (*Phil.*1.6.) and ſuch as hath the obedience of Faith to attend it, (*Rom.*15.) and ſuch as hath a profeſſed Subjection to the Goſpel in the whole Man; for it is to be ſuch, as is no lye: Now to profeſs in Words, and deny in Deeds, is the greateſt lye that is, 1 *John* 1. 6. And Lyars are to be without, *Rev.*22.15.

3. As the Church Myſtical is a company knit and united together into one Body to Fellowſhip with Chriſt, and one with another by the Spirit: So alſo is a Church Inſtituted to be.

1. It is to be a company knit and united together; for they, though many, are called *One Body* (1 *Cor.* 12.20. and *Epheſ.*4.16.) *joyned* together and compacted, and (*Epheſ.* 2. 22.) they are *Builded* together for an Habitation for God; a Diſtinct Habitation by themſelves (thoſe places ſpeak all of an Inſtituted Church) yea, and ſo in particular united, as to make a diſtinct entire Body unto Chriſt from all other Churches, as thoſe *Epheſians* (*Eph.*2.22.) did; and the *Corinthians*, 1 *Cor.* 12. 27. Thus the Apoſtle ſpeaks likewiſe, Rom.12.4. *We being many are one Body in Chriſt, and every one Members one of another.* And he ſpeaks it in Relation to an Inſtituted Church, for (*ver.* 6,7,8.) he Reckons up the Offices and Organs of ſuch a Body (*He that teacheth on teaching*, &c.) and therefore he intimates them to be in ſuch a particular manner, Members one to another, as to none Elſe; and to be joyned into ſuch a Body, as that they have power by vertue of ſuch a conjunction, to Judge one another that are within the Body (1 *Cor.* 5. 12.) and to put out from among them, *ver.* 13. Which power they have not over other Saints, or any Saints in the World; but only over ſuch as were by ſome ſpecial means made of them, and of their Body; and therefore diſtinctly Formed, as into a Diſtinct Common-wealth. And it is a Body not *Confuſed*, but *Ordered*, according to ſeveral Gifts, to ſeveral Functions, 1 *Cor.*12. ſo the Apoſtle ſaith of the *Coloſſians*, that he rejoyced beholding their Order, *Col.* 2. 5. So he tells the *Epheſians*, that they were a Body not only joyned together; but *fitly joyned* together, *Epheſ.*4.16.

2. It is to be a company united by the Spirit. So the Church of the *Epheſians* was built together *by the Spirit, into an Habitation*, *Epheſ.*2.22. And thoſe other places are to be underſtood of both, Eph.4.4. *There is one Body, and one Spirit, even as ye are called*, &c. that is, this is exemplified in you, who by one Spirit have been called into one Body, as into an hope of calling, and (1 *Cor.* 12. 12.) by one Spirit we are all Baptized into one Body, being made all to drink into one Spirit.

4. It is a company joyn'd to have Fellowſhip with Chriſt, ſuch was the Church of the *Corinthians*, to whom he Writes as to a particular Church (1 *Cor.* 1. 2.) and who are ſaid *to be called to Fellowſhip with Chriſt*, *ver.* 9. ſuch were the *Philippians*, who were an Inſtituted Church, *Phil* 1.1,2. And they are ſaid *to have Fellowſhip in the Goſpel from the firſt Day*, *ver.* 5.

Theſe things are common to both the Church Myſtical, and Inſtituted; but there are theſe differences between the one and the other.

1. In their knitting together and union, there is a difference. The union of the whole Church Myſtical is internal, and ſimply by the Communication of the Spirit, and by the commnnion of the ſame Faith and Love, having the ſame Spirit in them, that dwells in Chriſt, and all his Members; and having the ſame Faith (like precious Faith, 2 *Pet.*1.1.) which is called the communion of Faith; and being intereſted in the ſame benefits, in the ſame common Salvation, as *Jude* calls it, *Jude* 3. and in the ſame common Lord, (1 *Cor.*1.2. with all that in every place call upon the Name of Jeſus Chriſt our Lord. But the union of an Inſtituted Church (though it contains and ſuppoſeth all this in the matter of it) as it is more Special, particular, and Diſtinct, ſo it is founded upon ſomething more peculiar. And as the Government of it is external, ſo the union of it is alſo. As 1. Is ſeen by gathering together in one place, in the Name of Chriſt, Acts 2.44. *All that Believed were together*; and Mat. 18.20. *Where two or three are gathered together*, &c. When the Law was given, and that Church of the *Jews* was to be Conſtituted, the People were all Aſſembled to meet God. Thus it is under the Goſpel too, when ye come together, ſaith the Apoſtle, 1 *Cor.*14.26. as coming together and cohabitation is neceſſary to a Marryed condition; ſo it is to this. Though indeed it do not ceaſe to be a Church if diſperſed, or any Member to be a Member, if ſevered a while; but their union being in Re-

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lation to gathering together, it may continue as Man and Wife, may be Man and Wife ſtill, , though for a Seaſon they are aſunder, but yet their Relation was ordained to be by coming together, (1 *Cor*.7.5.) And therefore if either voluntarily will depart, the other party is free, *ver*. 15. And becauſe this Church-Relation is Ordained for coming together; therefore if any forſake the Aſſembling together, it doth unchurch them, *Heb*.10.25.

And whereas their gathering is in the Name of Chriſt; it is meant to be either in the Authority of Chriſt, as was ſaid, or further alſo, for the Name of Chriſt, for ſo ἐν τῷ ὀνόματι is taken. This Chriſt ſays, (Matth.11.6.) *Bleſſed is he that is not offended in me, that is, for me*. So we are ſaid to Exalt the Name of Chriſt in his Ordinances, and every Ordinance is Chriſt's Name, &c. This being gathered in Chriſt's Name, is the end of this Holy company, which Diſtinguiſheth it from all Societies elſe; for *Finis in moralibus idem quod forma in naturalibus*; *the end of Moral things, is the ſame as the form in Naturals*. As a company of Students meeting together at publick Acts, &c. makes a Colledge; a company of Men Aſſembling to conſult, are called the Council: So a company of Saints met not to any other purpoſe, as to eat, &c. (for then they make not a Church, 1 Cor.11.20,21,22. *Have you not Houſes to eat in*, &c.) but in the Name of Chriſt, and to call upon his Name, are a Church for that end put upon the meeting, muſt go to make a Church.

They are to be united together, to a conſtant gathering together. It is not every ſuddain meeting that makes a Church, as to Pray, Faſt, &c. for they are to be compact together, *Epheſ*.4.16. It is an united company of Brethren, *that muſt dwell together in Unity*, *Pſal*.113.1. *Jeruſalem* the Type of our Aſſemblies, was a City compact, *Pſal*. 122. 31. The firſt Church (as 'tis called, *Acts* 2. 47.) continued in the Apoſtles Fellowſhip, and that ſtedfaſt, *Acts* 2,42,46. For otherwiſe it could not make a diſtinct Body unto Chriſt, as the *Epheſians* did, *Eph*:2.22. They were made an Habitation unto God, alluding to the Temple; which was called the Houſe of God, and was a ſetled thing. And the word ἐις κατοικητηριον is obſervable to this purpoſe (as it is by *Beza*) for κατοικεῖν and παροικεῖν differ as *Habitare* and *commorare*, to dwell, and to abide, *Natura Domicilium nobis non habitandi ſed commorandi dedit*, as *Tully* ſays. A Church is an abiding place, not a Tent for a Night; and in that he ſays, they were not only an Habitation, but that they dwell together ἐις, &c. κατοικητήριον to be an Habitation, the Phraſe implies conſtantly. And ſurely, that which ſetleth any Common-wealth into a Body, muſt fix this Sacred company. A company meeting at ſeveral Fairs or Marts, never make a Body or Corporation, becauſe they are fluid and part again; but conſtant Aſſembling and Unity, makes a Society; and in as much as it is a Body compacted to edifie it ſelf, it implies conſtancy. For if Members ſhould be Disjoynted, and ſome Members make up the Body the one day, others another, there would be little ſupply of Nouriſhment; for the Nouriſhment is from what every joynt ſupplies.

And therefore to fix them, it is meet and requiſite they be joyned by a ſpecial covenant, which may make and expreſs a more ſpecial Relation. For indeed, as the Relation which Faith internal works between us and Chriſt, is the Form of the Church Myſtical; ſo the Special Relation to Chriſt and to one another, to enjoy all Chriſt's Ordinances, goes to make up the Form of the Church Inſtituted. This Relation a Covenant formally and expreſly works; and conſtant meeting with ſuch an intention, really and virtually makes. And therefore not Saints ſcattered, though living and meeting in one place, makes a Church, *Acts* 19. 1. *Apollo* is ſaid to find Diſciples at *Corinth*, but not a Church.

The Tabernacle, the Type of this Goſpel-Church was knit together by Taches, *Exod*.26.6. which (*Acts* 15.16.) is made. by *James*, the Type of Building up the Church of Chriſt for Worſhip, under the New Teſtament. And if no mention had been made of any ſuch thing; yet the Nature of the thing implies it: For a Scattered People, that Aſſemble not out of an obligation, cannot be ſuppoſed to have power each over other. Hence alſo we find in Scripture, that the Apoſtles Writing to particular Churches, ſpeak of ſuch as were Members in covenant with them, in a Phraſe of propriety and ſpecial Relation. So ſays the Apoſtle of *Epaphras*, *Coloſ*.4.2: *Who is one of you*, in Special Relation: And there was a Stipulated Subjection to Chriſt; 2 *Cor*.9.13: as indeed all Societies are knit by outward agreements:

2. As the Saints are joyned into one Body, ſo, as occaſion is, into a Body ordered, not confuſed. For God in the Church is not the Author of Confuſion but Peace. It is to be a Kingdom, a Common-wealth of *Iſrael*, a Body Politick, not civilly Politick, but Spiritually: An Army with Banners, in which are ſeveral Stations, Ranks, Laws and Conſtitutions. Therefore *Coloſ.* 2. 5. he Rejoyceth, as in their *Faith* as Chriſtians, ſo in their *Order*, by which things were ordered in their Church among them. Which Order may note out.

1. An Enjoyment of all Ordinances Inſtituted by Chriſt, according to Chriſt's Laws. So when the Apoſtle had Rectified their Abuſes, and brought them to the Primitive true Inſtitution of the (Sacrament, 1 *Cor.* 11. 23. *That I received of the Lord, I delivered to you*) He calls this a ſetting things in Order among them, the Reſt I will ſet in Order when I come, *ver.* 34. All which Ordinances when rightly and duly Adminiſtred, he calleth, (*ver.*2.) Traditions or Ordinances, as he delivered them. Whereof the one was the right Adminiſtration of the Lord's Supper, *ver.*23. Which I think were called Traditions, not that they were unwritten, as the Papiſt's aſſert; but becauſe they were new Inſtitutions, which came in the room of the *Jewiſh* Ordinances, and Form of Government, and which were meerly Inſtitutions, *de novo*, received from Chriſt, and delivered only to them, (as *ver.*25.) implies: And not to be found formerly commanded, in the Writings of the Prophets.

2. The Order of a Goſpel-Church, imports the Ranking and Ordering all their Members into ſuch proper Offices, according to their Gifts; that all thoſe Ordinances might be enjoyed; and all Gifts among them, to the utmoſt, be improved to the uſe of the whole. As therefore it is called a Body, for the Identity of Members in Nature, which are made for ſubſtance of the ſame Fleſh and Nature, (for all Saints are Fleſh of Chriſt's Fleſh, and Bone of his Bone (as we ſay) of thoſe that are a-like and a Kin) and of the ſame Graces: So alſo it is a Body *joyned*, (*Epheſ.*4.16.) for Union and Unity; and not only ſo, but fitly joyned. It is not only rightly joyned, but fitly placed and diſpoſed according to the Gifts of every Member. It is fitly joyned, not for the Ornament and Beauty only of the whole; but for the uſe and ſupplying true Nouriſhment to the whole. Which we ſhall find to be that which under the Similitude of a Body, the Apoſtle doth much inſiſt on, *Rom.* 12.4,5,6. 1 *Cor.* 12.

In a Body there are not only many Members, as was obſerved, and ſo in a Church; But 2. Theſe Members are of ſeveral ſizes and meaſures of Gifts and Graces, *Epheſ.* 4.16. There is a proportion in every part, which according to its meaſure ſupplies Nouriſhment to the whole; which the Apoſtle calls, (Rom. 12 6.) *the proportion of Faith received by each.* And 3. Theſe Gifts are divers, (1 *Cor.* 12. 4.) there are Diverſity of Gifts, as are in the Members of the Body. The Hand is gifted and fitted to do ſomething, which the Eye is not, *&c.* 1 Cor.12.15. *The Hand is not the Foot*, &c. that is, ſerves not for that uſe the Hand doth. Which Diverſity of Gifts or fitneſs for uſe to the whole, ariſeth partly out of the ſeveral Inſtitutions and ordering of Graces. All the Members for Subſtance, conſiſts of the ſame Simular parts, Fleſh, Blood, Veins, Nerves, Arteries, Bones, which are a-like in the Hand and Foot; but being variouſly ordered and tempered (as the Apoſtles word is, *ver.*24. *συνεκερασε*) in one there being more of Nerves, in an other more of Fleſh; in ſome there being one Grace more eminent as Love, Pity, *&c.* in others Knowledge, *&c.* accordingly doth there ariſe a ſeveral Gift out of the various compoſition and temperament of the ſame Graces. They alſo ariſe from Superadded habits, infuſed by the Spirit; as in the Primitive Church the extraordinary Gifts wholly did, *ver.* 9, 10. And now theſe ordinary Gifts (that one ſhould have his underſtanding furniſhed more for words of *Knowledge*, to teach Churches; another for words of *Wiſdom*, to apply them wiſely, *ver.*8.) are from a ſeveral inſuſed Habit, put in by the Spirit over and above their Grace.

4. As their Gifts are divers, ſo the Offices, and Adminiſtrations, and Ordinances in the Church are divers; and the one are ſuited to the other, there being no Gift, but an Office is appointed to exerciſe it; and an Ordinance alſo is Inſtituted, unto which both theſe Gifts and Offices ſerve. This we find in *Rom.* 12.4. that all Members as they have not the *ſame Gifts*; ſo nor the *ſame Office*, and in 1 *Cor.*12.4,5. that as there are *Diverſities of Gifts*, ſo of *Adminiſtrations*, that is, Offices, or Miniſtries, as the word ſignifies; to exerciſe them in. And the Operations of theſe Ordinances,

and Succeſs by thoſe Ordinances, are anſwerable in the Hearts of the reſt. And all theſe are fitted to all the needs in the Church, (*ver.* 21.) *The Eye cannot ſay to the Foot, I have no need of you*; not ſo much as a little finger can be wanting.

5. As the whole Church hath need of the right placing and diſpoſing of all theſe Members to thoſe ſeveral Offices, for the enjoying all thoſe Ordinances, ſo Chriſt hath appointed it. This is the Order of the whole, and makes it a Body, when the Hand ſtands not where the Eye ſhould, nor the Foot where the Hand ſhould, which diſpoſure the Apoſtle (*ver.* 24.) called ſetting divers Officers in the Church, or fitly ordering them. And therefore to this Day, the putting or ordaining of any to the Miniſtry, is called giving and taking Orders.

In this doth this Inſtituted Body differ from that Myſtical; that though, when all the ſcattered Members of that Myſtical Body, ſhall come all together at latter day, there will be a differing meaſure of Grace and Glory (which *Epheſ.* 4.14. The Apoſtle calls the meaſure of the Stature of every Member) which, put together, makes up Chriſt's fullneſs, and each Perſon a perfect Man in his Body Myſtical, all having their ſeveral, yet full Stature: Yet then becauſe there ſhall be a perfect Unity in Faith and Knowledge, as there ſhall be no need of Ordinances (God being all in all, and the Lamb the light of them, and ſo no Temple there, *Revel.* 21.23.) ſo nor of variety of Gifts and Offices, which in this Inſtituted Body are found, *Till we all* come to the Unity, &c. and no longer, *ver.* 13.

We may then take this for a ſure Rule, in Reading the Epiſtles of the Apoſtles, that where we find the Body of Chriſt with Members, and varieties of Gifts and Offices, and Executions of Offices ſpoken of; there this Inſtituted Body of Chriſt is only and principally meant.

The Church Myſtical, and the particular Churches Inſtituted agree in this, that both of them are ordained, that in them we might have a Fellowſhip with Chriſt, and one with another, ſo (*Phil.* 1.5.) It is called *Fellowſhip in the Goſpel.* And in the Inſtituted Church, there are the ſame Ordinances that are in the Myſtical, only there are ſome Ordinances in this, that are not in the other; ſo as it differs from it in ſome ways and means of Fellowſhip. In the Myſtical Church, the Members have Fellowſhip with Chriſt, by Duties of the firſt command, eſpecially private Prayer, &c. but in an Inſtituted Church, they have communion with him by Duties of the ſecond command: That as the Church it ſelf is an Ordinance, ſo the means of Fellowſhip in it, are Ordinances external alſo. Chriſt here communicates himſelf by publick Gifts and Diſpenſations, by the Offices of Teachers, Paſtors, Elders; and by Sacraments, and by Excommunication, &c. and ſo by theſe ways too, the Members have Fellowſhip one with another. By Ordinances of the Myſtical Church, as the Members have common Faith; ſo in immediate fruits of it, they have and may have a communion; as to love: and ſhew effects of it by Relieving, Reproving, &c. For if there be a communion of their Perſons, then alſo of their Graces, *Philemon* 6. *Titus* 1. 4. If they have a communion, as of one Chriſtian Friend with another, then in Offices of Friendſhip too. Thus having the ſame Spirit of Faith, they may build one another in Faith by Speech, *Pſal.* 116.10. *I Believed, therefore ſpeak.* They have the ſame Spirit of Prayer, and therefore may Pray in the Holy Ghoſt, may ſay our Father, and ſo likewiſe out of Love, may Relieve one another. But in a Church Inſtituted, there is this difference.

1. Tho' that theſe things are all taken in; yet they are made conſtant Set Duties, not to be omitted. To others they are but occaſional, tho' by a ſpecial obligation, thus they are bound to do good to all, but eſpecially to the Houſhold of Faith; and ſo to love all, and to pray for all Saints as occaſion is; but theſe joyned in Church-fellowſhip are eſpecially, Setly, and *ex Officio, by Office* engaged in theſe Duties: As to talk Holily every Day, but ſetly on the Sabbath Day. Therefore Exhortation to theſe common Duties, comes in after a Church ſuppoſed to be Inſtituted ſo, *Rom.* 12. 9,10,11 *Heb.* 10. 23,24,25.

2. Theſe common Duties are taken in here as Ordinances, and ſo have a Superadded Relation put upon them; ſo as they have the Nature of an Ordinance. Thus (*Matth.* 18.15.) Private Admonition is made an Ordinance; and therefore comes in after and upon the Inſtitution of ſuch a Church-fellowſhip, *Heb.* 10. 23, 24,25.

3. In a Church Inſtituted there are Ordinances, in which the Myſtical Church out of ſuch a State, cannot at all partake. There is the Sacrament, which is a *Communion of many made one Body*, 1 *Cor*. 10.17. and there is Excommunication, which ſuppoſeth a Body; and a Fellowſhip engaging each other, and having power to Judge them within it ſelf. Thus likewiſe there are Offices in an Inſtituted Congregational Church, which are not in the Univerſal Myſtical Church. The *Jews* had publick Feaſts and Ordinances, not to be uſed out of the Holy Mountain, and a great Aſſembly, (*Lev*. 4. 4. *Deut*. 12. 5,6. and *ver*. 14.) which was not to meet out of it, *Ezek*. 37. 26, 27. And this was a Type of Goſpel-Aſſemblies, *Heb*. 10.25. *Iſa*. 2.2,3,4. As private performances are not accepted, until a Man is a Member of the Myſtical Body; ſo nor theſe, till a Man is joyned in the Inſtituted Body. As Miniſters are ſet in the Church, (1 *Cor*. 12.28.) ſo are theſe Ordinances too.

4. In an Inſtituted Congregational Church, there is a further Bleſſing on all Duties. We Pray in private, but in the Temple more acceptably, we Reprove a Brother, but in a Church way more acceptably. There may be a Preaching out of Seaſon, but in the Church 'tis in Seaſon, as Sermons, on Week-days, bleſs; but on the Sabbath, give a ſpecial Bleſſing Redoubled from the conſideration of the Day, and of the Duty, ſo it is here in this caſe, Pſal. 133. 3. *The Lord hath commanded a Bleſſing*.

Thus, one end of a Church is, that a Man therein may enjoy further fellowſhip and more ways of communion than out of it. There is a threefold Fellowſhip.

1. Perſonal in Secret Duties; ſo *John*, in *Pathmos*, had Fellowſhip with Father, Son, &c. 1 *John* 1: 3.
2. There is a Myſtical Fellowſhip common to all Saints.
3. There is a communion of Saints in an Inſtituted Church, which takes in all that is in the other, and ſome things beſides. This was Typified out in the *Jews*, who had private communion in their Synagogues, as they had a publick communion in their National Worſhip.

Another end of communion of Saints, in a particular Church, is to edifie one another in Faith and Love, which is the end of all Gifts, Ordinances, and of the Inſtitution of a Church it ſelf, *Epheſ*. 4.16. and *Coloſ*. 2.19. The whole Body being thus fitly knit by what every Joynt, and Calling, and Member, ſupplies in every part, doth the whole in every part encreaſe to the edifying of it ſelf in Love. For this end alſo, the ſeveral Gifts and Offices do ſerve, *ver*. 12. Paſtors, Teachers, &c. for the edifying of the Body of Chriſt. It is not only πρὸς καταρτισμὸν, which we Tranſlate perfecting, but it may ſignifie the joynting in of Members, ſo as it includes converſion, and the bringing Men into the Body, which are ſcattered from it; and the engrafting and joynting them into the Body of Chriſt, and the excellency of Gifts is to be meaſured by it, 1 Cor. 14.12. *But alſo for edifying the Saints*. Now to have the Church edified, is as much, and of as much moment and neceſſity, as to have the Saints converted at firſt: For there is a fullneſs of Stature appointed, and every Member muſt grow up unto it, before it goes to Heaven; for when all meet, every Member muſt have a due proportion in the whole. And therefore Chriſt ſays, (*Matth*. 18 3.) *Except ye be converted*, i.e. Except ye be further converted; ye Diſciples already converted, ye cannot be Saved. Now for this edifying every part, doth this Ordinance of a Church, and of the Offices in it ſerve. And the Reaſon why among us, the Miniſtry ſerves to converſion more then building up; and the Gifts are more to work on Wicked Men, than to build up Godly Men, is that we want this Ordinance of a Right conſtitution of Churches, and of the Ordinances and Officers thereof. Whereas yet it is of as much conſequence as the other. For as by converſion, the Church is encreaſed *Extenſively* in Perſons, ſo, in the other, *Intenſively in Graces*: And to this end ſhould all exerciſes, in Church Aſſemblies, and other meetings of particular Members of it in private tend, 1 Cor. 14.26. *Let all things be done to edification*, ver. 31. *That all may learn and all may be comforted*. And ſo in private meetings of the ſame Body, they ſhould provoke to love and good Works, *Heb*. 10.24. and to have the Church edified.

And to conclude this, thus hath God ordained, that till the whole Body meet together, with every Member grown up to its full Stature (when they ſhall grow no more, and need no more edifying, being come to its full growth) theſe particular Bodies ſhould ſerve to encreaſe them, and to fit them for that General Aſſembly againſt the time that they then meet; when this imperfect Church, and all the Gifts and Ordinances of it, ſhall be ſwallowed up in that General Church, as Rivers are when they fall into the Sea; and then all this, which is imperfect, ſhall be done away.

This communion of Saints in a particular Church, is further deſigned to the glory of God through Chriſt, which is the end of all: So gathering together in his Name, may be underſtood. Which may mean *for his Name* (as was obſerved) ſo 2 Cor. 20. 8. *Thou haſt Built a Sanctuary for thy Name.* He would put his Name there; and his Name was Great, *great there*, Pſal. 76. 1. Epheſ. 3. 21. *Unto him be Glory in the Church through Chriſt.* And through all his Works praiſe him; yet his Saints bleſs him, *Pſal.* 145. 10. And they ſpeak of the Glory of his Kingdom, and of the Glory of his Power, *ver.* 11. And where but in the Aſſembly of the Saints? *Praiſe waiteth for thee in* Sion, *Pſal.* 65. 1. that is in the Church, where the ſound of Praiſes Eccho again, and Reſound in every Heart and Multiply, and is made more Glorious, therefore ſays he (Pſal. 35. 18.) *I will give thanks in the Great Congregation; and I will praiſe thee in the preſence of much People*; for that is the moſt proper place of Praiſe, and of making his Name Glorious.

This Fellowſhip of Saints in a Church, is *all through the Spirit*, Epheſ. 2. 22. *Built through the Spirit*: 1. It is the Spirit makes them Saints, and ſo fit matter for this Building. 2. It is the Spirit, and not Man, that makes them willing, and moves their Hearts, to joyn in this Ordinance. 3. It is the Spirit, that gives all the Gifts that are in the Members. 4. It is the Spirit that is that Energy (as the word is, *Epheſ.* 4. 16.) through which every part ſupplies Nouriſhment to others.

The Definition of a True Goſpel-Church, will Reſult out of the recollection of all theſe forementioned parts together. *It is a company of Saints Aſſembling together in one place, built by a ſpecial covenant into one Diſtinct Body, which, as occaſion is, is to be fitly ordered to enjoy conſtant Fellowſhip with Chriſt in all his Ways and Ordinances; to their own mutual edification, and the Glory of God through the Spirit.* And the cauſes of it may ſeverally and apart be conſidered, as included all in this Definition.

1. The true, and only true matter of this Church is Saints viſibly obeying Chriſt, and a true profeſſion of this, is the only true Adequate note of the matter of it.

2. The Special Relation which they have to Chriſt, and one to another in this way, and the Fellowſhip with Chriſt, and with one another, is the true Form of a Church. The mutual agreement works that ſpecial Relation, and is the Inſtrument of conjoyning this Matter and Form.

3. The Order and Right Adminiſtration of the Ordinances, and diſpoſing of Members is the *Forma Externa, the External Form* of this Body. The Bleſſed Spirit that Acts and Breaths in all the *forma Aſſiſtens, the Aſſiſtant Form*, and their own Edification and God's Glory, through Chriſt their Head, is the Final cauſe of this particular viſible inſtituted Church.

CHAP. IV.

That Jeſus Chriſt hath given Liberty and Power to his Saints, to imbod themſelves into Congregational Churches. That in doing ſo, they are not gui ty of ſinfull Separation or Schiſm.

WE have ſeen, that a particular Church is the Inſtitution of Chriſt, and wha this Church is, and of whom to be made up, and how: There yet remains ſhew the Riſe, Original of ſuch Churches, and to clear it out, and by whom any ſuc Churches are to be Reared, Erected, and Begun, and Set up; and in whom the Pow and Authority lies to begin and Build, and gather together Saints into ſuch a Churc Which we muſt conſider; for otherwiſe, though the thing done is Lawful and Warra table, and is God's Ordinance; yet we may ſtill be ask't (as they ask't Chriſt) by wh Authority do ye theſe things?

For the building of the Temple, it was not only neceſſary, that a command and Inſtitution could be produced, that ſuch an Houſe was to be built; which though *Moſes* gave expreſs Warrant for, but yet this was not Warrant enough for every one to begin to Build it; no not for *David*, for though he was the King of *Iſrael*, and ſo had the Supream power in the Common-wealth, *&c.* committed to him; yet it was beyond his Commiſſion to Attempt the Building it, till he ſhould have a Special Commiſſion from God to do it, as God tells him, 2 *Sam.* 7. 5, 6, 7, 8, 9. He indeed provided Materials, and gave the Platform; but *Solomon* was only to build it, *v.* 13. As therefore we are to look to a word of Inſtitution, that it be done, and to a right Pattern and Modell how it be done, and to right Materials, of whom this Houſe be built; ſo as much alſo to the true and lawful Power, by which it is to be put in Execution; and by whom it may be built. For as the Apoſtle to the *Hebrews* tells us, (Heb. 3, 4.) *Every Houſe is built by ſome Man*; ſo this Houſe muſt have a lawful Builder.

All Aſſemblies (as at firſt I intimated) muſt be conveened by lawful Authority; and ſo muſt this. Now though it is Warranted to be ſet up in Chriſt's immediate Inſtitution; yet the ſetting of it up is done by Men, whom Chriſt Authorizeth to do it. He Reareth it not as he doth our Houſe in Heaven, without Hands (1 *Cor.* 5. 1.) but his Temple here below, as that of *Solomon's* is made with Hands; and the Rearing of it runs through the Hands of ſome, as the Builders of it.

Now there are that pretend to have this power as of Governing; ſo only of beginning and giving Warrant to Saints to make Churches: Who yet will be found to prove in this, ſuch Builders as the *Phariſees*, who refuſed the head Stone, and neither build truly themſelves, according to the Pattern, nor will ſuffer others. And they are ſuch Magiſtrates, and ſuch Church-Governours, who would call in all Church-Patents, not erected by themſelves, with a *quo Warranto*?

This power muſt certainly lie ſomewhere, elſe it were an Inſtitution in vain, which could never be produced into Act. Now this is that which I am about to Demonſtrate. That as the Saints and Members of Chriſt Myſtical, are only fit matter for this Church; ſo they have an immediate Independent Power and Authority from Jeſus Chriſt, their immediate Head and King, to gather and combine themſelves in ſuch an Aſſembly, without expecting Warrant from any Governors, what ever on Earth: I ſhall firſt explain, and then prove it.

1. Miniſters make not a Church, nor are they or their power requiſite to the firſt gathering of it. The Miniſters or Church-Governors, even thoſe that begat to Chriſt, have not this power of caſting us into Churches, and Diſpoſing us herein. So far as they had a hand in begetting us: So far they may have a hand in it, that is by directing us to it, and exhorting us unto it; but the power is in our ſelves immediately. And there is this Reaſon, why the power of gathering Churches is not Dependent on them, becauſe they are to be ſet in Churches, 1 *Cor.* 12. 28. *Acts* 14. 23. There were Churches gathered, e're Elders were made in them. And then beſides, if ſuch a power was Reſident in the Miniſters, then when they dye, a Congregation ſhould ceaſe to be a Church. We are not then to a-wait the leave of Church-Governors, for the gathering of a Church.

2. Two or three Saints have an immediate power from Chriſt, to begin this Fellowſhip.

1. It is ſo in Chriſt's Inſtitution, *Matth.* 18. 20. The Writ or Commiſſion for it runs immediately and ſingly in his Name, not in the Kings, nor in the Miniſters, *&c.* becauſe his Power and Authority is Warrant enough. Neither is it the meaning only, that when ſo gathered, they ſhould do all in his Name, but even to *Gather* themſelves into a Church, is in his Name. For if the very gathering together, be an Ordinance of it ſelf to frame a Church thereby; then there is the ſame reaſon of it, that there is of all other Ordinances. And therefore as when gathered, they have power in his Name, to Excommunicate in his Name, 1 *Cor.* 5. 4. and to Baptize in his Name, *&c.* ſo to gather in his Name too: And as a Magiſtrate hath power to forbid thoſe an Ordinance to be Adminiſtred, ſo not to hinder this other. For if gathering together it ſelf be an Ordinance, as it is, it therefore hath his Name put to it, as well as the reſt; and they have not power to intermeddle in it, nor is their power to be required for the one, more than for the other. And beſides Chriſt's bidding Saints to gather in his Name, is as if the King ſhould in a Commiſſion, ſay to ſuch and ſuch

when ye are gathered together in my Name, do thus, which implies, that he gives them power in his Name to meet.

Cha. IV.

2. As Chriſt did thus immediately in his Name ordain it: So the Apoſtles taught the Diſciples to practice it as immediately from Chriſt, without expecting leave from Magiſtrates or any other; and what they taught them to do, we may do to the end of the World. And there is the ſame reaſon for doing it under Magiſtrates, Chriſtian, as Heathen; for the power is but the ſame. The Apoſtles bad them not forſake Aſſembling themſelves, *Heb.*10.25. He ſpeaks not only to particular Perſons not to leave the Aſſemblies; but to the whole Churches of the *Jews*, not to forſake Church Aſſemblings, not to break up their meetings, notwithſtanding they were Perſecuted, *ver.* 33. And ſo for the ſame reaſon, we are not to forbear to Aſſemble. And the true Radical Fundamental grounds of this are,

1. Becauſe as Jeſus Chriſt is the King of Saints, ſo he is an immediate King unto them, *Epheſ.* 1. 22. As God hath given him to be over all things, ſo over all things a Head to his Church; ſo as in this point of Head-ſhip, no Inferior power on Earth doth come between. In all matters which immediately do paſs between, and which concern him and them in this Relation, he is an immediate Governor to them; and hath put none of his power out of his Hands, to Magiſtrates or the civil power. And therefore his Ordinances they are to exerciſe and enjoy, without any immediate Commiſſion from Men.

2. As he is thus immediate King; ſo he hath Reſerved this power to himſelf: And you ſhall find that Chriſt mentions this his Tranſcendent power, to this very purpoſe. He firſt ſent his Apoſtles out to Preach, and make Diſciples, *Matth.*28.19. All power is given to me in Heaven and Earth, (ſays he) *Go ye therefore and make Diſciples,* (as the word is) *and Baptize them, and Teach them to do what ever I command*, whereof this, as was ſhewn, was one. And in this ſaying, *I am not with you only, but thoſe that believe on me, to the end of the World*, (*ver.* 20.) Chriſt mentions his Supream Power, and ſhews that he was able to command and make good this; for he had power over all. He commanded it, and promiſed this. And with all to ſee the equity of it, conſider that he who is over all, and hath derived much of his power to Kings and Magiſtrates, his Vice-gerents on Earth, hath Subjected the Eſtates, Lives and Perſons of his Saints as Men, as well as the reſt of Men to them; yet that which concerns Spiritual power between him and them as their King, he reſerved to himſelf, as a ſo exempt flower of his Prerogative. And it is as equal he ſhould aſſume it and ordain it thus, as it was that God ſhould reſerve to himſelf one day of Seaven, having given us Six. So doth Chriſt allow Magiſtrates power in Temporal things over Men, and all Creatures here below; only his *peculiar People*, and *Royal Nation*, as they are Saints, and in things pertaining to him and his Worſhip, he hath Exempted them. The Magiſtrates are indeed to uſe their power, to ſee his Laws kept; ſo that this Liberty of ours, is not to be maintained and practiſed of us, as our Liberty; but as Chriſt's Prerogative, which we his Courtiers are not to ſuffer to be encroached upon, or diminiſhed.

3. As he is thus a King immediate, and hath reſerved this power to himſelf; ſo he hath given and imparted all to his Saints, that might fully enable them, and qualifie them for it.

1. By giving them Right, and ſuch a Right, as is Natural to a Saint, as a Saint; and therefore can no more be encroached on by them, then Natural Liberties of Men, as Men May be invaded. The Saints (as was ſaid) by reaſon of the Divine Nature do breath after a Fellowſhip one with another, even as every one as a Man, doth after fellowſhip with one of the ſame kind. It is not good for Man to be alone (as God ſaid, *Gen.* 2. 18.) And therefore he Created the Woman, and beſides Inſtituted that Ordinance of Marriage in Paradiſe, for the comfort and propagation of Mankind. The Right unto which Fellowſhip, and the comforts of it belongs unto a Man or Woman as ſuch naturally, as likewiſe there is a Natural propenſion to it. So likewiſe to ſatisfie this common deſire in all Saints, of having Fellowſhip together, Chriſt the Author of this New World and Generation, ordained this Ordinance of a Church, and Ordinances to be enjoyed in it, for the Building up of the New Creature; and the Propagation of it to others. And likewiſe the Right unto this Fellowſhip, and the Ordinances of it doth reſide in a Saint as a Saint; and ſo in all Saints, whereever they be. So Chriſt ſays of Children, Mar. 10. 14. *Suffer them to come to me, and for-*

bid them not, for theirs is the Kingdom of Heaven; that is, they have Right in me, as well as you, and in ſome Ordinances, as well as you. But more expreſly the Holy Ghoſt ſpeaks, Rev. 22.14. *Bleſſed are they that do the commandments, that they may have Right to the Tree of Life, and to enter into the City.* He ſpeaks of that Glorious Church, afore the end of the World; which was that City; and the Tree of Life is Chriſt, in the Ordinances of that Church: For ſo to *Adam*, the Tree of Life was a Sacrament of the Second Commandment. Which Tree of Life ſtanding in the City, a Man muſt firſt enter into, and be admitted into the City; and then to the eating of that Tree. So that,

1. He that doth the commandments, and is a Godly Man, hath a Right as ſuch both to the Sacraments and to a Church-fellowſhip: But to the Sacraments but Remotely; and not till firſt admitted into the City. So that a Saint's immediate Right to the Sacrament, is founded in a Church-State, into which he muſt firſt be admitted; yet ſuch a Radical Potential Right he hath, as he ought to be admitted; as every Man as a Man, hath a Right to Marriage comforts, but yet remotely; for he muſt be Marryed firſt, and entred into that Fellowſhip, and then he hath an actual Right.

But 2. He hath to a Church-fellowſhip, a more immediate Right, ſo as there is nothing betwixt him and it; but only that others joyn with him in it, as in a Marriage-fellowſhip it is.

3. Unto this Fellowſhip and Ordinances none other have Right, ver. 23. *Without are Dogs, and that make a Lye, falſe Profeſſors*, and Rev. 21. 27. *There ſhall in no wiſe enter into it any thing that defileth*, &c.

2. As they thus have a Right to this Fellowſhip and Ordinances (Chriſt having ordained them, and them alone, as the Children's Bread, and not for Dogs) ſo Chriſt hath given them an immediate power from himſelf to enjoy theſe Ordinances, not deriving it from any other power whatever, but his own. Wherein it doth, in part, differ from that Ordinance of Marriage, to which, though a Man hath a Right as a Man, yet Parents have power over their Children (1 *Cor.* 7.37.) to enjoin them in this Ordinance, that their conſent be asked, and obtained. But it is not ſo in this Combination Spiritual, unto which a Saint, as a Saint, hath both a Right and full power to caſt themſelves, and joyn in ſuch a way immediately; not only without asking Magiſtrate's conſent. Whoas in Marrying of the Subjects, they have no power in any Common-wealth, nor are to have, (it being an Act of Natural Right, not Civil, and ſo out of his Bounds) ſo much leſs have they power in this Spiritual Union, it being a Spiritual Right, which is Tranſcendently more out of the Sphere of their Authority and Power. Alſo according to the Law of Nature, King's have nothing to do with Family Government and Order, to appoint whom I ſhall admit, &c. becauſe their power preſuppoſeth Family Government firſt: Much leſs have they power in God's Family-matters.

1. 'Tis true indeed, they have a power to permit it. So *Cyrus* gave commiſſion to build the Temple, and protected them in it. And therefore *Paul* bids them in their Congregations, to *Pray for Kings*, 1 Tim. 2.2,3,4. *That they may lead peaceable Lives in all Godlineſs*, and ſo in all the Ways and Ordinances of it. And that advantage the Saints have, when Magiſtrates are Godly, &c.

2. They have power to exact the performance of Chriſt's Laws. Magiſtrates have a power to puniſh Saints that are either Subjects, if they neglect any Ordinance, and ſo if they neglect among the reſt, this Duty of caſting themſelves into Aſſemblies. And God's good Hand may be with them in ſuch commands, as 2 *Chron.* 30. When *Hezekiah* ſent out commands to the People to Aſſemble to the Paſſover, ver. 12. *The Hand of God was to give the People one Heart, to do the commandment of the King, by the word of the Lord.*

3. They need not to expect their power or leave, for their gathering into a Church, as if without it, ſuch a Combination were unlawful; nor to forbear out of Conſcience of their Prohibition. If indeed they uſed force or perſecution actual, they might forbear their Aſſemblies as the Diſciples, *Acts* 8. 1. and ſcatter themſelves; but not becauſe of the command ſimply, but the Perſecution; becauſe God will have Mercy, not Sacrifice.

4. Chriſtian Magiſtrates have no more power herein, then Heathen Magiſtrates; for his converſion encreaſeth not his power, but Sanctifieth it. And therefore

not as Chriſtian Magiſtrates are we to expect their leave if we have immediate power from Chriſt.

3. Chriſt hath inveſted his Saints with ſuch a power, by giving them power to Judge of, and to call each other to come into ſuch Church-Fellowſhip. *Let us go to the Mountain of the Lord, Eſa.* 2. 3. For the Spiritual Man Judgeth all things, and is Judged of none; and therefore is Supream Judge in things Spiritual, as this meerly is: As he is a Judge of Truths (ſo as he needs no outward Judge in Doctrines) ſo alſo of Perſons. And if they have power to Judge them within, without the help of Magiſtrates power; then alſo to Judge whom to take in.

4. Chriſt Inveſts them with this Right, by communicating his Offices to them, even as *Moſes* put ſome of his power upon the Elders; ſo hath Chriſt on his Church. They are Kings and Prieſts, and made ſo by him; and if ſo, then in what they are Kings, they are Supream, and Independent, *Rev.* 1. 6: And as he is to have an eternal Government over them; ſo they are to have towards one another in his Church Fellowſhip.

5. This Kingdom is too Tranſcendent for the Sphere of any Inferior power to deal in. For their's is but of this World; but my Kingdom, ſays Chriſt, is not of this World, *John* 18. 36. And if they have nothing to do in things Natural, which Men as Men have a Right and Power to do, much leſs in that which is Spiritual, and which belongs to Saints as Saints.

6. It is a Liberty that Chriſt hath purchaſed for his Saints: Which, whatever it be, we are to ſtand faſt in, *Gal.* 5.1. Now this is part of our Liberty, that in matters of Worſhip; which are things of another World, we are not Subject to Ordinances of Men, 2 Col. 20. *Why as living in the World, are ye ſubject to Ordinances*, In things of this World, you may be ſo, but not in things of another World; ſuch as Chriſt's Ordinances, whereof the Fundamental one is this of Church-Fellowſhip. Which Liberty, though the Defence of it, hath coſt us our Liberty in the way we once went in, and in the Ordinances then enjoyed; and ſo in ſome things, and eſpecially in ſome times, may be a Snare; yet it is a Royalty, which take all times and ſeaſons (that may run over the Churches Head) is for our Advantage, that by vertue of it in all times, we may enjoy the Ordinances as freely from Chriſt in one time or Age as in another.

7. For that was the end why Chriſt ordained it thus. For if Chriſt had not given this immediate Independent power to the Saints, as well as Right, then they might in ſome Ages, yea, in moſt, never have enjoyed that which they had a Right unto; and ſo that Right would have been in vain. But Chriſt did not leave his Saints ſo Deſtitute; but that as he gave them a fitneſs for a Church-Society, deſires after it, a Right to it, and Ordinances to be enjoyed; ſo he gave power to enjoy them Independently, let Magiſtrates, &c. be in all Ages what they will.

Thus you ſee what Power and Liberty we have to begin a Church: But then again, the queſtion and caſe will further be put; that we living under Chriſtian Governors, and among Churches and Congregations allowed by them: What Warrant may we have for this apart, and Clanculary practice, of ſetting up ſuch a Church as this?

In anſwer to this, ſuppoſe them Churches we will, as indeed I will not Diſpute it (only to any of you that think them not; you have the fuller Warrant for that Practice, Warrant enough for that opinion; which I have not) therefore I will go upon Suppoſition, and ſuch grounds, as all may and will agree in.

1. Though they are Churches; yet if you were never truly Members of any, you are free to begin where you will; and ſo to be of the beſt. This liberty we under the Goſpel have, that the *Jews* had not; for there being to them but one Church, and that was National under the High Prieſt; they were in no caſe, to ſet up another; and but in caſe of Idolatry, to remove from communion with it. But now under the Goſpel, Churches may be erected every where by Saints, and 'tis free to them to joyn with whom they pleaſe. Now for us, whether any of us may account our ſelves Members of any of their Churches, needs not much examining. To give our ſelves up to ſuch a Fellowſhip with thoſe, with which we did partake the Ordinances, was not our Intention then; but we came to receive Chriſt, as Members of his Myſtical Body, and ſo as ſuch who had a Perſonal Right to Chriſt, and that was all. Which Acts, though God accepted, winking at our Ignorance; and for thoſe times and oc-

caſions of receiving Sacraments, accepted them as Church Acts ; yet not ſuch as to oblige us to the Congregation we received in; we intending no more ſpecial communion with the Saints therein, in one than in another.

2. Though they are Churches before God, and ſo to be acknowledged by us, in our opinion of them; yet they are not ſuch as neceſſarily we ſhould be tyed to continue in; and not to remove from.

1. Becauſe they are Churches defective in Ordinances, it is Warrant to remove to ſuch a Church, where all may be enjoyed (which, do what we can, could not be in them) and this by vertue of that liberty mentioned under the Goſpel. So as it is not a Removal from no Church to a Church; but from a Defective Church, to a Church more compleat in all Ordinances of Propheſying, Offices, Excommunication, *&c.* And in ſuch Churches, where the Admiſſion uſeth not to be Formal, the leave to depart needs not be Formal.

2. Becauſe they are Defiled Churches to our Judgments, and ſo Defiled, as to continue in them, a Man himſelf would become Defiled alſo; in this caſe a Man may remove from them; and therefore much more he may chooſe, whether he will ingage in them when he is free. For though they remain Churches to my Judgment ſtill (as a Leprous Man is a Man) and that becauſe they are ſo in God's acceptation; yet to me they are the ſame as no Church, if I cannot enjoy the Ordinances in them; or ſhall be Defiled in the enjoying them. So as they may be Churches as to their State, when not in uſe to me.

As 1. If to the free enjoying any Ordinance, any thing ſinful muſt be practiſed; as in receiving the Sacrament, let that Church be in it ſelf, and in my Judgment otherwiſe never ſo Reformed, yet if this be impoſed on me, or I muſt not receive; it is no Mother to me, for it denies to me her Child, the Bread which is due to me as a Child's Portion.

2. In other practiſes it is ſo Defiled, as that I cannot conſtantly be a Member in it, but I muſt alſo be Defiled; as in mixt receiving, in which ſince the wicked are made one Body with the Saints, there is a ſin which lies ſomewhere, 1 *Cor.* 10.17. And if that the not exerciſing this power, which is due to a Congregation, and which they are not to forbear to exerciſe, in caſting out ſuch is a ſin of the whole, and it be a Duty not to joyn with them: Then I am not to partake conſtantly with them (becauſe then I ſhould partake of their Sin) in ſuch a mixture, and ſhould alſo ſin in omitting the Ordinance of withdrawing from them, 2 *Tim.* 3. 5. The command being, *Ezek.* 44. 24. That God's Laws ſhall be kept in all the Aſſemblies, (eſpecially ſeeing by the Godlies preſence, they become Aſſemblies; and God vouchſafes unto them that priviledge) they again ſhould ſee to execute his Laws, which from Chriſt Independently they have Tranſmitted to them. However, if this Practice, and Omiſſion, be made but doubtful unto me, it is to me a Sin to continue among them.

3. Though it ſhould be granted, that I might occaſionally receive the Sacrament in them (as being Churches *pro hac vel illâ vice*) yet it will not follow, that I ſhould be a conſtant Member to continue with them. For in ſuch an occaſional receiving, I am not ſo made a Member, as to be called to exerciſe any ſuch Judicial Act of caſting out the bad; but it lies on them who are conſtant Members of it; who by their Approbation, make themſelves one Body with them.

4 But in even ſuch a receiving occaſional, I am not to partake, till I am a ſetled Member in ſome Church. For, as was ſaid, this is a Church Ordinance, which, as a Myſtical Member of Chriſt, a Chriſtian hath but a Remote Right unto. And therefore I muſt be in a Church, ere I partake of it any where. And ſeeing we are not ſo in theirs, Original Members, it is neceſſary we be of a more pure Church, e're we can be capable of receiving the Lord's Supper.

5. This Church-Society therefore is not a Separation from them, as no Churches in themſelves; but as no Churches to us in uſe. For Separation is ſo to part from them, as to condemn them for no Churches (as when the Saints came out of the World, they are ſaid to Separate from it, as condemning it as lying in Wickedneſs and Unregenerate) but ſo we ſeparate not from them; not as from no Churches to our Judgments; but as none fit for us to joyn with.

6. This, our not Separating, we may teſtifie by holding ſuch communion with them, wherein we may not be Defiled; and by vertue of this our Church-Fellowſhip, have this further improvement by their Ordinances, as to partake with them in a New Relation.

lation. And ſo it is not a Separation but a new moulding of a new Church more compleat, as whem a Man that pulls down an old Houſe, and builds with the ſame Materials a new one more compleat. And herein we may do as the Saints did in *Hieruſalem*; they were joyned in a Church-Fellowſhip-Chriſtian, and yet went to the Temple, and enjoyed the Ordinances there, *Acts* 2. 46. Which *Jewiſh* Church they Rejected, not as no Church, though ſuch as was to vaniſh afore the new.

7. It need not trouble us, that this is not a viſible Church (that is in the exerciſe and profeſſion of it) for though that would be more comfortable; yet it is not of the eſſence of a Church, it being but an Adjunct. And it is called viſible, not in reſpect of a neceſſary viſibility to others; but as to themſelves, and one to another. For ſo, in the Primitive Times, their Congregations were not things viſible to wicked Men; but in ſecret to themſelves, the Church being fled into the Wilderneſs.

8. No Danger is to Reſtrain us from doing our Duty herein, as in the Primitive Times it did not, when Perſecution was more hot than now, *Heb.* 10. 25, 33, 34. 'Tis true, God will have Mercy rather than Sacrifice; but then, if the enjoying Sacrifice be a greater Mercy, than the loſs of what is hazarded can be, if both being put into the ballance, Sacrifice is the greater benefit of the two, compared with what is hazarded, then we are to chooſe Sacrifice rather, even by vertue *of that Rule*, that *as the Body is better than Rayment, ſo the Soul, than meerly Liberty or Eſtate.* Tho' in caſe of Life it would alter; for then you take away the Subject which ſhould enjoy the Sacrifice it ſelf. Therefore when the Perſecution was but the ſpoiling their Goods, *Heb.* 10. 33, 34. they forbore not to Aſſemble; but when it touched Life, they Diſperſed themſelves, *Acts* 8. 1.

CHAP. V.

That it is neceſſary there ſhould be various kinds of Officers in a Church, and that each ſhould be ſetled by a Divine Inſtitution.

I ſhewed before, what the conſtitution of a Church is, that, as it was to be a Body of Saints, ſo alſo *an ordered Body*, as *Col.* 2. 5. is intimated, and elſewhere, which Order, as I then ſaid, noted out two things. 1. Enjoying all Ordinances. So 1 *Cor.* 11. *ver.* 23. compared with, *v.*24. The Lord's Supper is reckoned a part of the Apoſtolical Orders; and *ver.* 1. the Inſtitutions of the New Teſtament are called *Traditions*, &c.

And 2. That Order, conſiſts in their Ranking their Members into ſuch Offices, according to the Gifts as Chriſt hath appointed; that ſo all the Ordinances might be enjoyed.

I ſhall now ſhew the neceſſity of Officers and Miniſters in a Church.

It may abundantly convince us, that Heb. 6. 2. *Impoſition of Hands*, is reckoned as one of thoſe ſix points, which are of the *Foundation*, and firſt *Principles* of Religion, *ver.* 1. laid by thoſe Maſter-Builders, and by the ſign uſed at the Ordination and calling of Officers, the uſe and power of the Miniſtry, and Officers of a Church is meant; and placed here next, and conjoyned with the Doctrine of the Sacrament (*Baptiſm* being here put for both, as breaking Bread is elſewhere put for the whole Lord's Supper.) becauſe the one is conjunct with the other: Anſwerable unto which in the Reddition, is, taſting the good Word of God; which uſeth to be Diſpenſed by thoſe Officers. The partaking of the Holy Ghoſt, is eſpecially in Baptiſm and the Sacraments; and he uſually is powred forth more abundantly at the Sacrament. This eſtabliſhment of Officers in a Church, is not indeed neceſſary and fundamental to the Perſonal Salvation of a Chriſtian, yet unto the Building of them up, which is as neceſſary as Converſion.

And therefore anſwerably: The courſe of the Apoſtles was, firſt, to go to plant and convert Men to Chriſt, and then to knit them into Church-Fellowſhip; as *Acts* 2. v.47. And then a while to leave them till Men fit for Offices, ſhould be found amongſt them by Trial of their Gifts, and ſoundneſs of their Converſion; and then to ſend Evangeliſts or themſelves again to viſit them: Both to confirm them in the Faith, and alſo to ſettle Officers and Elders amongſt them, according to Chriſt's Inſtitution.

And thus *in every Church* theſe Officers were ſetled, ſo *Acts* 14.21,22,23,24. *Paul* and *Barnabas* returned to *Antioch*, *Iconium*, *Lyſtra*, confirming the Diſciples; and when they had choſen Elders in every Church, with Prayer and Faſting they departed, *v.* 13.

And where themſelves could not come they ſent Evangeliſts, as *Titus* to *Crete*; 1 *Tit.* 5. *for this cauſe*, to ordain Elders in every City, where Churches were planted: So as the great care and work of the Apoſtles and Evangeliſts, was as firſt to gather Churches: So then to ſet Officers over them, and ſo to commend them to their charge, and God's grace: ſo in *Epheſus*, *Acts* 20.17.28,32. for then they made account they had provided for them, as much as in them lay; even as Parents, do when they ſee their Children Marryed, and well beſtowed. The uſe, and excellency, and neceſſity of them to the Church, might many ways be demonſtrated unto us.

1. Theſe Officers and Gifts, are the Joynt and Diſtinct work of all three Perſons. They conſpire and have a Diſtinct hand in framing them for the Church, as well as in the Great Work of our Salvation; Father, Son, and Holy Ghoſt meet in the making and ordaining Officers: And each Perſon diſtinctly contributes ſomething. As we gather the Excellency of the Creation of Man, above all Creatures, becauſe the whole Trinity ſay, *Let us make Man*; and ſo of Redemption, that Father, Son, and Holy Ghoſt, ſet their Hands to it, and bear Offices in it; ſo we may infer the greatneſs, neceſſity, excellency of Officers in a Church and their holy Communion, becauſe all three Perſons, not only as in other Works, but diſtinctly and apart concur unto it. So we have it at once told us; and we need not have Recourſe to ſeveral places for it, 1 *Cor.* 12. 4, 5, 6. Thoſe three Perſons are the three Great Officers in our Salvation: And theſe Officers in his Church, are the leſſer, Chriſt is the chief Paſtor, they the Inferior under him, 1 *Pet.* 5. and ſo are co-workers with the Trinity; ſhall all three Perſons concur to conſtitute them, and ſhall we neglect to have them?

2. They are the Gifts bequeathed us by Chriſt at his departure; and his laſt Gift muſt needs be a great one, and ſo to be eſteemed by us, and made uſe of accordingly. To have a Gift given (which is ordained ſimply for uſe, or elſe it is made vain, and ineffectual) and to let it be unuſed, what a ſlighting is it of any ones Love? If a Garment be given as a Legacy to wear, what a contempt of the Donor's Gift would it be to ſell it? Now Officers are Chriſt's Legacy, and his laſt Legacy, *Epheſ.* 4. 11. when he aſcended, *He gave Gifts to Men*, as *Elias* at his Aſcending, obtained a reſting of his Spirit on *Eliſha*, and what were thoſe Gifts, *ver.* 11. ſave Apoſtles, Paſtors and Teachers, &c. and mark it, the Gifts given, that make them to be Paſtors and Teachers are not alone ſaid to be the Gifts, but the Men endued with thoſe Gifts, and put into thoſe Offices; *Paſtors*, *Teachers*. The Miniſters themſelves are Gifts, and ſo their Gifts became of double and treble uſe when Officers, to what before when private Men: Thus in like manner, *Numb.* 18. of the *Levites* it is ſaid, to you they are given as a Gift for *Jehovah*, and as to ſerve *Jehovah*, ſo them alſo. And *Numb.* 18. 7. *Aarons* Service is termed a Service of Gift, and next to God's Son, and Spirit theſe are the greateſt Gifts, becauſe conveyers of both to us. If a precious Jewel were given you, would you not place it in a Ring where it might ſhine, and adorn you? If a Loadſtone, which of it ſelf would draw; yet would you not ſet it in Steel, that it might draw more, and not let it lie unuſeful? Thus do with the Gifts of Men among you, which in Office will be more Serviceable, ſhine more, give a greater Luſtre.

And the rather do this, for thereby you give their Gifts again to God, and return them to him. So when the *Levites* were conſecrated by the Impoſition of the People's Hands (*Numb.* 8. 9, 10, 11.) They were offered as a wave Offering ſays the *Hebrew* to the Lord, and as a Gift ſays the Septuagint, that they might execute the Service of the Lord. Some Services you cannot do without them, and ſo God is a looſer of Worſhip which is imperfect without them.

And then 3. God in recompence again will come, and be more preſent with you then before. For this compare but, *Pſ.* 68. 8. with that, *Epheſ.* 4. 11. it being the place whence theſe words are taken. *Thou haſt given Gifts to Men to dwell among them.* When Chriſt aſcended, he became abſent from his Church, therefore when he aſcended he gave theſe Gifts, that by their Miniſtry he might dwell in their Hearts by faith more, and alſo by his Spirit. By theſe Officers he Buildeth the Houſe more and more, and adds to it both *intenſive* and *extenſive* more Members, and more Graces; (*Epheſ.* 4. 12.) for the perfecting the Saints, and building up the Body of Chriſt, (as alſo, 1 *Cor.* 3.10.16.) and when he hath built them up, and the more, the more he dwells among them; and the more he delights to do it when the Houſe is finiſht, and furniſht with all his Officers. Your ſelves love not to dwell in an unfurniſht Houſe, you would have all utenſils, and Servants of all ſorts about you, you will ſtay Removing till a Houſe is Furniſht,and as God brought Man into the World not till it was Finiſht, ſo doth Chriſt. God would have his People firſt become a Church, that he might meet and dwell more among them, then when the Stones lie ſcattered here and there, ſo *Mar.*18. his promiſe to invite us to be a Church is, I will be in the midſt of you; and *Ezek.* 48. 35. The Name is, *The Lord is there*; and then when you have Officers and Ordinances diſpenſed by them, then you have a further preſence, he will come down oftner amongſt you: The more of Ordinances, the more of Chriſt; the more of Officers, the more of Ordinances.

And 4. The effect of them, and God's dwelling will be growth in Grace: So it follows, *Eph.*4:13. Till they all come to their fullneſs of the Stature of Chriſt: As in the Body after it is begotten, God hath appointed Ordinances of Food, Sleep, *&c.* for the growth of it: And if any of thoſe Ordinances are wanting, there is a decay of ſtrength or Health,and a defect in Growth; ſo if any Ordinances be wanting to the New Creature, you will find the defect of it in your Souls,and for all ſuch Ordinances for growth, Officers are appointed, and their Miniſtry, ſo *Acts* 20.32. After they had Elders, he commits them to their charge, and the word of his Grace in them to build them up; his Speech implies that they were all converted,elſe they had not been of a Church. They wanted now nothing till they came to Heaven but building up; ſo it Followes, *to give you an Inheritance with them that are Sanctified*: And there is that near connexion between Heaven and building up in Grace, becauſe growth is as neceſſary to bring us to Heaven as Converſion, as therefore you would think the Miniſtry neceſſary for the Salvation of your Children to convert them; ſo of your own Souls for growth in Grace, ſo as you cannot be Saved,unleſs you grow to ſuch a pitch,to that fullneſs of Stature which in Chriſt God hath appointed you, except ye be converted ſays Chriſt to his Diſciples, you cannot enter into Heaven, as well as except ye be born again; and though many have grown to that perfection without Ordinances, being ignorant of them; yet none that know and may enjoy them,and therefore alſo of *Timothy*'s Miniſtry it is promiſed, he ſhould ſave himſelf and them that heard him. So as they are neceſſary to a Man's Salvation, that knows them to be Ordinances, and Ordinances appointed.

If you ask the reaſon of this connexion and neceſſity, 'tis true it is not abſolute, as was not Chriſt's Satisfaction, as Chriſt intimates when Praying the Cup might paſs, he ſays, *all things are poſſible*; but yet it was neceſſary, becauſe it was God's will ſo to have it: Thus God could ſave you, build you up without Ordinances, and ſo he hath many; but yet hath appointed theſe, and having appointed them, to thoſe that know it, they become neceſſary; though they are not ſuch in themſelves; yet becauſe ſo it hath pleaſed God. The reaſon we find of Diverſity of Gifts and Adminiſtrations, 1 *Cor.* 12. *ver.*18. God hath ſet the Members in a Body, as it hath pleaſed him that is all his Reaſon, and anſwerably that which he ſays referring to this, *ver.* 28. that God hath ſet ſome in the Church, firſt Apoſtles, Prophets, Teachers, is for the ſame reaſon alſo: It is as if you ſhould ſeek a reaſon why Bread and Wine of all Creatures, are Typed out to be Elements Sacramental: There is no reaſon but ſo it pleaſed; ſo if you ask why theſe Miniſtries, there is no reaſon but ſo it pleaſed him,and there was no reaſon of neceſſity abſolute but only the will of God: For he that Governeth the Angels and the Church above us, immediately by his Spirit,and all the Creatures below us (who yet continue to this day according to his Ordinances, in their courſe he ſet them, *Pſal.* 119. 91.) in which courſe they are acted by an inviſible power of his immediately concurrent, could in like manner have governed Men, yet choſe as to have the World of Men governed by Magiſtrates: So his Church alſo by Officers of his own Inſtitution and Appointment, and as of all other of God's appointments elſe, ſo of this we may behold and admire a Glorious and Wiſe harmony and conveniency and ſuitableneſs, that ſo it ſhould be.

What in particular is the conveniency and neceſſity of each Office in particular, as ſuited to all particular neceſſities of a Church, I will ſhew when I ſpeak of each particular Office, and their diſtinction. I omit alſo their uſe and neceſſity in reſpect of them without, to convert and add Men daily unto the Church, which is one great end of their Office mentioned, *Epheſ.* 4. 12, πρὸς ʃὸν καταρτισμὸν, which imports the joynting in Members into the Church, and gathering in all the Saints, and making their number perfect as others read it.

Now we chiefly ſpeak of in relation to a Church Inſtituted and their edification; which is the other end there mentioned, where he alſo tells us that theſe Inſtitutions (as alſo this Ordinance of particular Churches) ſhall laſt but till that General Meeting or concourſe of all Saints in their perfection, as the word καταντήσομεν ſignifies, when there ſhall *be but one Fold, and one Shepherd, John* 10. 16. But untill then, he hath appointed the Miniſtry of Apoſtles, *&c.* whoſe Miniſtry we enjoy not in their Perſons but writings; and ordinary Officers we enjoy in their perſonal Employments: We will but take the Reaſons which he doth there inſinuate.

1. Becauſe the Church is under Age,(which he implies, *ver.*13.) therefore ſhe is to have theſe Officers over her, untill ſhe come to a perfect Man,and to the full Stature: And Children under Age now as well as then, are to be under Tutors and Governours, *Gal.*4.2. And though we are not in ſuch Bondage to Beggerly Elements, but comparatively are Men grown; yet as we are not perfect Men, not come to that full Stature we ſhall come to, ſo far,we are ſtill left under the care and eye of Tutors and Governours, who yet are not the Heads,but Servants of the Church. As great Men's Children are (whilſt at School learning the Elements and Rudiments) under the ferula and Bondage of School-Maſters;from which being delivered, as being come to more R peneſs; yet eſpecially if abſent from the immediate eye of their Parent,and Travelling in a ſtrange Country, their Parents ſet Governours to have an inſpection over them, to bring them up and inſtruct them, till they all come home; Thus hath God done with his Saints not as Men grown, but whilſt they are abſent from him here, he hath betruſted them with the Government of Tutors and inſtructors, to have an eye unto them who yet are but their Servants. Which argues God's infinite love and tender care towards them, for their Education; yea, Though there be but two or three of them in a Congregation, yet he will not let them Travel here without a Guide, (as the Apoſtle calls their Elders, *Heb.* 13. 17.) ſo his promiſe was of old, Jer. 3. 14, 15. *I will take you one of a Tribe and one of a City, and give you Paſtors* (not *Paſtor* only) *according to my own heart.* The Education and Training up of his Children, God accounteth of to be a matter of greater concernment, than you can poſſibly eſteem of the Education of yours, becauſe, according to their growth here, they are ranked and placed in that body of Chriſt hereafter, where,if any Member ſhould not have its full growth, the diſproportion of a Member would reflect upon the Head, Chriſt, and caſt a deformity on the whole, therefore every Member is to grow up to that Stature which Chriſt hath appointed it; and hence anſwerably God takes care for them, and thought it requiſite to make it the proper and ſole buſineſs of Men enabled, with the greateſt gifts that ever were poured out upon Men, to attend and look to the bringing up of his Children, and thought it not enough for Men to have gifts, but for the improvement of them, to have Men ſet apart to ſuch Offices, as might be ſeparated (as *Paul* unto the Goſpel, *Rom.* 1. 1. and ſo *Gal.* 1. 16.) the Phraſe is taken from the *Levites*, who *Numb.*8. 14. are ſaid to be ſeparated to do the ſervice; or, as the Septuagint have it, to the work, which word the Apoſtle uſeth, *Epheſ* 4. 12. for the work of the Miniſtry, is a buſineſs of that weight, that they are to give themſelves wholly to it, 1 *Tim.* 4. 5. Firſt, God tendred ſo much the inſtruction and proficiency of his Children in the knowledge of Chriſt, which is mentioned here, that he contented not himſelf to have them enjoy ſuch occaſional means as the Brethren in communion were able to afford each other, as their callings and occaſions ſhould permit; (though we all were able to Propheſie) but he would farther have Men of the beſt and eminenteſt gifts ſet apart uſually unto it, by continual labour to perfect themſelves,and his Church. As in a School or Colledge, beſides what Pupills may get out of Books, and mutual conferences daily with others,Parents provide Tutors for them, and Colledge-Officers,Univerſity profeſſors are ſet apart to ſtudy what to read unto them; ſo God would ſhew himſelf more careful,for his and he would not have his children rendred too extemporary, he would have them fed with the fineſt fare,and therefore would have Men dedicated to his Service; yea further, he would have them grow in knowledge and grace, and every age to exceed another, which is tacitly intimated (as it ſeems

to me) in the 12. and 15. *verſe*, he would have as every Member, ſo the whole Church grow till the day of Judgment: And one age to ſow, and another to reap a more plentifull Harveſt; now this would not have been in an ordinary way and courſe, unleſs Men were dedicated to this work, for every Scribe inſtructed to the Kingdom of God, brings forth out of his Treaſure things new and old, *Matth.* 13. 52. If *Timothy* will profit and have his profiting appear to all, he muſt give himſelf wholly to it, 1 *Tim.* 4.15. He muſt be inſtructed, and he muſt have a Treaſure, and that not of Coyn only, of preſent currant money, but he would have his children enriched with importation of new commodities, and to be ſuch a Scribe requires the whole Man, ſuch an one was *Ezra*, *ch.* 7. 6. 10. *Ezra* was a ready Scribe in the Law of *Moſes*, that is, verſed in it and the meaning of it, and the good hand of God was on him, *ver.* 9. For he had prepared his heart, *ver.* 10. to ſeek the Law, that is, to ſearch out the meaning of it, and to do it, and to teach in *Iſrael*; yea further the Apoſtle otherways intimates, that without Men being ſet apart to it, there would have been no preſerving of knowledge, but the ordinary ſort of Believers would have been expoſed to the danger of being carryed away by Seducers, ſo, Epheſ. 4. 14. *That we henceforth be no more Children*, &c. I take it, he makes it not ſo much an inference from the former by way of inſtruction of what we therefore ſhould be, but goes on to ſhew the ends of theſe Offices, and the Word, μεκὴτι, is all one with *alias*, *otherwiſe*, *&c.* And indeed *otherwiſe*, our running into error could not have been prevented. For ordinary ſort of believers being children not fully grown up, would eaſily have been ſeduced, if they had not had guides committed to them, who had been able to convince gain-ſayers. The Apoſtle uſeth many Metaphors to expreſs their danger herein, as Firſt that they are children, and how eaſily are they deceived, Secondly, in danger to fluctuate as a reed in the water, this way and that way, and to have been in doubt what to hold and ſtick unto; and Thirdly, to be expoſed to be carryed about with every wind of Doctrine as Ships in the water, if there be no Pilot nor Mariners that know how to ſteer and guide them. And therefore the word uſed by the Apoſtle, 1 *Cor.* 12. 28. concerning ordinary Officers is, κυβερνήσεις, that is Governours of a Ship, *Cuboſa* being uſed in *Cicero* for the greater kind of Ships then uſed, built ſquare, and ſo it follows in, *Epheſ.* 4. 14. ἐν κυβεῖα ἀνθρώπων in the Ship of Men, as *Beza* ſays it may be interpreted, wicked and naughty Men, if learned, would have driven the Ship whither they had pleaſed; To prevent this he appointed them Pilots, the Apoſtles, who left alſo behind them Writings. and ordinary Paſtors and Teachers, who ſhould be more then ordinarily skill'd in their writing, and be Pilots unto others. And as in that part of growing in knowledge, ſo likewiſe for their lives and manners God would have them watched over, and would not truſt the care hereof to that which every Brother would have one of another; but thought it worthy of ſome Mens whole pains and care, to whom he might commit the charge of Mens Souls to watch over them, and of whom he might receive an account, as *Heb.* 13. *v.* 17. Even as in Colledges (beſides private helps of Tutors) there are publick Lecturers and Deans to inſtruct and overlook the whole, ſo jealous is God of his Church and Children, and carefull of their Education. And there was need of all this, and all little enough; and otherwiſe if this buſineſs had been, in common, left to the common care of every Member watching over each other, there would have been a defect.

2. As many Officers are neceſſary for the growth, *&c.* of every Member in particular, ſo for the publick managing of common affairs amongſt them, for every Church is a Body, a Common-wealth, a City, *&c.* which by vertue of their combination will (as all Societies) have many buſineſſes in common that will concern the whole, every Church will have their τα περί ὑμων, as the Apoſtle ſpeaks of the affairs of the Church of *Philippi*, 2 *Phil.* 20. Church buſineſſes, as Corporations have common Town-buſineſſes, and as he intimates there, there had need be ſome to take care of them, to prepare them, to contrive them, to ſtudy them, to manage them, theſe common buſineſſes are admiſſion of Members, Excommunications. To examine Witneſſes in caſe of Scandal to judge of the cauſe, to give a juſt weight to the ſin according to the ballance of the Sanctuary. It was an eſpecial Office of the Prieſts under the Law, to teach the people to diſcern between the clean and unclean, *Ezek.* 44. 23. And in all theſe things, not only is it requiſite ſimply for Order's ſake, that ſome do in the name of the reſt propound, diſcuſs, *&c.* but alſo for the eaſe of the whole. and not only ſo, but for the better managing and diſpenſing all things, when Men ſhall make it their buſineſs to ſtudy Church affairs, as Men in Authority do thoſe

of their Common-wealth; and Laſtly, it conduceth to the more faithful managing of them: For otherwiſe that which is every Man's buſineſs, is no Man's; and common buſineſſes, if not committed to the eſpecial care of ſome are ordinarily neglected, and miſcarry as we ſee in ordinary experience.

3. It is neceſſary that there ſhould be many Officers in every Church, unto whom the exerciſe of Church-power may be eſpecially committed, tho' the power it ſelf be wholly in the Church it ſelf, whoſe Servants and helpers they are, 1 *Cor* 1.24. and not Lords over them, and it is fit theſe Officers ſhould be conſtantly the ſame, becauſe the Fellowſhip is to be conſtant (as was ſhewed) and through long experience they will be better exerciſed in ſuch affairs, as they give themſelves wholly unto.

Laſtly, It was for the great Honour of Chriſt and of his Church to have ſuch Officers, as Servants to attend his Royal Spouſe and Queen, and Children. Princes you ſee have for every ſmall buſineſs that belongs to them, an Officer on purpoſe becauſe their Perſons are ſo great, that no buſineſs might be forgotten or neglected that concern them. Now ſuch proviſion hath Chriſt made for his Church, that as Princes Children and Wives have their Courts apart, and Officers apart, ſo hath the Church whilſt here below; yet ſhe keeps a Court, and hath Servants to attend her. You may read, *Eſt*. 2.2, 3. how Officers were appointed to gather together fair Virgins for the King out of all Provinces, and how ***Stegai*** with others, were to puriſie them for his Bed. So did Chriſt appoint his Apoſtles and their Succeſſors his Officers as children of his Bride-chamber, (as ***Matth***. 9. 11. He calls them) who ſhould puriſie and adorn his Spouſe for him; and they are jealous over them with a great jealouſie, to preſent them as a pure Virgin unto Chriſt, 2 *Cor*. 11. 2.

In like manner in the Type, for the Honour of the Temple, and the ſervice of it were there ſo many ſorts of Officers and Attendants to watch, &c. when there was no need: And ſo it is reckoned up amongſt Chriſt's Honours, *Pſal* 44. That, as his Queen ſtands at his Right Hand, ſo that there are Honourable Women, Kings Daughters, that are Her's and his Servants, *ver*. 9. to bring her to him, and her Virgins, *ver*. 14. From the neceſſity of them to us, we will deſcend to the Inſtitution of them by God; which dependeth only on God's will.

I ſhall now then diſcourſe of the Inſtitution of theſe Officers by God, which depends only on God's Will, which is our rule in this caſe. It is God that hath ſet the Members of the body as it pleaſed him; and as of the Members of the body, it is ſaid that they are ſet down in his Book, *Pſal*. 139. *ver*. 16. it is all one here, for in like manner it is ſaid, God hath ſet in his Church, ſome Apoſtles, ſome Prophets, &c. as principal Members of that his Church, and in his book we muſt find them all written too. Our Parents who yet are the Fathers of our Bodies, cannot ſay how their children ſhould be formed, what Members they would have added, nor do they contribute any thing to the ordering or placing of them: But God's Pencil ſecretly draws and limns them; nay, we our ſelves cannot make a hair black or white; or add a cubit to our Stature, can much leſs add a Member which God hath not written in his book. So wonderfully and fearfully are we made in the lower parts of the Earth, and ſhall we think that any, though Spiritual Fathers, can diſpoſe of the Members of the Body of Chriſt; yea, of that Body, which *Eph*. 4. 12. is called Chriſt's, and ſpeaking of Officers, *ver*. 28. He ſays, he hath ſet Apoſtles, &c. the word εθητο is the ſame in both, and it implies, he hath done wiſely, to an end, deliberately, and not at random; bnt in a wiſe and orderly manner.

Authors of the Gifts of the Members in the Church, all will confeſs they are not: They are χαρίσματα, *Gifts*: And if that be not enough, κατὰ τὴν χάριν, according to grace, as the fountain of them, and if that be not enough, δωθεῖσαν ἡμῖν, given us, *Rom*. 12. 6. and Authors of the ſucceſs of thoſe gifts, and the operation of them, Men will acknowledge they are not: ***Paul*** may plant, and *Apollo* water, but God muſt give the encreaſe, 1 *Cor*. 3. But yet Men think they may appoint Officers how theſe gifts may beſt be improved according to their diſcretion and intention; but what ſays the Apoſtle in the Chapter afore cited, 1 *Cor*. 12. 4, 5, 6. as he makes the ſame Spirit Author of all the Diverſities of Gifts, *ver*. 4. and the ſame God Author of the ſeveral operations of theſe gifts, *ver*. 6. In like manner the ſame Lord Chriſt Author of all the Adminiſtrations or Offices in the Church, *ver*. 5. which is ſet between both, as whereby thoſe gifts ſhould be ſucceſsfully employed in the Church. And nothing is more ordinary than the word διακονία uſed there, to ſignifie the Office

Cha.VI. fice or Miniſtry, as διακονία of the Apoſtleſhip, *Rom*, 11.13. of Evangeliſts, 2 *Tim.* 4. 5, *&c.* And as gifts are there ſuited and ordained to Offices, and ſtrained in a fitneſs for them.; ſo both of them for operations through God's bleſſing even as *Media* and means ſuited to ſuch an end, now it is the ſame power that appoints the end that muſt appoint alſo the means, and here in this caſe eſpecially, ſeeing the effects allways of theſe means, dependeth on God's bleſſing: If Man therefore would undertake to appoint a new Office, he muſt be able to give new gifts, and to give a ſucceſs; but ſo he is not. As *Moſes* then bleſt the Tabernacle, *Exod.* 39.43. when he ſaw all made according to the pattern or will of God; ſo God will accompany his own Inſtitution only with a bleſſing; nor can any promiſe themſelves a bleſſing farther. And ſo as the Apoſtle makes an enumeration of ſeveral gifts, as ordinary, *ver.* 8. and extraordinary, 9, 10, *&c.* ſo after an illuſtration from the ſeveral Offices of Members in the body, from *ver.* 12. He ſhews, *ver.* 28. theſe ſeveral Offices God hath ſet in the Church, both extraordinary and ordinary: And the reaſon of it is, becauſe.

1. The three Perſons as was ſaid, ſharing the glory between them, to make Chriſt to have a leſs hand in his ſhare and allotment; and proper work, than the other two in the other, how diſhonourable were it for him.

As it were Sacriledge for any *Simon Magus* to think to beſtow at his pleaſure, the gifts of the Holy Ghoſt, and diſhonourable to the Spirit, ſo as diſhonourable is it to Chriſt to think at pleaſure to appoint Officers in the Church; and as great Sacriledge every way, eſpecially, ſeeing Chriſt challengeth it as his own Prerogative, and that as the Lord, King, and Ruler of his Church; he reſerves the power of inſtituting and appointing what Miniſtries ſhall be in his Church. Every King will challenge it as his Prerogative, to appoint what Officers ſhall have his power imparted to them, as the Elders had from *Moſes*: Though the people chooſe the Men, yet *Moſes* made them Rulers, *Deut.* 13. and God gave them of *Moſes*'s Spirit, *Pſal.* 11. *v.* 17. 1 *Rev.* 2.13. And allegiance is ſworn to the King as Supream, or unto inferior Governors as ſent by him as having his power imparted to them, thus Supream are Kings often: And ſhall not Chriſt the Lord be thus Supream, and there is as much reaſon for the one as the other, and more; for as the buſineſſes of a Kingdom are the *King's matters* and ſo called, 2 *Chron.* 19.11. ſo the matters of the Church are the Lord's matters, and ſo called there in that place.

2. The Second Reaſon is, becauſe every Officer in the Church hath the power of Chriſt imparted to it, and he muſt communicate it. I have all power in Heaven and Earth ſays Chriſt, and he bids them go and teach; and this he ſpeaks to all that ſhould teach to the end of the World, *Matth.* 28.18. Chriſt's power is a part of his Image, and it is High Treaſon in Man to ſtamp it upon any but by his Authority. 'Tis true that Officers in Civil things Men may appoint; which Officers (and not their Laws) as the coherence ſhews, are therefore called, by way of diſtinction, ἀνθρωποκίνισις, *Humane Creation* or Inſtitution, thereby to diſtinguiſh them from Divine Inſtitution, which Officers in the Church are; and every ſuch Officer is κτίσις, *a Creature*, and a power muſt go to make it; But it is ſuch a Creature, as all the power of Men and Angels cannot make, none but this Lord from Heaven: A Man *can receive nothing* (ſays *John*) ſpeaking of power in things Spiritual, and of Chriſt's Miniſtry, except it be given him from Heaven, *John* 4.27. and the like Chriſt again intimates of *John*'s Miniſtry, *Matth.* 21.25. The Baptiſm (ſays he) that is by a Synecdoche; the whole Miniſtry of *John*, was it from Heaven or from Men? Whereby he expreſſeth it to be unlawful if from Men. And the like *Paul* ſays of his Miniſtry and Apoſtle-ſhip, *Gal.* 1. That as he had Chriſt's full call to it, it was not given of Man, that is, it was not meerly Humane. And if it be ſaid that theſe things are true of ſuch extraordinary callings, the anſwer is, That *Epheſ.* 4: 11, 12. and 1 *Cor.* 12. 28. ordinary and extraordinary are made alike in this reſpect that Chriſt gives them, and ſo 1 *Cor.* 12. 28. where he tells us, that God ſets them in the Church; he reckons up both ordinary and extraordinary. No, Chriſt is the Lord, and appoints his own Adminiſtratio here on Earth; he is Lord over his own Houſe, *Heb.* 3. and fit it is he ſhould appoint by what kind of Officers his Houſe ſhould be governed, Luke 12.42. *Wh then is that Faithful and Wiſe Steward, whom his Lord ſhall make Ruler over hi Houſhold, to give them their portion in due ſeaſon*: Mark it, It is whom the Lord ſhal make. Now ſuch great Officers are Miniſters, 1 *Cor.* 4. 1. *Moſes* and all the Apoſtle were but Servants, as 'tis there, and did all by appointment: He built not the

Houſe, *ver.* 4. there, nor added any thing of his own Head. All Officers in that Houſe, and their diſtinction then was according to the pattern: But Chriſt is Lord, *Timothy*, an Evangeliſt, he muſt take Rules how to behave himſelf in the Houſe of God, 1 *Tim* 3.15. having mentioned Officers to be ordained, in the verſes before. So then Chriſt is to give orders for God's Houſe: And as he is the Lord, the Houſe is his own; and he is a faithful Lord, much more then *Moſes*; and he as a Lord, built the Houſe, *ver.* 2, 3, 4. and ſo as faithfully as a Lord, hath appointed all Offices in it, and things pertaining to it: As *Moſes* whoſe faithfulneſs lay in doing by pattern. It was part of his laſt work mainly after his Reſurrection, *Acts* 1. 2, 3. Then he ſpake of things pertaining to his Kingdom; and it is obſervable that it is placed at the beginning of that work, called the Acts of the Apoſtles, ſhewing the Scope and Argument of what ſhould follow to be, eſpecially thoſe things which concerned his Kingdom; and that Book contains not ſo much the Doctrine as example of the Apoſtles in ordering Churches. But if it be ſaid, ſuch Inſtitutions as theſe are ſuch petty matters of his Kingdom, as he reſerves them not to himſelf, but leaves the diſpoſing of them to Men; the anſwer is, he is Lord, in reſpect of Adminiſtration, and ſo as Lord, hath reſerved them to himſelf; and Secondly, to appoint What Officers are in a Kingdom, is a main appurtenance of it: And if the Lord ſo ordained in all Churches, for the maintenance of theſe Officers, 1 *Cor.* 9. 14. 1 *Cor.* 5. 4. Then, what the Officers ſhould be, much more. For Men to appoint Officers of the Church, is to make Chriſt a Servant, and themſelves Lords, and the Inſtitutions then would not be perpetually binding. But as they are from Chriſt, they are of eternal obligation. For,

1. They proceed from Chriſt as a King and Lord, as that place ſhews, *Matth.* 28.19. where he mentions his Kingly Office, as the foundation of ſending them Apoſtles, and *Epheſ.* 4. 11. The entrance into his Kingly Office, by his aſcenſion into Heaven, is made the cauſe of giving gifts, when his prieſtly Office is ſubjected to his Kingly, as afore his Kingly was to his Prieſtly: Now his other Offices remain for ever, and the Laws of them all are the ſame. In his Prieſthood, (*Heb.* 10. 14.) He conſummated for ever with one oblation, all that are Sanctified; and his prophetical Office, gave Rules of Faith but once for all; *Jude* 3. and why ſhould not the Inſtitution of his Kingly Office alſo be thus, *Heb.* 12. 26, 27. yet once more I ſhake not the Earth only, but Heaven alſo: And this word, *yet once more*, ſignifies the removing of theſe things that are ſhaken, that thoſe things which cannot be ſhaken may remain: And we have received a Kingdom cannot be ſhaken, and ſo the means of his Kingdom are unchangeable, he had ſpoken of the change of thoſe who are Servants, and Officers under the Law; but in the Kingdom we have received or do receive (ſo that he ſpeaks not of that State in Heaven, but of that under the Goſpel, which is called *the Kingdom*, in which Kingdom there ſhould be no more ſuch change) the Offices now are unchangeable, and ſo is the work. And therefore, in the cloſure of that Epiſtle to *Timothy*, wherein he had diſcourſed of the ordinary Officers of the Church, he ſets an Apoſtolical ſeal upon it from him, and all his Succeſſors in him which was never to be violated or broken up, 1 *Tim.* 6. 13, 14. I charge thee to keep this command to the day of Chriſt's appearing, &c. That is, all the commands of this Epiſtle, for elſe he ſhould not be blameleſs. And though here he ſays commandment in the ſingular, yet *ch.* 5. 21. where he makes the like obſervation, he ſays, *Theſe* in the plural. His way of expreſſion is obſervable, he ſays.

1. I Charge, not Counſel, as leaving to liberty.
2. It's a Commandment, not a Permiſſion.
3. He mentions a living God, and our confeſſing Chriſt to our lateſt breath: They are ſuch Truths as we ſhould be willing to lay down our Lives for.
4. He tells us, that they are to be kept without ſpot, not in the leaſt part neglected.

It is ſuch an Epiphonema as that, *Rev.* 22. I teſtifie to him that ſhall hear the words of this Book, that if he add or take from, &c. And here to keep the commandment blameleſs, is all one as not to add or detract, and it is the ſame power to add as to detract and Man muſt do neither: And he ſpeaks this as to *Timothy*, ſo to all whoſe Duty as *Timothy*'s is ſpoken of in this Epiſtle. As alſo *Matth.* 28. and laſt, and elſewhere he ſays of his Apoſtles, in the name of their Succeſſors, I am with you to the end of the World.

It concerns us therefore to have a warrant for the Officers we chooſe rightly grounded on the word; and withal, we may deteſt the ſin of thoſe who are like *Jeroboam*, 1 *Kin.* 12. 31. who appointed Prieſts which were not of the Sons of *Levi*, and yet his variation was not of the Office, ſo much as of a qualification of the Officer God appointed. And therefore ſince we live amongſt theſe that are guilty of that ſin, let us do as theſe of *Judah*, when they were to fight againſt them, 2 *Chron.* 13. 9, 10, 11. So God ſhall be with us, and againſt them, as *ver.* 12. To add is as great a ſin, as to take away; ſo *John*, *Rev.* 22. threatneth the ſame curſe to both, for both equally detract from the power and wiſdom of God.

CHAP. VI.

That particular Congregations are each of them to have more Elders than one ſet over them, for the publick Adminiſtration of their Worſhip and Government.

NOT only the Synogogues among the *Jews*, to which Congregational Churches bear a reſemblance, had more Elders than one in each of them, but the Churches conſtituted under the Goſpel had ſo too. So theſe Churches, *Acts* 14. and *Tit.* 1. (which we have proved to be Congregational Churches) were conſtituted, for the Apoſtles ordained Elders to them in every Church, &c. It is expreſſed Elders, not Elder.

Obj. The exception that ſome have made againſt this is, that this manner of Speech might be uſed, though there were but one Elder in Each Church, as in like phraſe of Speech, if it were ſaid the King appointed Mayors in every Incorporation, there would be no incongruity in ſuch a Speech, though but one Mayor were in each town.

Anſw. To which we anſwer, 1, That it were ſomewhat an hard phraſe of Speech, to mean Church in the ſingular number, and yet to ſay, Κατὰ εκκλησίαν, which is equivalent to Καθ' εκκλησίαν, *to every Church*; and it is uncouth too to ſay Elders in the plural, as reſpectively to every one of theſe Churches; and yet to mean but one Elder in every of theſe Churches.

But 2. To follow the example given, if ſome of thoſe Towns in the ſuppoſition, had more Mayors at once than one in them, though ſome others of them had each but one, then to ſpeak uniformly of all alike in the plural were not ſo diſtinct, much more if the King ſhould give direction (as *Paul* doth here to *Titus*) in ſuch a way of Speech to appoint Mayors in every Incorporate Town; and yet his meaning be in ſome to have more than one, and in others but one; how would this direction be underſtood, if he ſpeak in the plural of each? Now ſo is the caſe here; for that the Apoſtle planted more Elders than one in ſome Churches may be evidenced, and we ſuppoſe will not be denyed; much leſs can it be affirmed, that there ſhould be a confinement unto the number of one Elder in each Church, and ſo there was left a priviledge and liberty of having more. Yea, if there be two kinds of Elders *Teaching and Ruling*, and of Teaching two kinds alſo, *Paſtors and Teachers*, there may be three in each Congregation. So as if we conſider that Elders in the plural are mentioned, and that they are expreſſed to be in every Church in the ſingular, who will not conclude the Holy Ghoſt's intent to have been, that Elders and not an Elder only, ſhould be in each Church? Yea, ſurely his meaning would be ſo underſtood of any that ſhould read it, unleſs it can be ſhewed by ſome other place, that his appointment was to define, that but one Elder ſhould be in each Church.

3. It is eſpecially remarkable, that he adds ((*Acts* 14. 23.) αὐτοῖς to Κατ' ἐκκλησίαν, which imports, that he *choſe and ordained Elders in every Church to them.* He ſatisfies not himſelf to have ſaid in every Church, but adds *to them* alſo, to ſhew that he meant not Elders to many Churches in a common and indefinite phraſe of Speech, but proper to them in each Church, not in one Church one Elder, and another in another, and ſo Elders in every Church, ſpeaking collectively, but by way of further appropriation, Elders to each, *to them.*

4. The comparing theſe Phraſes together; Elders in every City, and Elders in every Church, evidently argues the ſame thing. For when he ſays *Elders in every City*, (*Titus* 1. 5.) he certainly means more Elders, than one in each City; yea, and a ſufficiency of Elders for number, to Rule and Govern (or elſe an Epiſcopal Government of one Elder alone in each City muſt be aſſerted) and therefore why ſhould not *Elders in every Church* have the ſame conſtruction alſo? That is, that there ſhould not be only one Elder in a Church, but more; yea, and a company of Elders ſufficient to Rule and Govern that Church?

5. We never read *Church and Elder* mentioned, but *Church* and *Elders*, either when ſpoken of in the abſtract indefinitely, or when mention is made of any particular Church: So as other Congregational Churches are no where intended, when Church and Elders are mentioned, or they had more Elders than one over them, in relation to them as their Elders. Thus it is expreſſed (Jam. 5. 14.) *ſend for the Elders of the Church*, not *Elder*, but *Elders*; and theſe not Elders of a Presbyterial Church in common, but ſuch which are properly the Elders of that Congregational Church, unto which the ſick Perſon does belong, who are Elders to him. For it cannot be ſuppoſed the Duty of all the Elders that make up a Presbytery over many Congregations, to viſit the ſick of all thoſe Congregations, and to be ſent for, but the duty is incumbent on the Elders appropriated to that Congregation. Alſo when all ſorts of obedience to Officers is called for, it is ſtill in the plural, *Obey them that have the Rule over you*, &c. *Heb.* 13. 7. It is ſpoken in the plural, not *him* only in the ſingular. Alſo when the Apoſtle Writes to *Philippi*, he Writes to the *Biſhops and Deacons*, not to one *Biſhop*, *Phil.* 1. 1. *Peter* ſpeaks anſwerably, (1 Pet. 5. 1, 2.) *I ſay to the Elders that are among you, feed the Flock*, &c. So at *Epheſus*, (*Acts* 20. 17.) *Paul* ſent *for the Elders of the Church*.

6. As his own example was, (Acts 14. 22.) *that he ordained Elders* in every Church, ſo he enjoyned *Titus* to do the like, *to ordain Elders* as he had appointed him, *Titus* 1. 5. This argues that he appointed it ſo to be, and ſo hath left it unto us, and that 'twas made an Inſtitution.

7. In *Coloſſus* there was two Teaching Miniſters, *Epaphras*, (of whom the Apoſtle ſaith, *Epaphras* who is a faithful Miniſter for you, who is one of you) and *Archippus*, of whom he ſaith, *ſay to* Archippus *take heed of thy Miniſtry*, &c. *Col.* 4. 12, 17.

8. In *Phillippi* which was a Church in the beginning of the Goſpel, (ſo he calls it, *Phil.* 4. 14.) there were Biſhops and Deacons, *Phil.* 1. 4.

9. As the natural Body conſiſts of more ſort of Members than one, that are publick Organs for the uſe of the Body (as the Apoſtle Reaſons, *Rom.* 12.) ſo a Church organical ſhould have more Officers and Elders than one, or of one ſort, as the Apoſtle alſo doth there Exemplifie.

CHAP. VII.

That the Lord Jeſus Chriſt hath not only appointed many Officers to be in every particular Church, but hath aſſigned Offices of different kinds, which they ought to diſcharge, Rom. 12. 3, 4, 5, 6, 7, 8.

WE have ſeen in general, 1. The neceſſity of Officers And 2. That they are to be only ſuch Officers as God hath appointed, and no other. Now 3. Let us enquire particularly, what are theſe ſeveral Officers Chriſt hath appointed in his Church. I will not much trouble you with the diſtinction of the Extraordinary; and Ordinary: They are the ordinary which we here enquire after. 1. Who are the ſucceſſors of the extraordinary; not in their Office, in that degree, and manner, and authority in the Church; yet in reſpect of the eſſential things adminiſtred, they perform the ſame to the Church now, that the extraordinary did of old, 2 Tim. 2. 2. *The things thou haſt heard of me amongſt many Witneſſes, the ſame commit to faithful Men, that ſhall be able to teach others alſo.* And ſo, when he ſent them out, *Matth.* 28. he ſays. *Lo, I am with you to the end of the World.* Even as when God firſt bleſſed thoſe creatures then exiſtent, in thoſe words *encreaſe and multiply*, he

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in them, bleſſed all that were to grow up in their name for ever, *Gen.* 1. 2. They are ſo ſometimes put into the Catalogue with the extraordinary, promiſcuouſly, and the ends of both made one and the ſame; becauſe the Miniſtry is of the ſame uſe and neceſſity to the Churches in theſe times, in that way as that of the extraordinary was in theirs, ſo *Epheſ.* 4. 11, 12. and 1 *Cor.* 12. 28. *ver.* 8, 9, 10. And the beſt way to diſtinguiſh the one from the other in ſuch promiſcuous enumerations, and to diſcern which are ordinary, which are not, is to conſider what gifts are ſtill in the Church, and what are ordinary ſtanding neceſſities of the Church, and what not, and ſo we ſhall diſcern them as in the places cited. As in the Church we find ſtill gifts of Teaching in differing ways powred out on Men, and abilities with Spiritual Diſcretion and Authority, to guide and govern others, more eminent in ſome Men; and bowels and helpfulneſs in others, to Adminiſter to the neceſſities of poor Saints. But we find Apoſtle's gifts of Miracles and Tongues ceaſed, and ſo we may in thoſe places mentioned, diſtinguiſh the one from the other; and may thereby know, which of theſe Officers here mentioned are to remain, which not; for God gives gifts in Relation to Adminiſtration. So as there doth remain theſe ordinary ſort of Officers, God continuing no gifts in vain, but fitting the one to the other, as *Cor.* 12. 5, 6. and *Rom.* 12. 6, 7, 8. evidently implies.

In this enquiry, we will conſider 1. How an Officer differs in general from an ordinary Member. Then 2. What theſe Officers are, and how differing among themſelves. As to the *Firſt*, He is a Servant of the whole, ſeparated to ſome ſpecial work, with ſpecial authority in the name of the whole.

1. He is a Servant of the whole, ſo *Rom.* 16. 1. and 2 *Cor.* 4. 5. not ſimply a Member to ſerve one another occaſionally, but more; he ceaſeth to be, *Sui Juris*, as Servants do. Of *Epaphras* he ſays, not only that he is one of you, *Col.* 4. 13. but *chap.* 1. 7. who is for you a faithful Miniſter of Chriſt. All his Strength, Pains, and Abilities are theirs, and to be laid out for their Service, to ſpend and to be ſpent, Phil. 2. ver. 17. *Yea, and if I be offered up upon the Sacrifice and Service of their Faith, I joy and rejoyce with you all.*

2. *Separated to ſome ſpecial work, ſo the Deacons,* Acts 6. 3. *whom we may appoint over this buſineſs.* As the Apoſtles choſe other Miniſters, *to give themſelves continually to the word and prayer, ver.* 4. So as though a private Member doth the ſame work, yet he but occaſionally, the other makes it his buſineſs, his calling, his employment; a Brother, when he ſees his Brother want, is to diſtribute to his neceſſities, but a Deacon's Office is to ſeek out who want, and in diſcretion to diſtribute the Alms of the Church; that as the Sabbath day differs from other days, that on other days, ye are to perform Holy Duties occaſionally, but the Sabbath is ſet apart for nothing elſe; ſo do private Members differ from an Officer; it is the value of the day, it is the ſeaſon of it; ſo is ſome ſpecial ſervice, it is work and employment; *Archippus* muſt take heed to fulfill his Miniſtry, *Col.* 4. 17. Every private Member is to advance his Brother, but it is an Elder's work to do it.

3. He is inveſted with ſpecial Authority, and an Authority of right, to do that lawfully in ſome things, which in others he could not. Let a Man ſo account of us, as particularly priviledged and authorized to be the Miniſters of Chriſt, and Stewards of the Myſteries of God, 1 *Cor.* 4. 1. ſomethings they are ſo Stewards of, that they are kept under Lock and Key; and without them the Church cannot come to them (as the Sacraments are continued to be) and other things they do adminiſter, which others may, which are yet adminiſtred by them in a more ſpecial Authoritative way, not ſimply out of gifts, as when they Teach or Admoniſh, but out of a ſpecial Authority of Chriſt withal, as Ambaſſadors, as if Chriſt did Admoniſh and beſeech, and not a Brother only, 1 *Cor.* 2. 5. *ver.* 20. And though to Admoniſh others gifts, might ſerve as well; yet, the Diſpenſations is not from inherent gifts ſo much, as an intereſted power Authoriſing, *virtute officij, by vertue of Office*; thus a Colledge Seat cannot be ſet, unleſs they have a Governour (becauſe an exerciſe of power is neceſſary) tho the fellowes may have power to chooſe and inſtall that Governour. *John* ſpeaking of Chriſt's power to Baptize, ſays it was a ſpecial power from Heaven given, *John* 3. 26, 27. And in the Name of Chriſt and the Church, the Act of an Officer is as the Act of the whole in Adminiſtring, &c. not ſo as to the Acts of private Members, not ſo as to every Adminiſtration of a private Brother.

Now 2. More particularly to enquire into the Offices themſelves.

1. They are not only many but *diverſe*, ſo we find almoſt every where, where we find them ſpoken of, 1 *Cor.* 12. 4, 5. There are diverſities of *Gifts* and Adminiſtrations, ſo Rom. 12. 6. *Having gifts differing*, he ſays not, greater or leſſer, but *differing*, *&c.* which Gifts and Offices are not only different in nature, but in the perſon alſo, that is, that ſeveral Perſons have ſeveral Gifts and ſeveral Offices, for ſo 1 *Cor.* 12. 8. To one is given the word of Wiſdom, to another the word of Knowledge, and 1 *Cor.* 7. 7. Every one hath his proper gift, one after this manner, another after that, and ſo much as to the Scope of his Similitude, drawn from the Body as he brings it, For in the Members all have not the ſame Offices or Action, *ver.* 4. ſo as his meaning muſt be, that ſeveral Gifts, and ſo Offices, do belong to ſeveral Perſons. And the Preface the Apoſtle makes, (*Rom.* 12. 3.) is that every Man is to think ſoberly, or within his own compaſs, of that meaſure God hath given him, every Age hath but his part, not all; The word Tranſlated, *Sobriety*, σωφρονεῖν, ſignifies a ſound mind; a ſound Member ſwells not, ſo as all are to keep within the compaſs, neither thinking too highly of their Gift or Office, nor ſtretching themſelves to an higher or other calling then is given them; for ſays he, the Members in the Body have not the ſame Office, *&c.* and then, *ver.* 7. 8. mentioning theſe Offices, he doth it not ſimply by naming ſeveral works, as Teaching, Exhorting: But as relating to ſeveral Perſons deſign'd to theſe works; he that Teacheth, he that Exhorteth: As if he ſhould ſay of the Members of the Body, let that which heareth, hear, that Member, which ſeeth, ſee, as having ſeveral Functions, ſo as there are ſeveral and diſtinct Offices, in ſeveral Perſons. And the reaſon why God hath many, and thoſe diſtributed Offices ſeverally, and a ſeveral part to be performed by them, is becauſe God would have no one do all, but keep all in Sobriety, (ſeeing he hath but his meaſure) and in mutual eaſe and charity, that (as 1 *Cor.* 12.) One Member ſhould not ſay to another, what need have I of thee, that all might both partake and communicate: As alſo, becauſe the ſeveral works in Offices would be too much for one; thoſe Maſter-Builders needed helps, *Rom.* 16. 3. And it is for Ornament unto the Church too, which ariſeth out of ſuch a variety. And another reaſon of it is, that ſo each work might be the better and more throughly done, when every one ſhould according to his gifts, have a ſeveral part given him; which he was wholly to give himſelf unto. In Arts and Sciences, and Profeſſions, none prove Eminent, neither are they advanced and promoted but ſuch as give themſelves wholly unto ſome one Science, and it is the wiſdom of the Jeſuits, in diſpoſing of their Followers in ſeveral profeſſions. And this wiſdom and care God hath taken for his Church, as a great Man, that would have his Children Educated in ſeveral profeſſions, ſets over them, not one, though ſomewhat ſeen into them all, but procures the moſt eminent in all kinds, wherein he would have them inſtructed, one to read Philoſophy, another Tongues, *&c.*

2. That therefore which is chiefly to be done, is, as to enquire how many there are, ſo alſo eſpecially, what the diverſity or difference is, to ſeek out the formal diſtinction between Office and Office, which is a matter every way, of exceeding great moment: That confuſion in the Offices, and the performance of them, ſhould be avoided, which God hates, being the God of Peace and Order, and alſo that God's own Inſtitution be rightly kept. We ſee how ſtrict God was in keeping the bounds of difference between the Prieſts and Levites, they being diſtinct Offices, *Numb.* 3. 10. Thou ſhalt keep the Prieſt's Office, and the Stranger that comes nigh ſhall be put to Death; and by *Stranger* there he meant not only their Brethren the People, but even the Levites their Fellow-Officers; *Numb.* 16. 40. And God requires the chooſers, that they take a right eſtimate of Men's Gifts and Offices, and ſuit them according to their proper difference and diſtinction, that a Man's gifts, like waters, may have their natural current to run in, and ſo as they ſhall not need to uſe Art to force the ſtreams another way, *Phil.* 2. 20. 1 *Pet.* 5. 2. that ſo they may naturally take care to feed the Flock, not in any the leaſt way of conſtraint, no, not in reſpect of their gifts, to which a violence is offered, when they are not rightly placed. And ſo their gifts are to the utmoſt improved, and their work the better done; For the edifying of the Church. It is an error (as the Author of the Tryal of Wits, in his Preface complaineth) and a great error, like that which *Solomon* complains of, *Eccleſ.* 10. 6, 7. in diſpoſing of dignities unſuitably, that in Common-wealths there is not a ſuiting of natural endowments and callings, to the great detriment of it: There being no Man's natural parts, if rightly placed, but would prove eminent: And the like error if commit-

ted in Churches, is much greater; by how much the gifts and callings therein are more pretious.

Let us therefore enquire into what theſe are, and wherein their diverſity conſiſts, which is eminently the proper Scope of, *Rom.* 12. That Epiſtle is, of all Epiſtles, written in a Syſtem and Form of wholſom words, methodically compoſed, as might be ſhewn; *Credenda*, or matters of Faith, he had handled in the eleven firſt Chapters, and then *facienda*, or matters of practice from the 12*th* to the 16*th* Chapter (which he ſpends in Salutations) the inſtructions concerning their practice, are as Methodical as the other, and are either their Duties as Members of the Church, in *chap.* 12. or as Members of the Common-wealth, *chap.* 13. and both in a like method. 1. What the Duty's of Members and Officers are in that Church, to *ver.* 9. 2. What the Duties of them as Saints towards their Brethren, and alſo all Saints in the following *verſes* of *chap.* 12. as the like, *chap.* 13. *Firſt*, Their Duty unto Officers in the Common-wealth, from the 1*ſt verſe* to the 8*th*, then towards all Men from the 8*th verſe* to the end, and then *chap.* 14, 15. how to behave themſelves in the ſpecial controverſie of thoſe times about the Ceremonies, &c. 1. In that *chap.* 12. wherein he ſets Rules to them in their Church, and Saint Relation, and doth it moſt compleatly. I begin 1. With their Service and Worſhip they offer up in publick, and he exhorts that it be Holy and Spiritual, and λογικὴ λατρεία, that is, word-Service, ſquared wholly by the Rules of the word: For ſo the word is uſed, 1 *Pet.*2.2. λογικὸν ἄδολον γάλα, *The ſincere Milk of the word*, oppoſed to the fatal corruption of worſhip lying in addition and carnal rites, and ceremonies; or λόγικὴ may ſignifie Spiritual Worſhip in the mind, oppoſed to bodily Service. As the beſt preſervative of their Worſhip Spiritual, and prevention of Formality and Human addition: He exhorts them not *to be* conformed to the World, &c. The Holy Ghoſt foreſaw that the Worſhip and Service in the Church, and that eſpecially of *Rome* would be corrupted, by the conforming of it to the Rites and Ordinances of the World, *Heatheniſh* and *Jewiſh*: And the Government of the Church ſhaped and configured to that of the Empire, in all their Officers and Members, as many have excellently ſhewn in all particulars, and was foretold, *Rev.*13 15. The Holy Ghoſt foreſaw that the Pope ſhould ſet up the Image of the firſt Beaſt, that is of *Rome Heatheniſh*, a Religion like theirs, and a Government like theirs. *Item*, The Apoſtle exhorts them negatively alſo, not to conform themſelves to the World, μη συσχήματιζεσθε, *ne vos configurate, do not ſhape your ſelves*, as noteing an outward conforming; ſhaping themſelves to their external Worſhip, &c. to that external form in Worſhip or Government, as thinking it to be but uſed among the Heathens and Jews in Externals, in which they might take a liberty. And becauſe the Spiritual Government of a Church, and the Spiritual Worſhip of it, requires as much as any other Truths whatever, a Spiritual Heart which they are moſt ſuitable unto, and that Carnal Mind or Wiſdom which is in all Men, is moſt oppoſite thereto, and would frame it its own way: Therefore he exhorts them to be Transformed by the renewing of their minds, μεταμορφέσθε, &c, as the other word notes out an external configuration, which he forbad; ſo this an internal formation in the mind or judgment (for that is the difference between *forma* and *figura*) which might ſquare with the word, and ſuit with it: Having their minds caſt in the mould of Doctrine, as *Rom.* 6. 17. that ſo they might approve and diſcern that will, τὸ θέλημα το ἀγαθὸν, that is in this particular, with an Emphaſis, which is not only good in it ſelf to you, as the only means to build you up, and only acceptable unto God, but ſo perfect in it ſelf, as it hath been committed to you, that it needs not much wiſdom at all to add any thing unto it, neither in Ceremonies nor Offices.

Then he comes to the particular Duties; 1. Of Governours and Officers, *ver.* 3. 2. Of every Believer in common, *ver.* 9, &c. 1. To the Officers who had received gifts and functions for the edification of the whole, and who were the principal Members of the Body, and more eminently unto them his Exhortation, *ver.*3. is principally directed, as appears by the inſtances brought, *ver.* 6, 7. where he applies, and brings home that Rule in particular unto all, and every one; and tho' the words might ſeem to be general to every one in that Church, *ver.*3. I ſay to every Man, &c. yet the Phraſe there uſed οντι εν υμιν, *exiſtenti*, points at thoſe *eminenter*, and in place amongſt you. He ſays not ſimply τινὶ ὑμῶν, but οντι εν υμίν, that is, to thoſe eminent amongſt you in place and Authority. Who, becauſe they were *ſome body*, were apt to think too highly of themſelves. And now when he comes to give Officers their charge, obſerve his Preface, *I ſay, through the grace given to me*, he ſpeaks modeſtly, yet lays a command from his Apoſtolical Authority, which he averreth and alledgeth; for ſo grace is uſed by him to expreſs his Apoſtolical Office, *Rom.* 1.5. And makes it *Sanctione Apoſtolicâ*, but to put the more weight upon the exhortation, and alſo to own and warrant their Inſtitutions and Rules about Church-Government, to be Apoſtolical and perpetual. Now, the Rule it ſelf which he gives in general, and then appoints and brings home to all the Officers of the Church in particular, is, as we Tranſlate it; *Not to think more highly of himſelf, than he ought to think, but to think ſoberly, according as God hath dealt to every Man a meaſure of faith*, which of all Rules elſe, in the Latitude of its meaning that could be given, is to Church Officers the moſt pertinent and fit, the moſt full and comprehenſive, both tying them to the diligent performance of their ſeveral Duties, and confirming them within the proper bounds of their Function: And it is the beſt prevention of all confuſion, innovation, or addition, and exorbitancy in Church-Offices, and likelieſt preſervative of that primitive purity which was eſtabliſhed, and wherein alſo, the Holy Ghoſt (as in the former about Worſhip) ſtrikes at the Root of that corruption of Pride and Ambition, and ſtretching themſelves beyond their Line and Authority, which was that true main reaſon of all Tranſcendent Uſurpation, which in future times, Officers of the *Roman* Church eſpecially took upon them, and after their Example all other Churches. So as both this Rule, and that exact Platform and Enumeration of all Offices, with their bounds and diſtinction, was the moſt ſeaſonable and neceſſary for this Church (which was foreſeen to be the Mother of Abominations) of any other, which is the reaſon (haply) why the Apoſtle is more diſtinct in it, than in any other Epiſtle. We have firſt the Rule, *ver.* 3. and then, 2. An Illuſtration and Demonſtration of the equity of it, by a Similitude between a Natural Body, and the Members thereof; and a Spiritual Body, and the Members thereof. And 3. Application of that Rule and Form of that Similitude to all Church-Officers in particular, which to that end we on purpoſe mention, with their diſtinction and diverſity.

We will, Firſt, enquire into the true and proper Scope and meaning of the Rule, which we ſhall find to fall full and cloſe with the particular Duties of Church-Officers. It hath two parts we ſee. 1. Forbidding Vice, that we ſhould not think too highly above what we ought.

2. Commanding of a Vertue, *but to Rule our ſelves with Solriety in ſuch thoughts.* The word is φρονεῖν, which we Tranſlate here to *think of a Man's ſelf*: Upon the opening of which word, which is uſed thrice in compoſition, in this ſhort Sentence, doth the whole depend, it is of a larger annexion, then any one word either in Latin or Engliſh is able to expreſs, and that which is Tranſlated, is the leaſt thing intended.

1. It hath Relation to Knowledge, and *ſapere*, not to be wiſe about what is meet, which is a moſt pertinent direction to the chiefeſt of Church Officers, not to affect curioſities of Knowledge, falſly ſo called, above what is written, as thoſe, 1 *Col.* 2. *ver.* 18. that intruded into things they had not ſeen, or above the reach of their own Gifts, but to keep both to the meaſure of their own Faith and Knowledge, and alſo to the Analogy of that Faith once delivered to the Saints; and the like alſo is required in thoſe that Rule, in whom as Godly Wiſdom is as requiſite as any other Grace, ſo affected Wiſdom, and to ſhew themſelves more wiſe, to controul and meddle in every thing, is as unſuitable.

But I think it hath not mainly a Relation to Knowledge; for he ſays not, be wiſe not above what, *Licet, is lawfull*, as having Relation to unlawful objects forbidden to be known; but not above what *oportet, is meet for his place*, or becomes a Man's place and gifts.

Therefore 2: φρονεῖν ſignifies alſo *Curare*, carefully and heedfully to mind and regard what belongs to him: Whence φρόντη, *cura*, and is all one with that Phraſe of ours, *He minds his buſineſs*, it ſignifies intention, and what the mind is taken up about, ſo *Rom.* 8. 5. We Tranſlate it, thoſe that after the Fleſh, do mind the things of the Fleſh; the word is the ſame: So as it hath ſpecial Relation to what is a Man's Duty, and place which is given him to mind and to regard: And then the firſt part of the exhortation is μὴ ὑπερφρονεῖν, not to mind or take upon him, what is above him, or as *David* ſpeaks, not to exerciſe a Man's ſelf in things too high for him, (as *Pſal.* 131. 1.) For his place, calling, function, gifts, or as *Paul* ſaith, (2 *Cor.* 10.1.) not to ſtretch a Man's ſelf beyond his own meaſure, not into another Man's line, nor to thruſt his ſickle into another Man's harveſt.

And

Cha.VII.

And then 2. That other particular commanding a vertue, which we have here Tranſlated, *to think of himſelf ſoberly*, ſhould be Tranſlated, ſoberly to keep himſelf and his intention too within his calling, and function, and duty, [*as he ought*] παροδεί φρονεῖν, is to do what is his proper duty in his place, and to keep to it, and to ſpend all his intention thereupon, and not ἀλλοτριεπισκοπεῖν not meddle with other Men's or Officers matters, as the Apoſtle elſewhere forbids, 1 *Pet.* 4. 15. He therefore is overwiſe above what he ought, that exceeds the meaſure of his place; and to be wiſe to Sobriety, is to keep within a Man's compaſs. So that it is not a meer Repetition: But implies that as he ought not to exceed, ſo alſo that he ought to mind his own place and duty; and then the word εἰς τὸ σωφρονεῖν, is an exhortation to both, it is to have a ſound mind, a compariſon taken from the Body, which is then ſaid to be ſound, and a Member ſound, when it is kept in its natural equal and due temper, and every part performs its own office, ſwells not above its compaſs, exceeds not in heat and humours, nor is defective in what belongs to it; ſo when a Member of the Church ſwells not above his rank and place, but executes what belongs to him, then he is ſaid to be ſober, and of a right temper in his place. And ſo then that which follows *according as God hath dealt to every Man the meaſure of Faith*, directs and ſhews Men what it was every Man was to put forth in his place, *viz.* that meaſure of Spiritual gifts which God had parted diverſly among Men, which gifts are to be ſuited to Offices, as we ſhall ſee anon. For by Faith here he means not primarily, juſtifying Faith, but Spiritual gifts for the good of the Church, ſuperadded to Faith, which yet he calls Faith, becauſe they are not natural, but had ſome work of Faith as their Foundation, whether ſaving or temporary, as 1 *Cor.* 12. 12. This the Apoſtle plainly intimates, when he ſhews that thoſe Spiritual gifts they had not among them, till they were converted to the Faith; but then were endued with them. When you were led after dumb Idols, you had none of theſe gifts but you had them by a work of the Holy Ghoſt, enabling you to ſay and aſſert, and believe that Jeſus was the Lord which aſſertion was the foundation of all thoſe Spiritual gifts that follows, and ſo here called Faith; as alſo becauſe that in the exerciſe of them, Faith ſhould be the director of them to the good of others.

And then 3. The words may withal be interpreted as they are Tranſlated, as aimed againſt pride and overvaluing a Man's gifts, which the Apoſtle alſo aims and ſtrives at, as the root of all that ambition and affectation of preheminence in Church-Officers; and ſo ὑπερφρονεῖν will alſo bear that Senſe; and ſo to be wiſe to Sobriety, is for a Man to give a due eſtimate to his gifts, and put them forth accordingly; and hence Humility is fully defined (as here.) A Sobriety or Moderation of Spirit, which only keeps a Man within his compaſs; and the contrary ſwells him to matters above a Man's calling and compaſs, and therefore **David** joyns them both together, Pſal. 131. *My Heart is not haughty, neither did I exerciſe my ſelf in things too high for me.* And the drift of the reaſon implyed in the following words, argue this to be his Scope.

1. It is God that guides thoſe gifts, and that of Grace, *ver.* 3, and 6. and why ſhould thou boaſt of what is received.

2. Thou haſt not all the gifts, ἐμήρισε, he doth part them: We have gifts differing.

3. Of that very gift which thou haſt received, thou haſt but a meaſure, a portion, nor that in the fulneſs of it.

4. Others have gifts as well as thou; yea, every Member hath gifts, God hath dealt to every Man, ſo as thou cannot ſay thou haſt no need of others. So as his Scope is at once to beat down Pride and Ambition, as the cauſe and affection of preeminence, the ſin of *Abiram*, *Dathan*, and of *Corah*; who, being Children, affected the Prieſthood, and alſo he meant to keep every Man to his own calling and place, diligently to execute it to the good of others, wherein, how did the Holy Ghoſt (in Writing to the Church of *Rome*) ſtrike at the very ſin which he ſaw then working in that Church, which corrupted and perverted all the Officers in the Chruches of Chriſt, even as he foreſaw Superſtition would corrupt the Worſhip, as was obſerved in the former verſes.

The Root of that Myſtery of Iniquity, and foundation of it, was laid in Church-Officers aſſerting of preheminence, the lower Officers aſſuming what belonged to the higher, as the Deacons did; and then the higher taking upon them all the power of the Inferior; yea, and of the whole Church it ſelf, as to admit Members to Excommunicate, to Ordain, to Rule and Govern, and ſo to thruſt out Deacons and Ruling Elders as unneceſſary;

neceſſary ; and thoſe it left continuing to make them ſhadows, and then theſe greatened Officers preſumed further to extend their power over other Congregations beſides their own.

The Biſhops of ***Rome*** began to be from thence, to challenge Univerſal power over all Churches, and from being an ordinary Officer, to challenge that extraordinary power of Apoſtles themſelves, and to ſit in the Temple of God as Gods, and not to be content with Spiritual power neither, but to challenge Temporal alſo ; to diſpoſe of Crowns, curb, reſtrain, and cut ſhort the Spirit of Princes ; and his Biſhops alſo began, and have continued to intermeddle in affairs of State. That ever of ſo ſmall an Egg, as a poor Paſtor of that Church, ſo foul and monſtrous a Crocodile ſhould ariſe ſo, great a Prince, is that great Myſtery which all the World may wonder at; as it did indeed admire his greatneſs.

How ſeaſonably therefore was this Rule given to prevent enſuing miſchief, and how neceſſary was it alſo in the Application of this Rule, to give a complicate and exact platform of Church-Officers, and their true bounds and diſtinction of their places to this Church above all other, who was to become the Mother of abominations. How ſeaſonable was it to leave this Apoſtolical Canon in her *Archivi*, in her Records, to diſcover the falſhood of thoſe which ſhe boaſts, and to ſhew all the World in after times, how much ſhe was ſwerved from her Original, and likewiſe to enjoyn the obſervance of theſe Inſtitutions, with an Apoſtolical charge as his Preface ſhews, *Rom.* 12.3. *I ſay, through the grace given me.*

The Scope therefore of that which follows, is to illuſtrate this Rule, and to ſhew the equity of it from a Similitude drawn from the Body ; and then to apply and bring it home to every Officer amongſt them, that as his charge was to every Man, he ſays not *omnibus*, but *cuique* in particular, *ver.* 3. ſo his Application is to every one of them in particular, *ver.* 6, 7. I will not much inſiſt in opening the Similitude, only obſerve for a Foundation to what follows, that this compariſon here, as it is between the Body and ſuch Members, as have general Offices for the whole, ſo the Church, he here compares the Body unto, is an inſtituted Church, whether among them, or where-ever elſe. 1. It is a Church (he ſpeaks of) for it is a Body in Chriſt, *Non in Cæſare*, not a civil Body, that is put as a note of difference, for as not only many are requiſite : So they are conſidered not as ſcattered Saints, but as making one Body, and ſo knit ; and then the Members of this Body, to whom the Similitude is after applyed, are Officers of a Church, and thoſe ordinary Officers alſo, for thoſe that follow, *ver.* 6, 7. are the Members. He ſpeaks of eminently gifted Members here in general, there particularly, and with application : Now we may take this for a Rule, that where-ever the ordinary Officers that are the proper ordinants of a Church, as inſtituted as ordinary Officers are, there the Church or Body ſpoken of is principally meant a Church inſtituted, and of the Officers of it, he ſpeaks indefinitely and univerſally, we being many, &c. not particularly only, (*you*) becauſe his Scope was to lay down indefinitely, a general platform of all other, as well as of this, unto which they were already moulded, and always to be framed. Now then the fundamental Terms of the compariſon being thus ſuited, his Similitude hath two main parts, fitted to infer thoſe two parts of that Rule delivered.

1. That as in the Body, many Members make one Body, and ſo become Members to the whole, and alſo one to another, for one another's good, *ver.* 4. ſo in this Inſtituted Body, every one the eminenteſt, and moſt gifted is a Member of another, *v.* 5. that is, are ordained for their beſt profit and good, and ſafety, as of themſelves and the whole, ſo of every Member, to intend the good of the whole, and of every Member in particular, they are to uſe their Gifts with conſideration of Co-members ; and therefore Co-memberſhip ſhould oblige Church-Officers of whom he ſpeaks here, eſpecially to have a care to uſe and improve their gifts with diligence in their places, for the good of the whole ; and not only ſo, but alſo to conſider every part in particular, and perform a duty to it, which by their Office they are to do diligently : The eye ſees not for it ſelf, but for the whole ; yea, for the foot, the hand, and every Member in particular as occaſion is, ſo as diligence in their Office, which is one part of his Rule and Cannon, is hence inferred and argued :

But yet 2. They are to conſider withal, that every Member hath not the ſame Office ; yea, ſo far from having the ſame Office that they have not the ſame action: So as tho' every Officer and principal Member is to be diligent the good of the whole; yet not to uſurp over the Offices of another, not to do that which is proper for another to do; one Member is not to invade the room of another; the foot is not to undertake to ſee, nor the Hand to walk.

Thus to do would be for the confuſion of the whole, and an injury to that Member whoſe Office is aſſumed; and to whom it is proper, and its Honour to perform it, and the Member who uſurps another's Office, would be leſs uſefull to the whole, and injurious to its ſelf, in perverting its proper Gift and Office to what it is not fit, and ſo to do it untowardly; and this is the Second part of that Rule given clearly, proven from this Similitude. Now then in the *6th* and *7th verſes*, he goes on at once, both to amplifie that laſt part of the compariſon, that as in the Body, every Member hath not the ſame Office, ſo that in this Inſtituted Body, we are Members having gifts differing (Enumerating all the particular Offices) and alſo he in the ſtrength of that Similitude, urgeth and applies, and brings home both parts of the Rule in each particular Officer, which he Enumerates. I ſay, firſt he goes on to amplifie and inlarge that laſt part of the Similitude, by a diſtinct enumeration of all particular ordinary Officers, needfull to ſuch a Church for ever. And ſo the Co-herence of the words moſt fitly joynts this verſe with the former, for ἔχοντες, we are having, *&c.* refer to ἐσμεν in the former verſe; the Apoſtle not beginning a new entire Sentence, as uſually it is read; but continuing theſe words to the former, as not having made up his compariſon compleat: That as he had ſaid, ſo we being many are one Body, *&c.* ſo we are withal, having differing gifts alſo, *&c.* which anſwers to that part of the compariſon, *ver.* 4. as all Members have not the ſame Office. And yet withal they are a ſtrange inference, wherein the Apoſtle brings home and applies both thoſe Duties in his Rule, *ver.* 3. to every Officer which he Enumerates, and that in the ſtrength and force of the Similitude; ſo as that Rule given afore, ſhould be put into every particular, and therefore in the Original, there is an ἔλλειψις a chink and void ſpace left for the Reader to put it in, as in thoſe firſt words, whether Propheſie [Let us Propheſie] thoſe words, *Let us Propheſie*, are not in the Original; but applyed by the Tranſlators to make up the Senſe, whereas that which in General the Apoſtle had ſaid, *ver* 3. is to be inſerted in that, and all the other particulars; and therefore doth beſt make up the Senſe, as whether Propheſie, let us ſoberly mind our Duty therein, and not be overwiſe or beyond what is above us, or not ours to meddle in; but keep to the bounds of that office and duty, which is the ἀναλογία of Faith, and ſo in that other Miniſtry (let us wait on, is not in the Original) but that which he ſaid is to be ſupplyed; let us ſoberly mind our Duty in Miniſtring, and not be overwiſe to meddle with what is not our office, but keep to Miniſtring, and ſo of the reſt. So as he doth at once both exhort every one to diligence in their particular office, ſet him for the good of all, and alſo dehort him from medling with what belongs not to him, ſends a Man to his own Body to learn theſe Leſſons. All which conſiderdered, gives a moſt juſt and full account, and Reaſon why the Apoſtle doth here more diſtinctly, exactly, and compleatly reckon up all particular offices in this Epiſtle, which we find not ſo fully in any other; for it agreed with, and was more requiſite every way to this Scope in hand.

For 1. The making up the Similitude entire in the Reddition of it, required it. He had ſaid, *ver.* 4. that in the Natural Body, every Member had not the ſame office (and what are the offices of each Member, nature taught.) Then in the Reddition, and making up of this Similitude he ſhews, in this Inſtituted Body, all had not the ſame offices, by Enumerating all the particular offices themſelves and their diverſities, which was proper to do, and alſo was neceſſary to do, becauſe they wholly depend upon Apoſtolical Inſtitution and God's Will, and otherwiſe were not known.

And 2. His Scope was to bring home that Rule delivered in general, *ver.* 3. by way of application, as in an uſe of Exhortation or Reproof, a Man doth a general Doctrine by naming all and every of thoſe ſorts of Men he would apply it unto, and *ver.* 3. He in laying down that Exhortation, in his Preface to it he had ſaid: This I ſay to every Man, not *omnibus*, or *to all* definitely, but every Man particularly, as *Muſculus* obſerves, as intending to bring it home particularly to every ſort of Men which he meant and ſpake unto.

And 3. One and the main part of his Exhortation, being that officers ſhould keep to their bounds; ſo it was peculiarly neceſſary, as to apply it to particulars, ſo to enumerate all and every particular, ſo to diſtinguiſh them, and ſet them their ſeveral bounds, that every one might for ever know his Duty, and not Tranſgreſs.

And 4. The Epiſtle containing matter of Doctrine, wherein he had handled a perfect Platform of all other Epiſtles Methodically compoſed, it ſuited with his Scope, that in mentioning the Officers of the Church alſo, he ſhould be as compleat and diſtinct, and ſet down the exact Catalogue and Table of them.

And 5. Being written to the *Romans*, whoſe eminent ſin, in after days, was the corrupting of all Offices in the Church, and introducing new, which God never inſtituted, and excluding thoſe he had ordained or perverting them: The compleat Catalogue of all Offices, their bounds and terms of their Duties and Diſtinction, was moſt ſeaſonable and proper to them, as to prevent aforehand, ſo to that whore of her Abominations and Uſurpations herein in after Ages.

And 6. To add weight to all, and to confirm theſe Canons of his to all Ages inviolably, it was requiſite he ſhould ſet to his Apoſtolical Authority and Seal; which in the Preface he doth; this I ſay by the grace given me: And this (as it were) in oppoſition unto, and to weigh down, in after Ages, that falſe counterfeit Apoſtolical Authority uſurped, in that *See* which would make other Canons and Conſtitutions clean differing and oppoſite to theſe. His Scope therefore being to enumerate all Officers, and to diſtinguiſh them and their Duties, which is the thing we ſeek, let us go on to obſerve how Artiſt like, exactly and fully and methodically, he doth it every way, as he had done all elſe in this Epiſtle. He proceeds,

1. By a διχοτομία, or general diviſion of all Officers into two general Ranks and Orders.

2. By a Subdiviſion, containing all the particulars of that general Diviſion, and to prevent miſtakes, leſt that becauſe ſeven are mentioned, that therefore ſo many particular Offices ſhould be meant, as ſome have underſtood them, whereas he intends but five: Therefore the firſt two, to ſhew they are but a general Diviſion of theſe five that follow, are expreſſed in the *Abſtract*, *Prophecy*, *Miniſtry*, but the five particulars in the *Concret*, *he that Teacheth*; *he that Exhorteth*, &c. varying his expreſſion, to make evident the difference.

1. There is a general Diviſion of all Officers, into two Ranks or Orders.

1. Such whoſe Duty and the exerciſe of their Office, lyeth in ſimple Miniſtration, in inſtruction in the word, the other of Diſcipline, is that whoſe work lies in Ruling Mens Lives and Bodies; Propheſie hath Relation by Knowledge to inſtruct the Mind, διακονία, to ruling and ordering the outward Man; and although there were in the Primitive times Prophets of extraordinary gifts, both in foretelling perſecutions to befall the Church, as *Agabus*, and others; who alſo by extraordinary Revelation opened difficult Scriptures: And who are in other places, ranked among the extraordinary Officers as *Epheſ.* 4. 11. and 1 *Cor.* 12. 28. Yet here Prophets of ordinary gifts are meant; becauſe he preſcribes for their Rule the ἀναλογία of Faith to bound them with. Which Rule, the extraordinary aſſiſted infallibly by the Holy Ghoſt in their Prophecyings, need not to be Regulated by no more then Apoſtles themſelves, The Revelation of the Spirit, being an infallible Guide and Rule unto them; and alſo he commands them to abide in that calling, and confine themſelves unto it.

By Prophecying therefore is meant, that ſpeaking out of the word to Mens inſtruction, as (1 *Cor.* 14. 3.) Prophecy is taken in oppoſition to gifts extraordinary, *ver.* 1, 2, 3. compared where he defines it to be a ſpeaking unto Men to edification, and exhortation and comfort; and is put for the ordinary expounding of the Scriptures, which 2 *Pet.* 1. 20. is called a word of Prophecy, and ſo is taken often in Scripture, as *Matth.* 13. 57. A *Prophet* hath Honour but in his own Country; and ſo in that Speech, he that receiveth a *Prophet*, in the Name of a *Prophet*; *Matth.* 10 41. *that is*, any Teacher or Inſtructer out of the Word, to *Propheſie*; not being always taken to *foretell*; but *declare*, as *Exod.* 7. 1. God tells *Moſes* that *Aaron* ſhould be his *Prophet*; *that is*, a declarer of his mind for him, ſo to open the Revealed Will of God is Prophecying: So as by Prophecy here, their Office is underſtood whoſe Office it is, to open and apply the word according to the ἀναλογία of the Doctrine of Faith, and the proportion of their own gifts, and ſo is diſtinguiſhed from διακονία, which includes all external ordering and watching over Men, but without labouring in the word, διακονια which comparatively is a more miniſterial and external work, this more internal and noble.

And ſo now under that general Head of Prophecy, is contained theſe two firſt Offices mentioned, *Teaching* and *Exhorting*, and under the other διακονία, is comprehended the other three more external and miniſterial Functions. Giving is the Deacon's Office, Ruling, the Elders, ſhewing Mercy is the Widows: So as tho' διακονια is ſometimes taken more largely for all Offices whatſoever, as 1 *Cor*. 3. 5. what is *Paul*? What is *Apollo*, διακονοι, Miniſters, by whom ye believed. And alſo more ſtrictly; for that moſt Miniſterial inferior office of taking care of the poor, as *Acts* 5. 3, 4. and 1 *Cor*. 16, 15. yet here it being made a contra-diſtinct Member, it is judged, to be taken in a middle ſenſe between both. For all thoſe are Miniſterial Functions which meddle not with the word and prayer, not *ex officio*, ſo as *Prophets* expreſs a higher Rank of Officers, that *Acts* 6. give themſelves to the word and prayer eſpecially; and Miniſtry expreſſeth that lower Rank of External Government, either over the Lives or Livelihoods of Men; as the *Ruling Elder* and the *Deacon*. The office even of Ruling Elders, when compared with that of Prophecy, takes place rather with Deacons, and is reckoned with that inferior *claſſis*, rather than with the Prophets: And unto this diviſion other Scriptures ſeems to give light and warrant, as that (1 *Pet*. 4. 11.) maketh it alſo clear. *Let him that ſpeaketh, ſpeak as the Oracle of God*, which is all one with Prophecying here, by the Analogy of Faith, there is prophecy mentioned; then follows, *if any Man Miniſter* (the word is the ſame that here) let him do it as God giveth a liberty. There their Deacons are a contra-diſtinct diviſion to Prophecy: The like I take the meaning of, (1 *Tim*: 1. 3.) where mention is only made of two Officers, *Biſhops* and *Deacons*; the queſtion hath been, under which of theſe two the Ruling Elders comes? I anſwer, under Deacon, in that Diviſion; for Biſhops there muſt be διδακτικοί, apt to Teach, which in an Elder is not ſo neceſſarily required; many having Ruling Gifts in private, that have not Teaching Gifts in publick; and that alſo which ſways me ſo to think, is because the qualifications of Deacons here, are ſuch as qualifie a Ruling Elder, as gravity and ruling their own Houſe well, &c.

And according to the ἀναλογία of theſe places, that of (*Phil*. 1. 1.) may in like manner be underſtood. To the *Biſhops*, that is, the Paſtors and Teachers, and Deacons: That is, both Elders and Deacons (ſtrictly ſo called.)

This differing Rank of Officers, ſeemeth to me alſo, to have been Typified out by thoſe two orders of Church Officers under the Law of *Prieſts* and *Levites*, which Type I would not have thus applyed, had I not found it by way of Prophecy foretold.

As 1. It is prophecyed that two ſorts of officers anſwering to both theſe, ſhould be under the New Teſtament *Iſa* 66. 20, 21. I ſhall be mindful of that Rule, which in the Application of Types, we are ever to follow, that no Types are to be applyed to any thing under the New Teſtament, but by a ſpecial warrant from the Holy Ghoſt, ſo applying it in ſome place of the New Teſtament, or in ſome Prophecy of the times of the Goſpel in the Old Teſtament, becauſe (*Heb*. 9. 8.) the Holy Ghoſt is alone ſaid to give ſignification to thoſe Types. Yet ſo, as when we have a General Type, applyed to deſign out ſuch a thing; then by thoſe ordinary gifts of Interpretation, we may fetch out the particular Reſemblances, as we do in Parables and Similitudes of Scripture, when we know their main Scope and aim, theſe being alſo called παραβολαί, (*Heb*. 9. 9.) But to return to (*Iſa*. 66. 21.) He Prophecies there of the times of the Goſpel, and the State of the Church of the *Jews* when converted, for (*ver*. 20.) he ſpeaks of the bringing in of their Brethren the *Jews* out of all Nations, as an offering to God, into the Holy Mountain and Houſe of God; (the converſion of a People, being called an offering up to God, *Rom*. 15. 16.) and (*ver*. 22.) he makes mention of the New Heavens, and New Earth, &c. Now as he ſays, he will bring their Brethren the *Jews* to the Holy Mountain, and the Houſe of God, which is a Church-Eſtate, (as I have formerly ſhewed) ſo he ſays, he will take of them for Prieſts and Levites, which deſign out in the Language of thoſe Types, the Officers of thoſe Churches, all not being meant; for he will take *of them*, and it being alſo ſpoken of ſome of them, by way of diſtinction, to the reſt and multitude of their Brethren, (*ver*. 20.) it Tipifies out two general Ranks of Officers in the New Teſtament, into which all then Inſtituted, are to be Referred. And ſo in the Old Teſtament, I find elſewhere that diviſion made of all the *Jews*, into theſe three Heads and Ranks, *the Houſe of* Iſrael, the Multitude of Believers; *the Houſe of* Aaron, *the Houſe of* Levi, as comprehending all of the Church as ſo conſidered, when he calls upon them ſeverally to praiſe the Lord, (*Iſa.* 13. *ver.* 19, 20.) even as when, (*Phil.* 1. 1.) He writing to the whole Church mentions three; 1. The Saints, 2. The Biſhops, which anſwer to their Prieſts, Paſtors and Teachers: And 3. Deacons, the Levites which comprehended all the reſt.

I will add as the concluſion of this difference and diſtinction of officers, ſome obſervations which ſuit with theſe differences upon the Types of theſe officers mentioned out of (*Iſa.* 66. 20.) and for ſuiting the particular Reſemblances in thoſe Types, I will take that liberty mentioned before, which is, having found out the General Notion as Prieſts, to Typifie out Preachers of the word, and Levites, thoſe three other officers I will ſee what ſtamps of Reſemblance there are in thoſe Types of theſe offices, which will further clear the difference, and anſwer a main Argument for the Paſtor's Superiorities over Teachers, as it hath been urged by ſome. Under Levites I Rank all inferior offices, finding a Reſemblance in the Type of Deacons over the poor. For there were thoſe that diſpoſed of the Treaſury of the Church among theſe Levites, who (1 *Chron.* 26.20.) were over the Treaſury of the Houſe of God, and the Dedicated things, and there were alſo Ruling Elders among thoſe Levites who were Porters to keep out, and let in to the Aſſemblies, and the Gate of the Tabernacle, 2 *Chron.* 9. 18, 19, 20. as theſe Goſpel Elders alſo are to watch over, and eſpecially to regard with the Teachers concerning Admiſſion, or keeping out of Members to examine and try, *&c.* They aſſiſt in opening and ſhutting the Doors of God's Houſe. There were alſo Ruling Elders among thoſe Levites, who watched the Temple Day and Night, and ſtood before it, *Numb.* 18.2. and kept the charge of it, *ver.* 5. ſo theſe are to watch over the Spiritual Temple, the Church, and have their Souls committed to their charge to give an account, *Heb.* 13.17. And then there are an higher Rank of Officers to whom theſe Levites are given in aſſiſtance, (as the Deacons were ordained, *Acts* 6.3,4. that the Teachers might more fully give themſelves to the Word and Prayer, and 1 *Cor.* 12.28,29. are called Helps) even as the Levites were given to *Aaron*, *Numb.* 3.9, 10. and *Numb.* 18.6. The Septuagint ſays, *added*, in Alluſion to the Name of *Levi*, which ſignifies *joyned*, (*Gen.* 29. 34.) and theſe Officers are theſe Prophets, anſwering to the Prieſts, the Prieſts being to do many things the Levites were not to do; for Application of that Type.

1. The Prieſts had the charge of the inward part of the Temple, and *Numb.* 4.19. they had the charge only of the moſt Holy things, and the Levites were not to go in, when they were ſet and covered, and ſo the cleanſing the inward part of the Temple, (2 *Chron.* 29.16.) belonged to the Prieſts, the cleanſing of the outward Court to the Levites, ſo anſwerably the outward lives and converſations, and the filthineſs that appears therein, is the proper Sphere and Juriſdiction of the Rule of a Ruling Elder; but to inſtruct and comfort the Conſcience, to purge out inward corruption by the word taught and applyed, and inform the underſtanding, *&c.* is moſt proper to theſe Prophets, the Paſtor and Teacher.

So alſo 2. The Prieſts did only burn the incenſe, 1 *Cor.* 6. 48, 49. and only did bleſs in the Name of the Lord; and Sanctifie the moſt Holy things, 1 *Cor.* 23. 13. ſo theſe Prophets meddle *ex officio* only, with the moſt Holy things of the New Teſtament; being Stewards of the Myſteries of God, 1 *Cor.* 4.1. and put up the publick Prayers of the Church, *ex officio*, and are the ordinary mouth of the whole, and ſo giving themſelves to the word and prayer, are joyned, *Acts* 6.4. as belonging *ex officio*, unto them. And ſo to diſmiſs the Church with a bleſſing, and to Adminiſter and to bleſs the Cup of Bleſſing, *&c.* belongs only to them.

And although the Levites alſo did Teach, (2 *Chron.* 35. 3.) and ſo it might ſeem that Teachers are Levites alſo, and that there was no ſuch diſtinction intended between Teachers and them.

Yet 1. To the Prieſts of *Levi*, that charge was in a more eſpecial manner given, *Deut.* 24.8. do as the Prieſts and Levites ſhall Teach, and the Prieſts Lips were an eſpecial Ordinance to preſerve Knowledge; and ſo though Elders may now alſo Teach and Prophecy, as alſo other Members, (and ſo alſo other Tribes might Teach, as *Druſius* proves, and 2 *Chron.* 17.7. the Princes alſo are ſaid to Teach, as well as the Levites, as the Phariſees did whom Chriſt bad his Diſciples hear) Yet the Prieſts Teaching was that eſpecial Ordinance to preſerve knowledge, as now alſo the Paſtors and

Deacon's Office is to preſerve the unity of the Faith, and to prevent being toſſed as Children; *Eph.* 4. 12, 13.

And 2. The Elders alſo have a Teaching, which belongs to them, *ex officio*, yet of a lower kind then that of theſe Paſtors and Teachers; and ſo ſome extending that of Biſhops, (1 *Tim.* 3.2.) to Elders alſo apply that property διδακτικοί unto them, and therefore in Common, they are exhorted to feed the Flock, 1 *Pet.* 5. 1. not by a word of Exhortation or Doctrine, but by a word of Admonition, for any ſin committed, or Duty omitted, or Error held, he muſt be able to convince out of the word, that this is lawful or unlawful; to lay open the ſinfulneſs of it 1 *Theſſ.* 5.12. He not only mentions them that labour; that is, in Word and Doctrine; but them that are over you, and Admoniſh you: That is, Ruling Elders.

And 3. Though Levites did then Teach as well, and with the ſame Authority that Prieſts; yet Teaching now is one of the moſt Holy Ordinances amongſt us, which among them it was not; but Sacrifices, &c. above it, which therefore did fully enough keep up the Diſtinctions, and made the Prieſthood an High Office; but what was an inferior Ordinance then, being in the New Teſtament one of the Supream Ordinances now: Therefore that is it that now muſt make the difference and diſtinction; and that it is the higheſt Ordinance appears in this, that *Paul* ſays of it comparatively to the Sacrament, I was not ſent to Baptize, but to Preach, 1 *Cor.* 1. 17.

CHAP. VIII.

Wherein the Diſtinction of the Officers in a Church conſiſts, and what are the due and proper bounds of their ſeveral Offices and Duties; the difference between Paſtor, Elder, and Teacher, ſtated. That they are co-ordinate, and that one hath not an Authority and Power Superior to the other, what are their Diſtinct Offices and Adminiſtrations.

NOW then I come to ſearch and find out the proper Genuine Diſtinction of theſe Offices, which is the principal thing which I aim at; and is principally intended by the Apoſtle, (in this *Rom.* 12.) to the end to ſet bounds to Officers not to entrench upon one another's Duties and Callings, as alſo to ſet them more diligently about their proper work; for the clearing of theſe Diſtinctions here given by the Apoſtle, I muſt premiſe this neceſſary Diſtinction of theſe Offices. That ſome of them are, as was obſerved, Subordinate one to the other, others co-ordinate; that is, ſome are inferior and ſuperior, more or leſs authorized, ſome are of equal power in the Adminiſtration of Holy things.

The co-ordinate as I ſhall ſhew anon, are the Prophets here, *viz.* Paſtor's and Teacher's Office of an equal Rank and Power, and their difference is to be ſought only in the differing manner of Adminiſtration or Miniſtry of the word. But unto both theſe Offices, there is a Subordination of the Elder's and Deacon's Office; as alſo of the Deacon's Office to the Elders. Which Subordination, when found out, will help us to ſee wherein the true difference lies: This their Subordination may be exemplified by the inſtance of Subalternate Species, that is, the ſeveral Kinds and Ranks of Creatures in the Old Creation, as theſe Officers are in the New, (God having made the one as the other, in order weight and meaſure) for inſtance, as there is Subordination between Man and Beaſt, and Plants, ſo among theſe three ſorts of Officers, Deacons and Widdows are the loweſt, *Elders* the middle; and Teachers or Prophets the Higheſt: Which Subordination that I may explain it, is not in reſpect of dependence or derivation of power, as the power of inferior Officers Civil, is dependent upon the Supream as the King, &c. no, but all hold immediately from Chriſt. As Man, tho' a more noble Creature, yet gives not Life to Plants, nor ſenſe to Beaſts, but all hold of God as *in capite*, ſo here too the Tenure is immediate; tho' Antichriſt and Biſhops would Subordinate Officers, yet it is not ſo in God's Inſtitution.

Neither 2. Is this Subordination in reſpect of Subjection to any Juriſdiction of the Superior, ſo as the Superior might reſtrain the inferior of the Exerciſe of their power, er, as the Biſhops take on them to Silence inferior Miniſters; no, but every Man hath, as his power, ſo the free exerciſe of it, is dependent only on Chriſt and his Church he is placed in, and that ſo as in his place and office, a Ruling-Elder may with authority admoniſh a Paſtor, as well as a Paſtor him, like as Fee-Servants in an Houſe, all know and are beholden, and ſubject to each other in their place and offices.

Neither 3. Is it only in reſpect of a greater or leſs excellency in their Functions, that the work of the one is more Noble and Honourable, and deſerves double or treble Honour; though that be true as appears, by 1 *Tim.* 5. 17. which might have been, though that work the one doth, the more excellent could no way have done.

But 4. It is in reſpect of a larger Commiſſion that the one hath; then the other in the Adminiſtration of Holy things, ſo as the Superior Rank; Paſtors and Teachers have *ex officio*, all the power that the other hath, and more; and ſo the Elders all that the Deacons have, and more: That there is ſuch a gradual Subordination in theſe Offices may appear; becauſe the Apoſtle ſpeaking of a Deacon's Office (1 *Tim.* 3. 13.) ſays, he that hath Adminiſtred it well, hath purchaſed to himſelf a *good Degree,&c* ſo in that place alſo, (1 *Cor.* 12. 28.) he Ranks them in Superior and Inferior Claſſes: Firſt, Apoſtles, Secondly, Prophets, extraordinary, namely, (as *Eph.* 4. 11.) under whom alſo Evangeliſts are comprehended: And Thirdly, Teachers that is ordinary Teachers, under whom by a *Synecdoche* alſo paſtors are comprehended, as being of the ſame Rank; and then after that as inferior to theſe, among others are promiſcuouſly reckoned up Helps; that is, Deacons and *Governours*, which are Ruling Elders. That as Apoſtles had a larger Commiſſion than Evangeliſts, being the planters of Churches, and had power over all the Evangeliſts (being but their Aſſiſtants) in Setling and Eſtabliſhing them, and as Prophets and Evangeliſts had a greater power and gifts then Paſtors and Deacons, (all which they had and more; for Evangeliſts had the gifts and offices both of Paſtors and Teachers, ſince the Apoſtle chargeth *Timothy* to attend to Doctrine and exhortation, 1 *Tim* 4. 13. but here his Admonition is, he that Teacheth on Teaching only, and he that Exhorteth on Exhortation;) ſo likewiſe have the Paſtors all the power that the Elders have; as the Elders all that the Deacons, and what is the work of either, the Paſtors or Teachers may do as their leaſure ſerves, as in *Acts* 6. 1, 2, 3. Originally the Apoſtles themſelves, (as may be gathered from *ver.* 4. and 1. compared, did perform that daily Adminiſtration, but through the burthen of it appointed a ſpecial office, that they might attend to their principal and more proper work; yet ſo as occaſionally they might overlook and joyn with them (as they had leaſure) in their Adminiſtrations.

2. *Rule* and *Government* is alſo common to the Paſtor and Teacher with the Elders, as by this Place, 1 *Tim.* 5. 17. expreſly doth appear, in that he ſays in common, the Elders that Rule are worthy of double Honour; but eſpecially thoſe that labour in the Word and Doctrine: Therefore they that Labour in Word and Doctrine, are alſo Ruling Elders; and it is ſuch a Speech, as when it is ſaid God is the Saviour of all Men, but eſpecially of them that believe, whence any Man would gather, that Believers were Men; only further, ſome ſpecial Rank of Men, or as if it be ſaid, Honour all Fellows in a Colledge, in the Univerſity, but eſpecially thoſe that labour in Divinity. There is another place which proves the ſame thing, *Heb.* 13. 7. ſo as their Office is to do both, but yet they are in common with another ſort of Officers, eſpecially deſigned to that work mentioned, *ver.* 17.

Now this being premiſed to find out the proper diſtinctions of each of theſe Subordinate Offices, theſe enſuing Axioms, which fully agree with the Apoſtle's intentions here, and elſewhere may give us light:

The 1. Axiom is, *That what is common to a Superior Officer, with the inferior may yet be made a proper difference of that inferior Officer*; as for example. To Rule is an office common to Paſtors and Elders; and yet, *to Rule*, is made the ſpecial difference of ſuch an Officer in this, *Rom.* 12. 6, 7. as he is diſtinguiſhed from Deacons and Prophets; For it is in this, as it is in other Species and kinds of Creatures, who have ſomething common, ſomething proper, ſo as Men have all that Beaſts and Plants have, and yet when we would expreſs the difference of a Plant from a Beaſt; we ſay it is a Creature that hath life in it, when we would expreſs the proper difference of a Beaſt, we ſay, it is a Creature that hath Senſe, a Senſitive Soul, and ſo of a Man, we expreſs his proper difference; a Creature *Reaſonable*, tho he hath Senſe alſo, and ſo the Apoſtle, in this diſtinction of Offices, diſtinguiſheth a Deacon by his Office of giving, becauſe this is all that the power of his Office reacheth to, an Elder by one *that Ruleth*, becauſe that is the higheſt that his Office extends unto, and the Paſtor and Doctor by Prophecying, as that which alone is proper to them, though they Rule, &c. alſo.

2. The Second Axiom is, *That when that, which is common to a Superior Officer, with an Inferior, is made the difference of the Inferior Office, it is in reſpect of ſome peculiarity in that his work, which makes a true difference between them.*

1. Thus though to Rule is a Paſtor's Office as well as an Elder's; yet the Elder is more eſpecially ſaid to Rule, becauſe he is wholly ſet apart to it: It is his proper calling which he is wholy appointed to mind, and in a ſpecial manner; and ſo the Deacon's Office is to mind the poor; they are ſeparated to this work, ſo as to none elſe: That as I ſaid, all Officers in common differ from private Members, as being ſeparated to ſome work, tho' withal they do beſides retain in common with the reſt of the Members the exerciſe of all Priviledges and Duties that belong to Members: So it is in this reſpect in the compariſon between Inferior and Superior Officers, though the Superior in common performs the ſame works with the Inferior; yet the Inferior is ſet apart to it wholly, which the other is not, but to ſome other of an higher kind; by reaſon of intending which, he cannot ſo fully and wholy intend the other. And therefore it is obſerveable, that ſpeaking of a Ruler's Office in Ruling, he ſays, let him do it with diligence; for that is his work which he is to mind, and there will be enough of it to fill his hand.

Or 2. There may be a peculiar duty to be exerciſed by one more than another in the way of Adminiſtration, and more peculiar bounds of Juriſdiction in *Ruling*. Thus the Elders Ruling and Inſpection and Watching, is only principally over Men's Lives, their outward Man, the infirmities thereof in converſation, but the Paſtors and Teachers care is over the inward principally, as their Errors, Temptations, Doubts, Scruples, &c. and the Teacher alſo is more eſpecially to Admoniſh of Errors, and pluck up ſuch ill weeds as are contrary to ſound Doctrine; and the Paſtor to watch over the doubts about their Eſtates, and ſlackneſs and deadneſs any way in Holy Duties, and accordingly the People are to make uſe of them; as they thus have in Ruling their more ſpecial walks and works.

Or 3. Sometimes there is a difference in reſpect of eminency, that as a Ruler's work is to Admoniſh and watch over the Life, ſo he may have a more ſpecial gift that way, than a Paſtor or Teacher.

3. The Third Axiom is, *That in like manner the Superior Officers, Paſtor and Teacher, have beſides thoſe Offices common with Ruling Elders a ſpecial work, in which they are more Eminent, and attend more upon it than Ruling, or on the Deacon's Office;* (though they *are to mind them alſo*) *which is to Prophecy and open the word, and accordingly therefore that gives them their diſtinction from the other.*

1. Thus they are diſtinguiſhed from Deacons expreſly, *Acts* 6. 1. The Apoſtles whoſe ordinary Succeſſors theſe are gave over much of the buſineſs of looking to the poor, and eſtabliſht an Office for it, to the end, they might continually give themſelves to Prayer, and the Miniſtry of the word; they being to be in publick the Mouth of God to the People, and of the People unto God.

Thus 2. Alſo they are moſt properly diſtinguiſhed from Ruling Elders, 1 *Tim.* 5. *v.*17. Thoſe Elders are ſuch whoſe Office it is to Rule well, but theſe are they that labour in the Word and Doctrine: That is, that *ex officio* are to give themſelves wholy up to it. To this purpoſe alſo may be obſerved that difference, in *Heb.* 13.1. in the *7th* verſe ſpeaking of Preaching Elders or Prophets, he ſays, *Remember them who have the Rule over you, who have ſpoken to you the word of God*; that is, that are openers of the word among you; and therefore he adds whoſe Faith follow, and then at the *17th*, comes in, as a new exhortation, ſo another Sort of Elders (or elſe I ſuppoſe he would have ſhut up all in that other) of whom he mentions that they Rule, but leaves, out as a note of difference, that which in the former he added; [that have ſpoken the word to you.] So as this is proper to theſe Officers, and not communicated to the reſt, (not *ex officio*) to labour in the Word and Prophecy: And therefore in *Epheſ.* 4 11, 12. mentioning ſuch Officers as were appointed to gather the Saints, and build them up in Faith and the knowledge of Chriſt by Preaching, he mentions only Paſtors and Doctors, and is ſilent of the other, as being the proper work of them, not of the other, As I have ſhewed the proper difference of ſubordinate Officers, it now remains that I ſhould do the like, concerning theſe two in the Superior Rank, *Paſtor* and *Teacher*, which are co-ordinate; of which we muſt ſhew the difference alſo.

1. Some would have made the ſame difference of Subordination, between the *Paſtor* and *Teacher*, that hath been ſhewn between them and the others; ſo as the *Paſtor* ſhould be alone the Supream Officer, and all the reſt his Aſſiſtants; and he ſhould have alſo a larger power of Adminiſtration and Government, both in the Sacraments and Cenſures, from which they would exclude the *Teacher*, from meddling in them: But in any ſuch reſpect, I cannot find in Scripture any ſo vaſt a difference, but every way an equality given to them, only a difference in the manner of Adminiſtration.

1. There is only a difference as to the Adminiſtration of Holy things, not any thing as to power. For then the Scripture would mention alſo, that the Paſtor hath all the gifts the Teacher hath, and more; for it is a Law will not fail us, that eminency of power hath eminency of gifts; that fullneſs of power, hath a fullneſs of gifts anſwerable: But God hath ſhared and divided gifts of prophecying between them, to one, a word of Wiſdom, to another the word of Knowledge, 1 *Cor.* 12. Not to the *Paſtor* ſolely, but ſo as the *Teacher* is not his aſſiſtant, but his com-peer in it; and as their gifts, ſo their duties here (in *Rom.* 12.) are bounded gifts *differing*, *ver.* 6. ſo as the exhorter is to attend on exhorting, as the Teacher on Teaching, and not to entrench on one anothers Office and Duty; and ſo both to Prophecy, κατά αναλογίαν πιςεως, as the *Syriak* Tranſlation hath it, *fidei ſuæ*, of his own Faith; and then the meaning is not according only to the meaſure of his gift, more or leſs, for ἀναλογία reſpects quality rather than quantity; a likeneſs, a ſuitableneſs, and proportion therein, according to the kind of his gifts; ſo as the meaning is, that all his Sermons and Prophecying, ſhould be Analogical to his Gifts and Office. As he hath Gifts and an Office of Exhortation, ſo let him accordingly frame his Sermons ſuitably: As we ſay of words (when proper) they are according to the Analogy of a Tongue; ſo here his Miniſtry is according to the Analogy of his gifts, when ſuitable thereunto. A day of Thankſgiving and Humiliation differs tho' there is no pre-eminence of Holineſs in the one afore the other, only ſome Duties do *eminere* in the one, more than in the other; as Humiliation in the one, and Thankſgiving in the other. And therefore as a Man may in a day of Thankſgiving think of his ſins, in order to raiſe up his Heart to thankfullneſs; and in a day of Humiliation, mentions God's Mercies to break his Heart for his ſins: Yet ſo, as the eminent Duty is to be Thankſgiving in the one, and Humiliation in the other; ſo it is here in the Adminiſtration of your gifts.

Neither 2. Is it that there are any Holy things that a *Paſtor* may Adminiſter, that not a Teacher, as to inſtance in the Sacraments, wherein the difference muſt lie, if in any thing.

1. The Sacraments are committed promiſcuouſly to the Apoſtles and their Succeſſors, in teaching *ex officio*, *Matth.* 28. 19. Go and teach and Baptize.

2. Both are alike Stewards of the Miniſtries of God, which Elders are not, 1 *Cor.* 4. 1.

3. Both may bleſs and do, as in praying afore Sermons, ſo in Preaching the Goſpel, and it is called the fullneſs of the Bleſſing of the Goſpel, which a teacher in teaching brings, (*Rom.* 16.) as well as the Sacrament is called the Cup of bleſſing.

And 4. Though the Sacraments are the Seals of the Covenant that apply Chriſt, and ſo might ſeem peculiar to the Paſtor's Office: Yet they are ſigns alſo for Teaching, and belong therefore to the Teachers to Adminiſter. As therefore ſuch truths as are mixt, belong to them both to Preach, ſo the Adminiſtration of the Sacraments too. For they ſhew forth Chriſt's Death till he come, as well as the word, (*Gal.* 3. 1, 2.) And they Preach to the Eye, that which the Goſpel doth to the Ear.

5. Teaching is a higher Ordinance than the Sacrament, (1 *Cor.* 1. 7.) I was not ſent to Preach, but Baptize: Therefore he that *ex officio*, doth the greater and more important, may perform the leſſer.

3. They are equal in reſpect of Honour due to them, (1 *Tim.* 5. 17) where his Scope is to give every Office its due Honour. Therefore of Widdows, and ſo of Deacons, who are of the ſame Rank, he had ſaid, Honour them who are Widows indeed. Of *Ruling Elders*, a Superior Office, he hath doubled it, appointing double Honour to him that Rules well. But to thoſe that labour in the Word (of Wiſdom or Exhortation) the *Paſtor*, or in Doctrine, the *Teacher* he eſpecially aſſigns double Honour, and to both the ſame, whereas if

the Paſtor had been ſo Superior, (his Scope being to ſhew, what Honour was due to each, according to their Adminiſtration) he would have ſaid, give to your Paſtor more eſpecial Honour of all the reſt. He doth not intend any precedency, for he promiſcuouſly Ranks the one afore the other, and *è contra*, ſometimes the one, ſometimes the other, as (*Eph.*4.12.) *Paſtors* afore *Teachers*, ſo here *Teachers* afore *Paſtors* ; and ſometimes *Teacher* for to expreſs both, and that more ordinarily than the other, as (*Gal.*6.6. 1 *Cor.*12.28. 1 *Tim.*3. and *Tit.*1.) Nor doth he mean that there is an excellency in the Miniſtries of one above the other, that as all Ordinances excell other in ſomething, ſo it is here : for when all is in order, both come to one. The one is the Tutor of the underſtanding, the other of the Will : Theſe are their two Pupils committed to them: And when that controverſy in Philoſophy is decided, which is Nobleſt of thoſe two Faculties ? Then may this of theſe two Offices.

But they differ.

1. In reſpect of an eminency of Gift, inclining one way rather than another. It is ſaid of all Prophecying Elders, (1 *Tit.*9.) that they are to be able both to exhort and convince Gain-ſayers by ſound Doctrine, ſo as the *Paſtor* is to uſe a word of Doctrine, and ſo a Teacher a word of Exhortation, but that which is *eminere*, or *to ſhine forth* in their Preachings, is their ſpecial gift. It is not to be thought that a *Paſtor* is to ſpeak only in a way of Application and Uſe; for he ſhould have a Doctrine as a ground to plant his great Ordinance upon, which he diſchargeth. Nor is it that the *Teacher* is to leave his Doctrines altogether without Application; but that his gift is ſuited to his office, and ſo his Labour is to be moſt ſpent in Doctrine, and ſo the words of the Text are to be underſtood, Let him that Teacheth, be as in Teaching, that is, moſt employed about it.

2. They differ but *modaliter*, in the manner of handling their Miniſtry. The one turns all his Sermons into Application, by way of Comfort and Exhortation ; the other endeavours to inform the Judgment ; they differ but as Logick and Rhetorick, which are compared to a ſhut hand, and one opened, the ſame Arguments are uſed in both ; but the one ſo ordered, as to convince the Judgment, the other ſo as to perſwade the affection.

More particularly they differ.

1. In the ſeveral Subjects they are to deal with, both look to the inward Man ; ſo they differ from the Elders who look to the outward : but thoſe ſhare the two Noble Faculties between them. The one the Underſtanding, the other the Will and Conſcience. The one hath more peculiarly the underſtanding to deal with, the other, the Will and Affections. Theſe are their Pupils committed to their charge, Men are ignorant and apt to err, and need to be built up in Knowledge. This the *Teacher* takes care of, to feed with knowledge and underſtanding, (as *Jer.*3.16. and 23. 3,4. and 6. *ch.*8.) And Men are ſlow of Heart to do, and need quickning and ſtirring up: For this the Paſtor's office ſerves, (*Eccl.*12.11.) there is need of Nails to Rivet and faſten Truths on their underſtanding, and eſtabliſh them in them ; and there is need of Goads to provoke them unto good works, (*Heb.*10.23:) And there are feeble Arms and hands that hang down, that are to be ſtrengthned ; inward evils, diſcouragements which are to be removed, *&c.* which to do is the Paſtor's office.

2. They differ in the object matter. The one ſpeaks words of knowledge, and conſiders truths, and ſhews the ſtory and harmony of them, teacheth in Faith and Verity, (as 1 *Tim.* 2.7. or as *Rom.* 2.20.) is an Inſtructer of the Fooliſh, a Teacher o Babes, and has a Form of Knowledge, and of the Truth in the Law : The other i to conſider Men, and ſpeak words of Wiſdom pertinently to them. The one hath the Bible, and the Syſtem or Form of wholſom words for his Text : The other ſtudies Men more, and ſeeks to fit the word to them. And the Paſtor is one able to diſcer what is peculiarly fit for Men's Spirits, and ſo ſpeaks wiſely to Men, whereas the other ſpeaks pertinently to truths. The one brings Scripture to Scripture, and compares each with each ; the other deals and divides the word, and brings Scripture an Men's Conſciences together. You may diſcern this difference in Men's Conferences ſome when they ſpeak, conſider the occaſion of the party : Some follow ſtill th occaſion the diſcourſe giveth.

3. They differ in reſpect of truths, the *Paſtor* deals with points of practice more with things to be done ; the other with points of Faith, with things to be believed

Some truths are mixt, and in thoſe both are alike to deal, as in caſes of Conſcience, and ſcruples of Conſcience.

4. To expreſs it by the method of Preaching in uſe with us, whereas Sermons conſiſt of Doctrines and uſes, ſo the gifts of the one lies more in explaining the words and phraſes, and to bring Reaſons to confirm and to ſolve doubts, and reſolve miſteries; and ſo ſucceed theſe Prophets under the New Teſtament, who opened harder places and difficulties. The other is more fit to enlarge into uſes, and to digeſt all truths into practical thoughts, which with power he can ſet home on the Heart.

5. The *Paſtor* deals with Mens ſins more, the *Teacher* with Mens Errors more; the one in Information, the other in Mortification. The one hath more of Chriſt's Prieſtly Office in ſlaying the Old Man, and offering up Believers as a Sacrifice to Chriſt, (*Rom* 15. 16.) the other hath Chriſt's Prophetical Office more imported, in opening truths, as the *Elder* hath more of Chriſt's Kingly Office, in Ruling over Mens Conſciences.

Uſe 1. See the goodneſs of God, who hath made ſuch abundant proviſion for all defects; as he hath fitted gifts to Offices, ſo both to the needs of Men, (1 *Cor.* 12.21.) which implies, that God, in placing the Members, reſpected the need of the whole, as *Natura non deficit in neceſſariis neque gratia.* Look what the inward Man wants, preaching Officers are to provide for, and all the ſeveral parts of it; and what is defective in the outward Man, the Elders are to watch over. And accordingly we ſee, as Miniſters are thus eminently gifted, ſo people are eminently fitted to them: Some are quickened more by an affectionate way, and cleave to ſuch a Miniſtry; ſome by a Doctrinal way, and are built up by Notions and Knowledge, that ſo all taſts may be ſuited, and all have their portion.

2. *Uſe*, There is a Rule for Churches in their choice, to Rank Men into offices, according to their gifts. This you are to heed, for you chuſe not for your ſelves, but for the Lord (as he ſaid, you Judge for the Lord.) The Apoſtle ſays, (*Acts* 14.23.) the Holy Ghoſt made them Over-ſeers; yet they were called by Men, & ſet over his Church purchaſed by his Blood, over a Flock which God accounts ſo precious. You are not therefore to chuſe, out of any ends of common prudence, but for Spiritual ends, meerly comparing Spiritual things with Spiritual, to ſuit Men and places accordingly: There is Simony in by ends. In other choiſes they uſe to give Oaths, as in Colledges, and in Corporations, but here there is none but conſcience to be a tye upon you.

That which now remains, is to eſtabliſh the truth of theſe ſeveral Offices here mentioned, becauſe it is denyed by many (as you know) that there are ſuch, or ſo many differing officers to be in Churches, denying that there is ſuch a difference between the office of *Paſtor* and *Teacher*, and that under thoſe two *Names*, one only kind of officer is meant, in reſpect of a differing action to be performed by him; and ſo that there are ſeveral Works, not Perſons: And then again wholly taking away the office of the Ruling Elder, as neither neceſſary, nor any way the Inſtitution of Chriſt.

I will Firſt therefore, in general, argue out of this place, of *Rom.* 12. *ver.* 6, 7, 8.

1. That in this place officers and not actions or duties of Members are ſpoken of, is evident, 1. In that he mentions, διακονία, or *Miniſtry*, which is a name of an office, not of an action of any private Member.

2. In that he ſays, *He that Ruleth*, it muſt needs note out an Office; for otherwiſe, one Brother is not to Rule over another, or to take upon him to do it.

3. In that he ſpeaks of them, as of ſuch callings as Men are to exerciſe themſelves in. which is proper for Officers ſo to do. Now ſo he ſpeaks of them; for that he calls for diligence of a Ruler, it is ἐν σπουδῇ, which, as *Boetius* defines it, is *Vehemens animi intentio ad id quod ſuſcipitur; a Vehement intention of Mind, to that which is undertaken*: So as to mind it, and employ one's ſelf in it, as in a Calling and Employment deſigned there, which alſo that Phraſe, ἐν διακονίᾳ, implies: *He that Miniſtreth in Miniſtring, that Teacheth on Teaching*; that Phraſe, *to be in*, notes out making it one's calling; for ſo, (1 *Tim.* 4.15, 16.) ſpeaking to *Timothy* to perform the work of an *Evangeliſt*; he ſays, give thy ſelf wholy to them, and be in them, *v.* 16. as the word is in the Original, and in that alſo he uſeth ſuch participles to expreſs it, as Exhortations, *In docendo, in exhortando*, it implies a Calling, and not an Action, for otherwiſe it were a Tautology: For if he meant an Action only, then to ſay, *He*

Ch. IX. *that Teacheth, Teach*, were a Tautology: So as the one notes out *Jus & nomen officij*, the other, the exerciſe of his Office: To ſay, let him that ſeeth, ſee, is a Tautology. But to ſay, let the ſeer ſee, he whoſe Office it is; is to call upon him to do his Duty, by reaſon of his Office, ſo as the one, *he that Teacheth*, notes out, *Jus & potentiam*, the other, *in Teaching*, notes *praxin*, the exerciſe of it.

4. Thoſe who oppoſe this Congregational way, have none to teach or exhort, but thoſe that are in Office, or Orders, as they call it.

5. Though he call them Gifts, yet ſo Officers are called, (*Epheſ*.4.3.) the Apoſtles office he calls *χάρις*, I ſay, ſays he, through the grace given me; that is, my Apoſtolical power and office, as was ſhewed afore.

And 2. Ordinary officers are meant.

1. Becauſe the Gifts and Actions he ſpeaks of are ordinary, ſuch as no extraordinary Gifts are required for the performance of: As to teach or exhort, to give, &c. which Actions and Gifts remain ſtill in the Church.

And 2. Becauſe even the Prophets here (which if any, might ſeem extraordinary) are limited to the Analogy of Faith; and all exhorted not to entrench upon other's Callings or Actions, which bounds, if they had been extraordinary Officers, they could not have ſet to them.

Now then 3. If officers, and officers ordinary, be here meant, then look how many ſeveral Enumerations there are, ſo many ſeveral offices are there too. For elſe,

1. The Scope of his former General Exhortation, that they ſhould not entrench upon one another's Functions, had been made utterly void, if ſeveral offices and actions had not been intended.

And 2. Becauſe he had ſpoken of diverſity, *ver*.4 6. therefore theſe Enumerations muſt be underſtood as inſtances of that diverſity.

And 4. If Paſtors and Deacons are differing, then, why not all: There is the ſame reaſon for the one, as for the other. And therefore, why ſhould not he that teacheth, be differing from him that exhorteth; as well as from him that giveth or Ruleth. And in that, (*Epheſ*. 4.) *Paſtor* and *Doctor*, and (1 *Cor*. 12.) teachers and helpers and Governours, are reckoned up amongſt the extraordinary: It argues, that in an ordinary way there is the like neceſſity of them, that in an extraordinary there was of the other. I ſhall ſpeak more particularly of the difference and diſtinction of the offices of *Paſtor* and *Teacher*.

1. It appears that theſe offices are diſtinct in that place, (*Epheſ*.4.11.) we find *Paſtors* and *Deacons* enumerated.

Obj. Againſt this place is objected, that it is ſpoken exegetically, *Paſtors* and *Teachers*, as making up all one office.

1. But then he would have ſaid rather *Paſtors* or *Teachers*, not *and* Teachers.

2. But Kαὶ, doth not always lock together, but ſometimes differenceth two things it is ſet betwixt, as in the like caſe, (*Acts* 13 1.) Prophets *and* Teachers: By Prophets he means, in the Language of the primitive times, extraordinary Gifts, but teachers were ordinary: And *Barnabas* and *Saul*, who were extraordinary Men, are there reckoned.

And 3. In all Exegetical Speeches, the latter explains the former, and uſeth to be more clear; but after *Paſtors* in that Senſe that's held (this being the proper name of the office) to ſay, i. e. *Teachers* is to explain the more proper by the Improper.

Obj. But to all the reſt, there is a note of difference affixed, as when he ſays, ſome *Apoſtles*, ſome *Evangeliſts*, but of theſe *Paſtors* and *Tecahers* there is none, ſo as it ſeems, they were intended as one.

Anſw. But it is the manner of the *Grecians* to bring in the word [Kαὶ, *and*] in the end of a disjunctive Enumeration, in a disjunctive Senſe, as in that, (*Gal*. 3.21.) after he had ſaid, there is neither *Jew* nor *Greek*, neither bound nor free, he ends that laſt disjunction, neither *Male* or *Female*; in Greek it is, neither *Male* and *Female*, ſo in the Original, and the *Syriak* ſo reads it.

And 2. As their offices are thus here, and in that place thus diſtinct; ſo their gifts alſo are diſtinct: And this is a Rule infallible, that according to diverſity of gifts hath God appointed diverſity of offices: He ſuited gifts and offices together, ſo

1 Cor. 12. 45. There are diverſities of Gifts, and diverſities of Adminiſtrations, ſo as they are commenſurable; now in the ſame place, when (*ver.*8.) He enumerates the variety of Gifts: To one, ſays he, is given the word of Wiſdom, to another the word of Knowledge.

Book, VI.

1. He ſpeaks of Preachers that ſpeak the word, which differenceth them from Elders; for he calls it a word of Knowledge, and a word of Wiſdom.

2. He ſpeaks of ordinary Officers, for as *Beza* obſerves, when he begins to ſpeak of extraordinary Gifts, in the next word he varies the Phraſe, ετέρω πίστις, *ver.* 9. And they differ, as *prudentia & ſcientia* in Philoſophy many Men knowing things in the notion, that are not ſo wiſe to diſcern of Men and things, and to apply accordingly. And according to what the Holy Ghoſt hath ſaid here of the variety of Men's Gifts, we find nothing more evident in experience, even in a Church, where there is a confuſion of Offices: Yet God ſtill kept to his Rule, and diſtributed Gifts accordingly: Some apt to open things more largely, others to apply them; yea, the Papiſts did obſerve this difference of Gifts, as is evident in their comparing *Thomas Aquinas*, and *Bonaventure* together: *Thomas intellectu eminuit*, Bonaventura *affectu ſplenduit*: The one was a more underſtanding Judicious Divine, the other more Affectionate and Eminent to ſtir up affection: And even in the Natural parts of Men, there is that difference, ſome are fit poſitively to explain and convince, but cannot perſwade; others are more fit to perſwade and prevail with Men. And thereby do ordinary Officers differ from thoſe extraordinary, that both meet in theſe: (So in *Timothy*) but are differing in thoſe other.

3. As there are differing Gifts, ſo differing Works, to a differing end. Prophecying Elders are diſtinguiſhed from Ruling, by labouring in the Word and Doctrine, (1 *Tim.*5.17.) for the great labour is that of the Mind. By *word*, ſome Particularly underſtand a word of Exhortation, as here diſtinct from Doctrine or Teaching. So *Heb.*13.22. *ſuffer the word of Exhortation, and* Acts 13.15. *If any have a word of Exhortation, &c.* And Doctrine, on the contrary, is taken for the form of truth and wholſom words, which is taught eſpecially by the teacher, as (1 *Cor.*14.26.) Doctrine is taken. And as here they are called both Prophets, ſo according to thoſe ends of Prophecying mentioned, (as 14.3.) may their diſtinction here be illuſtrated. Prophecying he ſays is a ſpeaking to Edification, to Exhortation, to Comfort; if Edification be taken in a ſtrict Senſe as diſtinct from comfort and exhortation (though I confeſs elſewhere, and in the next Verſes, it is taken largely) then it notes out Building up in knowledge, which is the Teachers work, and Exhortation and Comfort the Paſtor's: The Teacher Prophecyeth to Edification, and the Exhorter, to Exhortation and Comfort. And therefore it is obſervable that the word uſed here, παρακαλεῖν, is either to Comfort or to Exhort.

4. By this diſtribution of Officers, there is a Communication of all the Offices of Chriſt.

1. The *Paſtor* Repreſents the Prieſtly Office of Chriſt. For he by the word applyed, ſlays the Old Man, and preſents the New Creature to God.

2. The Teacher Repreſents the Prophetical Office of Chriſt.

3. The Kingly Office of Chriſt, is more eminently ſeen in the Ruling Elder.

4. This ſuits with all the needs of a Church, their underſtandings are the *Teacher's* Pupils, their *Wills*, the *Paſtor's*, their *Lives*, the charge of the *Elders*: And accordingly we ſee Believers Appeal ſome to Doctrinal Preaching, ſome to Exhortation. And thus Ranked were the Miniſters in the Primitive times: There were two Prophecying Elders (at leſt) in a Church, (*Col.*4.18.) *Archippus* had a Miniſtry he was to fulfill, and that ſurely a Teaching one; for their other Miniſter *Epaphras*, who was alſo their Miniſter, *Col.*1.1. was then abſent, *Col.*4 12. more beſides they might have, and a Church may have, (as *Acts* 13. 1.) they had many teachers in one Church, and as *Muſculus* obſerves, on *Rom.* 12. he ſays, all have not the ſame Office, not that *none* have the ſame. The Body to which the compariſon is, hath two Eyes, two Hands, *&c.* there was ſomething in it, that Chriſt in ſending forth the Apoſtles, ſent them two by two. So *Cyprian* in his time ſays, you that are *Paſtors* with the *Elders*, *Doctors* and *Readers*, *&c.* ſo in the Church of *Alexendria*, *Origen* was a Doctor.

The *German* Divines make this Office proper to Univerſities,and profeſſors there,but the Apoſtle makes the Officer a Member of the Church,and for all Saints, *Epheſ*.4. and *Rom*.12. So in our Cathedrals,there remains a *Veſtigium*,a *Footſtep* of this diſtinction,in that we have, as *Biſhops*, ſo alſo *Readers* in Cathedrals, and in the ſame Church there are *Vicars* and *Paſtors*.

CHAP. IX.

That a Paſtor and Teacher, and many other Officers of a particular Church, have the promiſe of a ſpecial Bleſſing from God. That accordingly they do receive ſuch a ſpecial Bleſſing ſuited to the Rank, and order of their Office, to give Succeſs in the Execution of it, beyond what a meer Preacher can expect.

Pſal. 133. 1, 2, 3. *Keep not thou ſilence O God: Hold not thy peace, and be not ſtill, O God. For lo, thine Enemies make a Tumult, and they that hate thee, have lift up the Head. They have taken crafty counſel againſt thy People, and conſulted againſt thy hidden ones.*

THere is one thing which I cannot pretermit, but muſt urge and preſs it, *viz.* that every Inſtitution and Office, and order appointed by God, hath anſwerably to accompany it, and ſucceed it, a ſpecial bleſſing ſuited to the nature of it. This is evident from this, *Pſal*. 133. 1, 2, 3. It is common to the New Teſtament, though ſpoken of the Aſſemblies of the Old Teſtament, either of the leſſer Synagogues, or of the General Aſſemblies at their Feaſts, for they were under their High Prieſts, to whom he does allude, ver. 2. *It is like the pretious Oyntment upon the Head, that ran down upon the Beard, even* Aaron's *Beard, that went down to the skirts of his Garments:* Every Member partook of ſome benefit of the Holy Oyl poured upon *Aaron*'s Head, the chief Officer of thoſe General Aſſemblies; and it is expreſly added of them there, that God commands the Bleſſing. And this,though an Old Teſtament inſtance, may fitly ſerve for the New, *mutatis mutandis.* For a particular Church, where the Brethren meet in one επὶ τὸ αυτο, and ομωθυμαδὸν, with one conſent, one heart, one worſhip, is in it ſelf alone a diſtinct ſpecial Ordinance and Inſtitution of Chriſt, and he hath promiſed that *where two or three are gathered together in his Name, he will be in the midſt amongſt them, Matth*. 18. 20. And his preſence brings all ſorts of bleſſings with it, and there 'tis that God commands a bleſſing. For that company are the Houſe of God, 1 *Tim*. 3. 15. The Church of the living God, the pillar and ground of the Truth. Ἐδραίωμα, the Seat of Truth,a Pillar of Truth, not *Architectonically*, that ſupported the Truth,but *Phorendically* as pillars uſe to be,with papers paſted on them to declare the Truth. It is an Ordinance to preſerve Truth in the World, to hold it forth, as on pillars they uſed to place their Writings. God is uſed to bleſs the ſmall deſpiſed Aſſemblies of Saints gathered together in unity, more then great Councils conſiſting of Popes and Biſhops, and Cardinals. Theſe ſmall Aſſemblies have been the little creepers in the Chimney,that keep up the fires,which the great Andirons,do not as was Prince *Henry*'s Speech. And a Church, though very ſmall, is yet a Church of the Living God, and (as Mr. *Nye* once well ſaid) A Church is a thing, that lives, becauſe it has the Living God to dwell in it.

And as God bleſſeth the Churches that are the Casket, the Sheath, ſo he bleſſeth their Officers too that are proper to them (though among Men accounted the loweſt) that is, they are Paſtors and Teachers in particular Congregations, who are their Preaching Elders.

The Papiſts plead that it is their Church that keep the Faith and the Truth, and that God has made a promiſe to lead them into all Truth. But it is the ordinary Officers of the Church, Paſtors and Teachers, which the Apoſtle *Paul* ſays do build up the Church, *till they come to the unity of the Faith, Epheſ*.4. 11, 12, 13. And it is among you he has commanded the bleſſing, which is demonſtrated thus, that Chriſt when he aſcended, gave Gifts unto Men, and ſcattered them among the Saints, *tanquam miſſilia,*

ſilia, As the *Roman* Emperors did their Donatives among the People, as their Chariots went along. Now what were thoſe Gifts, but the Offices which God Inſtituted in the Church Univerſal; Firſt the extraordinary, that ceaſed before *Tertullian*'s time, as Apoſtles, Prophets, Evangeliſt's, and there are no more of them to be found on Earth, only their Writings continue, and make up the New Teſtament. But who are the laſting Officers of continuance to preſerve the Truths, when they were gone, none but Paſtors and Teachers, and unto theſe it has been, that the Faith hath been committed, and by them preſerved, and Truth hath been taught, and how long do they laſt? Till all come to the unity of the Faith of the Son of God: If any point of Faith be erred in, that is not Fundamental; theſe Paſtors and Teachers do reſtore it unto its primitive Native Splendour. 'Tis there God appoints the Bleſſing, what ever Men pretend of General Councils; and the reaſon is, becauſe God ſtill follows his own Inſtitutions with his own Bleſſing, and there God commands a Bleſſing. As Chriſt himſelf did aſcend from the lower parts of the Earth unto that hight, which he has in Heaven, ſo doth all Truths ariſe from the lower ſort of Miniſters; and if General Councils have any Truth among them, it is becauſe it hath aſcended firſt unto unto them, from the inferior lower ſort of Miniſters, as they in Debaſement call them.

That in general, a ſpecial bleſſing from God is promiſed to all Aſſemblies and Inſtitutions, whether of the Old or New Teſtament is evinced from this one place which I have mentioned, *Pſal.* 133. 1, 2, 3. where a bleſſing is ſo emphatically declared, *There God commands a bleſſing*, which denotes the intention of God's mind in it. Now to whom and to what is this Superexcellent bleſſing even eternal life, which is the ſum and quinteſſence of bleſſings commanded to be beſtowed? Under the Old Teſtament the promiſe of Eternal Life was then given, Witneſs, that one Scripture ſpeaking of the Old Teſtament worſhip by the twelve Tribes, *to which promiſe* (ſays the Apoſtle) *the twelve Tribes*, meaning the Nation of the Godly *Jews*, *hoping to come, ſerved God Day and Night*. Their Aſſemblies were either the General Aſſemblies or Feaſts, at which the High Prieſt, the greateſt Officer of the Old Teſtament, and the Type of Chriſt was preſent, or elſe the leſſer Aſſemblies of the Synagogues, and all the Order and Inſtitutions belonging to them, and all this bleſſing was promiſed to each and every of them. And their Holy Communion together in the General Aſſemblies, the *Pſalmiſt* compares unto the pouring down the Holy Oyl upon the Head of the High Prieſt, and as the Oyl dropt down upon all his Garments, the Skirts, &c. So every particular Member *likewiſe they exhorted to keep the unity of the Spirit in the Bond of Peace*. Theſe are the unities of the New Teſtament, that the Saints are exhorted to live in alſo, and above all to avoid diviſions, they are called to peace in one Body, and every particular Church is called the Houſe of the living God, dwelling together with them to keep them in unity. And Chriſt's firſt Inſtitution of a particular Church under the New Teſtament expreſſes it on this wiſe again: I ſay unto you, that if two of you ſhall agree upon Earth, &c. *Matth.* 18. 19. There is unity, and as touching any thing they ſhall ask of my Father which is in Heaven (ſays Chriſt) it ſhall be done unto them; and then adds the words of Inſtitution, *For where two or three are gathered together in my Name, I am in the midſt of them*. They therefore who are preſent, receive a participation of the bleſſings promiſed, of ſome of the Holy Oyl poured upon Chriſt the Head.

2. Secondly, This Scripture though written under the Old Teſtament, is yet, *Mutatis Mutandis*, readily Aplicable to the New conſtituted Aſſemblies of the Saints under the Goſpel, and even the Terms and the Language uſed in the *Pſalm* is fitted to thoſe of the New Teſtament. As for inſtance, the word *Brethren dwelling together*, is the proper cognizance of the community of the Saints Aſſembled under the New. Thoſe words [dwelling together in unity] is well nigh the ſame: For they dwell in Churches under Paſtors and Teachers, and are inſtructed till they all come to *the unity of Faith* and Knowledge of the Son of God. And where Chriſt's preſence is, there is always a bleſſing; and 'tis alſo a deſcription of a New Teſtament Church, (1 *Cor.* 14. 23.) That 'tis a whole Church, conſiſting of all its Members *met together in one place*. There is unity of place. And then, *Acts* 1. 14. we have an account that they met with one conſent, (ὁμοθυμαδὸν) to perform the Duties of Worſhip. And whoever will read the ſtory of the firſt New Teſtament Church that God reared in *Jeruſalem*, will find abundantly enough in the ſtory of the firſt Chapter of the *Acts*,

and in the ſecond Chapter concerning their continuing together in one place, *they were all with one accord in one place*, (*Chap*. 2. 1.) and there was fullfilled the Prophecies of *Joel*, in pouring out the Spirit of God upon them, which inwardly united them together, and Jeſus Chriſt his preſence was amongſt them, and he being by the Right Hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt was in the midſt of them: And he being the High Prieſt of the New Teſtament, (*Heb*. 3. 1.) God hath anointed him, of which anointing we have all participated, *Acts* 4. *ver*. 27. nor did they only continue together in the Apoſtles Fellowſhip in the Temple, and in *Solomon's* Porch, in Preaching, in Prayers, and in breaking Bread (as in thoſe Chapters is mentioned) but it grew to ſuch a unity, that *the multitude of them that believed, were of one Heart and of one Soul, neither ſaid any one that ought of the things he poſſeſſed was his own, but they had all things common, and with great power gave the Apoſtle witneſſe of the Reſurrection of the Lord Jeſus, and great grace was upon them all*, *Acts* 4 32, 33. For that time they keep as a day of Thankſgiving, and continual feaſting unto the Lord for the Joy they had, that their New King was alive and riſen. So as thoſe other words of the *Pſalmiſt*, -*Behold how good and how pleaſant a thing it is, for Brethren to dwell together in unity*, were then verified in ſuch a manner, and with ſuch a joy, as had never been ſeen afore in the World at any time. Inſomuch, as the common *Jews* that were not Believers, nor of their company beheld and magnified them *praiſing God, and having favour with all the People*, *Acts* 2. 47. *Ecce quam invicem diligunt*, *Behold how they love one another*, was the common cry of the Multitude, thus plauſibly and happily did this Church begin, and *great grace was upon them all*, *Acts* 3. 33. they were joyned or glued together, as the word is. And thus bleſſed from God, was the firſt Seat and Pillar of Truth not Architectonical, or a pillar that bore up the Truth, but Phoreneical whereby according to the cuſtom of thoſe times, the Holy Myſteries of God and Chriſt, were poſted to be ſeen and read of all, and thus much in general to prove that there is a bleſſing from God in a Goſpel Church, truly gathered and conſtituted by God where Chriſt is preſent.

2. And if the caſe, the Sheath, the Cabinet be thus precious to God; then the Gifts which God places in his Cabinet, I mean the Inſtituted Officers of this Church, which are the Furniture and Ornament of it, are alſo precious unto God, and ought to be unto us; and that which I inſiſt on, is that each of them have a ſpecial bleſſing from God to accompany them as a Gift from God, and ſpecial bleſſing. And indeed the Officers duly placed and fixed in this Seat of Truth, have been in all Ages ſince Chriſt the great Preſervers and Reſtorers of Goſpel Truth, and to whom we owe the Glorious Reformation of our Religion.

The Papiſts make a great plea of the Churches Infallibility and Authority through God's bleſſing, as they pretend, but when we come to examine what that Church is, that is, the preſerver of Truth, they cry up the Higher Clergy (as they call it) of Popes, Patriarks, Biſhops, and ſuch like Doctors of the Higher Rank. But it is reported to have been Prince *Henry's* Speech and Similitude (Eldeſt Son to King *James* the firſt) that being invited to a Merchants Houſe, where a great pair of braſs Andirons were; theſe gaudy appearances of ſhining braſs (ſays he) are not the pillars that hold up the fire, as your Biſhops and Doctors are not, but they are the little creepers of Iron, which bear up the fire: So it is not your Prelates which uphold the Church, but it is your inferior Miniſters which take pains in their places that uphold it, and not General Councils, nor the Dignified Clergy. In *Eph*. 4. 11, 12. it is ſaid of Paſtors and Teachers, that they are the only ſtanding Officers of the Church, whom Jeſus Chriſt hath continued in the Miniſtry, for the edifying the Body of Chriſt through every Age, which their Succeſſion does run through, till we all come in the Unity of Faith and Knowledge of the Son of God, every ſuch Age by the inſtructions of theſe ordinary Miniſters preſerving the knowledge of Chriſt, and unity of Faith. Now what is the reaſon that the People of God ſhould be built up by theſe means, rather then by pompous Oſtentation of Knowledge, but only becauſe indeed God's bleſſing follows his own Ordination; and Apoſtles and Evangeliſts being ceaſed and gone of the Stage, and only their Writings in the New Teſtament left, God produces an oral propagating down of theſe Truths among his Elect, by theſe ordinary Paſtors.

And theſe and the like bleſſings, Jeſus Chriſt hath freely beſtowed as ſpecial Gifts and Donatives of Grace, ſo as the Gift of them is in it ſelf a ſingular bleſſing to any People that enjoys them, and beſides God follows the Perſon with a ſpecial bleſſing and endowment, together with his Gift and Ability, according to the Rank and Order of the Office it ſelf, which is alſo the gift in that, *Eph.* 4. before quoted. He rehearſeth all ſorts of inſtituted Officers in the Church, whether ordinary or extraordinary, as for Preaching the extraordinary, ver. 11. *He gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts*; Theſe are the twelve Stars about the Church's Head, *Rev:* 12. 1. wherewith the firſt Primitive Age was crowned; but they have ever ſince diſappeared, only leaving their Writings, and they ceaſing in reſpect of living, the Chriſtian World began anew, were Children rather then Fathers, there being few Preaching Elders that had Gifts of ability, as may be diſcerned by their Writings they have left: But the ordinary ſtanding Miniſters were Paſtors and Teachers, and to them Chriſt committed the inſtitution of the Church. Now concerning them you may obſerve two things for our preſent purpoſe.

1. They were ſpecial gifts of Jeſus Chriſt, and ſuperadded graces out of grace were beſtowed on Men, and ſuch as might ſomewhat exceed the common ſort of Believers, being firſt inſtructed from the extraordinary, 2 Tim. 2. 2. *And the things thou haſt heard of me before many Witneſſes, the ſame commit thou to Faithful Men, who ſhall be able to teach others alſo.*

2. Chriſt having all power committed unto him in Heaven and Earth, appointed two diſtinct Offices of Preaching Elders, inveſting them with his Authority, and in his name, ſuitably.

3. He, by ſpecial Solemnities of his appointment, ſet and ſeparated them to thoſe Offices with Faſting and Prayer.

4. He gave a ſpecial bleſſing to each office and officer, in the execution of his office, for the People's ſake over whom he is placed.

And when he had made up and compounded an Office and Officer, with all theſe particulars, he then gave them, as a Gift and Donative of meer grace, and has ſcattered them as *Miſſilia* among the People, according to his good pleaſure. I call them ſo, alluding to the name which the *Romans* gave to the pieces of Gold and Silver which their Emperors ordered to be caſt amongſt the People. This our Lord Jeſus doth from Heaven himſelf, withal bleſſing them; for our Lord and Saviour Chriſt, when he was to aſcend to Heaven, in the ſight of the five Hundred that were preſent, (1 *Cor.* 15. 6.) he then ſingled out his Apoſtles and other Miniſters, whom he had appointed in his Life-time, and had ſent them two and two, Matth. 28. 18, 19, 20. *All power is given unto me in Heaven and on Earth*, and upon that he founds their Commiſſions; *Go ye therefore and Teach all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt.* For that was ſpoken only of Miniſters, *Go and Baptize*, &c. which was only proper for Miniſters, who are the only Stewards of the Miniſtries of God, and ſo of Baptiſm being a Sacrament and Seal of the Covenant. And Chriſt alſo adds this for them, *Teaching them to obſerve all things whatſoever I have commanded you, and lo, I am with you always even to the end of the World*, Amen. And when he had given them this Authority and Gifts to Teach all Nations, he promiſes to be with them to the end of the World, and the laſt thing he did was to bleſs them, Luke 24. ver. 50, 51. *And he lift up his Hands and Bleſſed them; and it came to paſs, whilſt he Bleſſed them, he was parted from them and carried up into Heaven.* And this he did in Analogy to what God did in the firſt Creation, when he had made the firſt Man and Woman, Gen. 1. 28. *And God bleſſed them, and God ſaid unto them, be fruitfull and multiply.* And thus Chriſt did in his New Creation of Miniſters, whether extraordinary, as in the firſt times, or ordinary, which are to endure to the end of the World; and upon all inferior or lower Miniſters, and on all Officers of his Church, to come; in their ſeveral degrees he commands the bleſſing, which ſtill continues, and we Act, and are Acted in the vertue of it.

Thus I have proved, that Jeſus Chriſt hath himſelf ſolemnly bleſſed theſe Inſtitutions of the Offices of Preaching Miniſters, and that he did it juſt as he was going to Heaven.

2. I ſhall now Demonſtrate more expreſly, that every Miniſterial Office hath a bleſſing to accompany it, according to its Order and Inſtitution, which will yet more confirm, that theſe two particular Offices we have inſtanced, of Paſtor and Teacher, have certainly the bleſſing commanded to them, for if every Officer elſe hath it, then much more theſe which are very Noble, (*Rom.* 15. 29.) in their employment and uſefulneſs to Man. If we want this compleatneſs we ſhall find we ſhall fall ſo much

ſhort of the Bleſſing; but the Apoſtle ſays, that he came to the *Romans* in the fullneſs of the bleſſing of the Goſpel, ſo we are to take care that we do not miſs of ſome degree of that bleſſing, which the fullneſs of the Inſtitution will bring with it.

I proceed to Demonſtrate this Truth by a view of particular Offices which God has Inſtituted, and with them each hath appointed a particular bleſſing or benefit, or iſſue, and event thereof.

As for the Old Teſtament, I will give but one inſtance, (but to me it is a great one) to evidence the thing in hand, Levit. 9. 23. *And* Moſes *and* Aaron *went into the Tabernacle of the Congregation, and came out, and bleſſed the People, and the Glory of the Lord appeared unto all the People.* Yea, when the ordinary Levites and Prieſts bleſſed the People, their Voice was heard, 2 Chron. 30. 27. *Then the Prieſts and the Levites aroſe and bleſſed the People, and their Voice was heard, and their Prayer came up to his Holy dwelling place, even unto Heaven.* And as it had its effect in the Heart of God, ſo the bleſſing of the High Prieſt had a ſtrange and miraculous effect in the Heart of a poor Woman. How much was poor *Hannahs* Heart loaded, and made unquiet by her fellow-partner *Peninnah*, *Elhanah's* other Wife? the ſtory doth pittifully and mournfully ſet it out, 1 *Sam.* 1. 6. And her Adverſary provoked her ſore for to make her fret, and then poor *Hannah*, (*ver.* 10:) was in bitterneſs of Soul, and prayed unto the Lord and wept ſore; but when *Eli* bleſſed her (ſaying, (ver. 17.) *Go in peace, and the Lord God of* Iſrael *grant thee thy Petition, that thou haſt asked of him*, *ver.* 18.) then the Woman went her way, and her countenance was no more ſad.

In the New Teſtament (if we examine from the loweſt Office of the Church to the higheſt) there is a peculiar bleſſing promiſed according to its Degree, Rank or Order of the Inſtitution.

1. A Deacon is eſteemed the loweſt Office, but the diſcharging of it well hath a ſpecial incouragement, in compariſon of what other common Chriſtians have, 1 Tim. 3. 13. *For they that have uſed the Office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the Faith that is in Chriſt Jeſus.* A good degree, that is, they obtain, as a reward to themſelves, an Eſtimation above the Rank of ordinary Believers in the Faith, and great boldneſs thereupon. And in *ver.* 11. Likewiſe the Women γυναῖκας, *viz.* *Deaconeſſes* (ſo *Grotius* renders it, and not Wives) who were to tend the Sick, muſt be Grave, Sober, Faithful in all things, and Chriſt will be faithful to them to Reward them according to their deſervings. Thus it is in the loweſt Offices in the Church: If we aſcend to the higheſt, which was the order of Apoſtles in the Church, there were ſeveral things concurred in an Apoſtle, as to have been converſant with Chriſt during the time of his walking upon Earth, and then to have been eye-witneſſes of his Reſurrection after his Death, but the principal eminent thing that had the bleſſing to convert Souls whereever they came, and had the great ſucceſs in that their Miniſtry, was, by vertue of the very office it ſelf. For when our Saviour Chriſt ſent out his Twelve Apoſtles, he furniſhed them with two things.

1. With the matter which they ſhould Preach. They were directed to Preach the Kingdom of God, and ſo to work upon Mens Souls.

2. Chriſt furniſhed them with Authority and Power extraordinary, (*Matth.* 10. 1.) to Heal the Sick, cleanſe the Leper, &c. Now this is my aſſertion, that it twas not only the Gift of Ability to Preach, but the Authority and Power which they were inveſted with, wherein lay their Apoſtleſhip and their univerſal commiſſion to go over all, or to any Nation, and Preach the Goſpel with Succeſs. In the vertue of this Office it was, that the bleſſing did accompany them where-ever they went, and from thence it was, that God wrought ſo with them as he did. It was by vertue of the Office it ſelf which he had placed them in, and invironed them about with the power of God. What ſays *Paul*, (*Gal.* 2. 6, 7.) concerning his own and *Peter's* Apoſtleſhip? That when they ſaw, by different experiences, and by conference of us together, the various working of God in the Miniſtry by me and by them, they knew that the Goſpel of uncircumciſion was committed to me, as the Goſpel of Circumciſion was to *Peter*. Now this aroſe not from the different Abilities of *Peter* and *Paul*, but from the various Commiſſion and Succeſs that their Office and Apoſtleſhip had in it from God: It was not that *Paul* was more abundantly laborious in the Miniſtry then

them all. That his Goſpel ran like Wildfire upon ſeared Trees in a torrid Zone, Rom. c. 15. ver. 19. *Through mighty Signs and Wonders by the power of the Spirit of God, ſo that from* Jeruſalem *and round about to* Illyricum (that is all along as far as *Hungary*) *I have fully preached the Goſpel.* And it was not the knowledge of his own Ability he preſumed on; but the Authority God had put him into by his Office, and he, in a Holy kind of Ambition in doing this, ſcorned to build upon another's Foundation, as in ver. 20. *Yea, ſo have I ſtrived to preach the Goſpel, not where Chriſt was named, leaſt I ſhould build upon another Man's Foundation.*

And it was chiefly the conſcience of that Office of Apoſtleſhip which God had placed him in, and that Succeſs to an Admiration that God accompanyed him with, which did thruſt out that Holy Beaſt of his, 1 Cor. 15. 10. *But I laboured more abundantly then they all, yet not I, but the Grace of God that was with me.* And this I boldly interpret, that he ſpeaks it not of the Grace of God that was in himſelf, but of the Grace of God that was with him, and ſo ſpeaks of his Office which God had put him into, as in *ver.* 9. *For I am the leaſt of the Apoſtles, that am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of Chriſt. But by the Grace of God, I am what I am.* He ſpeaks not of the Grace he received at his converſion to Chriſtianity, but of that of his Apoſtleſhip, which I ſpeak not to provoke to pains, that is unreaſonable, but to ſhew that the Succeſs ever he had from God in it, provoked him unto it. It was not the Grace of his converſion he thanked God for, but that of his Apoſtleſhip, as in 1 *Tim.* from *ver.* 12. to 18. *I was a perſecutor and a blaſphemer, and yet he put me into the Miniſtry, &c.* He ſeems to thank God for that, in the firſt and chief place, and Rom. 11. 13. *For I ſpeak to you* Gentiles, *in as much as I am an Apoſtle of the* Gentiles, *I magnifie mine Office.*

By the way, Mr. *Parker*, in his Eccleſiaſtical policy, has a controverſy with the Biſhops about this, *viz.* to which of Chriſt's Offices Miniſters owe their Original for the Miniſtry. They ſay they hold it from him as Prieſt, chiefly for their Honour, but the Apoſtle *Paul* Attributes it to his being King. He is the great Soveraign that works all things, and does all things, and yet he is inviſible, which is his glory, and ſo Jeſus Chriſt founds it on his Kingly Office; *All power in Heaven and on Earth is given to me*, (ſays he) and ſo go and Teach all Nations, *&c. Matth.* 28. 18, 19, 20. But here, the wonder may be, that the priviledge of being put into the Miniſtry, ſhould be called by him *Grace*, but the Apoſtle has prevented us in our wonder at it, in Rom. 1. 5. *By whom we have received Grace and Apoſtleſhip for obedience to the Faith among all Nations, for his Name.* Which he accordingly urges them unto, upon every occaſion, *according as we have received Grace* (ſays he) *we exhort you*, &c. Now, would you think it, he ſtiles every ſtanding Office in the Church a Grace, or the Grace of God, in like manner as he had done the Apoſtleſhip, Eph. 3. 7. *Whereof I was made a Miniſter according to the Gift of the Grace of God given unto me, by the effectual working of his power.* In like manner he calls every particular Office, in the Church inſtituted, a Grace from God, Rom. 12. 4, 6. *For as we have many Members in one Body, and all Members have not the ſame Office. Having Gifts differing according to the Grace that is given to us.* And then he Enumerates the ſtanding Inſtituted Offices as Paſtor, and ſo downwards to the very Tenders of the Sick. *He that ſheweth Mercy* (ſays he) *let him do it with chearfulneſs.* And as he calls theſe Offices Gifts, ſo he calls it Grace to be ſo called into ſuch Offices, even as he had called the Apoſtleſhip the Gift of Grace unto himſelf, and ſo there is in their proportion the like bleſſing and obligation.

It is ſtrange that all that perfect Holineſs, that *Adam* had afore his fall, ſhould be called the Image of God; and yet it aroſe not to the Dignity and Stile of being called Grace, which denotes ſomething Supernatural above the due of Creation.

Becauſe in *Rom.* 12. 6, 7. two ſtanding Offices are in common named Prophecying and Teaching, in diſtinction from the lower Offices, I ſhall upon the occaſion thereof argue the point in hand; namely, that the two Preaching Elders being made Officers, and their calling being to Prophecy that they have a ſpecial bleſſing promiſed anſwerably to their Inſtitution. To explain which more diſtinctly, we may and muſt know, that Prophecying in the Language of *Paul*'s Epiſtles, is uſed to expreſs the Preaching of Members who are not Officers, and yet have Gifts fit to Edifie the Church, which the Apoſtle therefore allows, (1 *Cor.* 14.) but ſo as this kind of Prophecying was not to hinder the Church from having ſtanding Elders of Preaching, for that other kind of exerciſe of Prophecying from the Members is to be voluntary, and occaſional as the Spirit of God ſupplies them with new matter. But Jeſus Chriſt Head of the Church, thought not fit to leave his Church to ſuch an uncertain ſlender proviſion only. But as he is Rich in Mercy, ſo he would have his Word to dwell richly and plentifully in his Houſe, and has therefore appointed Officers that ſhould Preach, in Seaſon, and out of Seaſon, that ſhould give themſelves wholy up to theſe things, to make it their work and buſineſs to ſeek to find out pleaſant words, as of *Solomon* it's ſaid, *Eccleſ.* 12. 10. Now our Lord Jeſus Chriſt our Founder is a great King, and will have his Children Nobly Educated by Men, whoſe Office it is to tend them as Princes have; yea, he has appointed and ſet Tutors over every Faculty of his People, Teachers to inform their underſtandings, Paſtors and Exhorters to deal with their Wills and Affections, and thoſe lower than they, to take care about their Bodies for Sickneſs or Poverty. This is a Faithful ſaying, he that deſires the Office of a Biſhop, deſireth a good Work: And of theſe the Apoſtle ſays, *They are worthy of double Honour*, 1 *Tim.*5.17. To whom doth he ſpeak it? But to theſe other mentioned that are out of Office, who are to have but ſingle Honour in compariſon of thoſe other, who are the Stars in Chriſt's right Hand, firm and fixed in their Orbs.

And here it will not be improper, nor impertinent to ſhew the procedure and degrees, but eſpecially the outward courſe and means, that God took to bring the Apoſtle *Paul*'s Apoſtleſhip to this perfection and height of conſummation. But eſpecially it is for us to conſider the *outward means* and courſe God took therein.

Firſt, The Foundation of his Apoſtleſhip was founded upon Chriſt's calling him in ſo extraordinary a manner, who Prophecyed of him aforehand, that he was a choſen Veſſel, and that he would ſend him as a Witneſs of him among the Gentiles, ſo at his converſion. Then for three years he lived in *Arabia*, during which time (as Biſhop *Uſher* happily conjectures) God took an occaſion to make known his whole Goſpel to him, both in the Center and Circumference of all the Truths of it, and their coherence one with another. And tho' God was able ſpeedily to Reveal, yet *Paul* was to take all in, and that required time. Now after God had filled and furniſhed *Paul's* Heart and Head, with all kind of matter to inable him to Preach, after this you read of his Preaching up and down to the *Jews*, but unknown by face to them, *Gal.* 1.22. and then he went to *Tarſhiſh* his own City, from whence *Barnabas* fetched him, and brought him to *Antioch*. And there it was that *Paul* received an outward Miſſion and Commiſſion, to be an Apoſtle to the *Gentiles*. And it was by the ordinary courſe and means of laying on of Hands, with Faſting and Prayer, for him, which is an Example for our Encouragement in our being put into rhe Miniſtry, to receive a bleſſing in the uſe of that ordinary means. The Story is, *Acts* 13. The Elders of the Church at *Antioch* being met, and having faſted, the Holy Ghoſt ſaid, *ſeparate me* Barnabas *and* Saul *for the work, whereunto I have called them: And when they had faſted and prayed, and laid* their Hands on them, *they ſent them away.*

Now *Paul* Writing to the *Romans*, Citizens of the Head City of the *Gentiles*, refers, (*Rom.* 1. 1.) to the words of this Story, and to that miſſion of him Recorded in that Story in uſing the very words, as glorying in that Stile which he counted the Foundation of his Apoſtleſhip among the *Gentiles*. *Separate me* Barnabas *and* Saul, *for the work whereunto I have called them*, ſays the Holy Ghoſt, *Acts* 13. ſeparated unto the Goſpel of God (ſays the Apoſtle, *Rom.* 1. 1.) *We have received grace and apoſtleſhip, for obedience to the Faith among all Nations for his Name.* And from thence in the reſt of the Epiſtle, and in this Epiſtle to the *Corinths*, he urgeth obedience to his Apoſtolical Authority, in ſuch words as thoſe, according as we have received Grace, *viz.* Grace of Apoſtleſhip, as he interprets it, do ſo and ſo, as we have commanded. This is frequent too in the Epiſtles to the *Corinthians*, and in this to the *Romans*, Rom. 11. 13. *For I ſpeak to you* Gentiles, *in as much as I am the Apoſtle of the* Gentiles, *I magnifie mine Office*, Eph. 3. 3. *whereof*, *viz.* of the Goſpel *I was made a Miniſter, according to the Gift of the Grace of God given unto me, by the effectual working of his power.* It was to the Authority of his Office he aſcribed the Efficacy and Succeſs of his Miniſtry. And tho' the Offices of Paſtor and Teacher hath not the Authority, as that of an Apoſtle, nor the call ſo extraordinary, *yet deſpiſe not the day of ſmall things*; for they are the bleſſed Ordinances of God, and ſhall have their due Efficacy upon the Hearts and Heads of thoſe exerciſed therein, and it is there God commands the bleſſing.

And by the way the Separation to the work of the Miniſtry is aſcribed to the Holy Ghoſt, who is the executive power of the Trinity: And therefore it is ſaid, *Acts* 20. *Feed the Flock, over whom the Holy Ghoſt has made you Overſeers*; and the Apoſtle ſays, 1 Cor. 12. 1, 2, 3. *Now concerning Spiritual Gifts, Brethren, I would not have you ignorant, ye know that ye were* Gentiles, *carryed away unto theſe dumb Idols, even as ye were led*; *wherefore I give you to underſtand, that no Man ſpeaking by the Spirit of God calleth Jeſus accurſed, and that no Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.* The Apoſtle convinces them, that thoſe Spiritual Gifts and Offices which were among them, were meerly Gifts out of Grace, tho' a common Grace to ungodly Men, to the Rebellious alſo. He convinces them by this, that they were Supernatural, for till my Miniſtry and the Goſpel came among you (ſays he) you were far enough from ſuch Gifis. Ye know that you were *Gentiles* carryed away unto theſe dumb Idols, even as you were led. And therefore if you have any knowledge of Chriſt, it muſt be from the Spirit, as an Heavenly Agent, that is come upon you all. The knowledge of, and aſſent to Jeſus as the Lord, muſt be from the Holy Ghoſt, you have it not by Nature, you were led after dumb Idols. Theſe Gifts are all Supernatural, and from a Divine Agent, and in that reſpect they are called Graces, and a Gift. But then the making a Man a Miniſter, and putting him into the Divine Office, whether of Paſtor or Teacher, is no leſs then a work of all the three Perſons, and not of the Holy Ghoſt only. There is a conjunction of all three Perſons, Father, Son, and Holy Ghoſt, bleſſing, and laying on of Hands, as it were, upon a Miniſter ordained, 1 Cor. 12. 4, 5, 6. *Now there are diverſities of Gifts; but the ſame Spirit. And there are differences of Adminiſtrations, but the ſame Lord, And there are diverſities of Operations, but it is the ſame God which worketh all in all.* There you have all the three Perſons, the Gifts of a Miniſter are from the Spirit, the Adminiſtration, *i.e.* the Offices wherein a Man Adminiſters, as from Chriſt as a Lord, the Operations, the powerfull Succeſs that works upon Mens Hearts by them, is from God the Father; you ſee your calling, Brethren, as the Apoſtle ſpeaks in another caſe, I mean you Brethren of the Miniſtry, learn to follow your callings and your Authority. When Chriſt laid his Hand upon *John*, *Rev.* 1. how did it revive him, and put life into him. All three Perſons in the Work, do lay on their Hands. We count it a great concurrent diſpenſation of God, that each Perſon in the Trinity ſhould ſhare the works of our Salvation among them, and it is a wonderful thing to bleſs them for it: But ſeldom have the three Perſons concurred in one Action. When Chriſt was Baptized, and God himſelf Proclaimed, *thou art my Son*, there were all the three Perſons. The Father was heard by ſpeaking himſelf immediately, the Holy Ghoſt was deſcending as a dove upon Chriſt, and the Son of God was himſelf in the water. And here is another θεοφανία an appearance of God, three in Perſons at the Ordination of a Miniſter.

Which notion is confirmed and backed by our Apoſtle, in naming two of the Perſons, the Father, and the Son, as Authors of the Inſtituted Officers of a Church, Gal. 1. 1. Paul *an Apoſtle not of Men, neither by Man, but by Jeſus Chriſt, and God the Father, who raiſed him from the Dead.* There is two of them, the Will of the Father, and Jeſus Chriſt, and the Holy Ghoſt, the third Perſon, you have in *Acts* 13. as expreſly named, to be a Founder of this Work; *Separate me* Paul, *for the Work I have appointed.*

And from hence you may learn, what Holy, Holy, Holy, Ground it is, that an Inſtituted Officer of the New Teſtament ſtands upon, which Mr. *Baynes* in his *Dioceſan Tryal* hath firmly aſſerted, and it ſets right, and corrects the browniſt Error at their firſt ſetting out, who looked on their Miniſters but as Servants of the Church, and Inſtituted by the Church only, which is but of Human Inſtitution, (*Gal.* 1. 1.) and ſo they choſe them anew, to officiate in their ſeveral turns, remaining but Brethren ſtill. But Mr. *Baynes* makes them the immediate Servants of Chriſt, who is the Inſtitutor of them.

And from hence I aſſert, that a Miniſter is a Servant of Chriſt to the Church, to do his work to the Church as occaſion is. Before his call unto the Miniſtry, he was as Gold in the Bulloyn fit for, and capable of the Miniſtry; and the Church in Chriſt's Name chooſes him, and Sets upon him the Seal of a Sacred Separation of him unto Chriſt. And in Chriſt's Name he acts toward them, Independently on

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And hence I aſſert alſo, that they are not only Miniſters to that Church which calls them, but Preach as Miniſters, and with a Miniſterial bleſſing accompanying them, whereever they are called to Preach. And herein doth A ſingly called, though Gifted Man, fall ſhort of that bleſſing which accompanies a Miniſter, rightly ſeparated unto an Office of Miniſtery in a Church. There were ſome in the Church either of *Antioch* or *Jeruſalem*, that were called principal Brethren, yet only Brethren, tho' the word *Principal* is annexed. And it is an ordinary Stile in the Epiſtles, when the Apoſtle ſpeaks of the Brethren in a Church, who are chiefly ſuch, he Stiles them *one of you*; yea, tho' they be acknowledged by the Apoſtles to have been helpful to them: Whereas when they have been ſeparated to the Miniſtry, either as Paſtor or Teacher of the Church, *Paul* gives the Honourable Title of *unto you* (ſpeaking of that Church.) *A Faithful Miniſter*, and under that Title he ſets out *Epaphras* to the *Coloſſians*, who was Miniſter to their Church; yea, and hence it comes to paſs, that when ever they Preach to any either called or to be called, they may be ſaid to Preach as Miniſters to them. When (*Epheſ.* 4. 12.) their ordinary Paſtors and Teachers are ſaid to be in the work of the Miniſtry, they are ſaid to be in it not only for the edifying the Body of Chriſt, that is already his Body; but πρὸς τὸν καταρτισμὸν, for the joynting in, as Members of the Body, ſuch as are yet unconverted and out of joynt, and looſe from them, tho' Elect, and if they be Miniſters (as 'tis there expreſly ſaid) to the joynting of them in, then they are Miniſters before converſion, to them, whom to convert, bleſſes them as Miniſters. And what other is the reaſon, why thoſe who have been fixed Miniſters to a People, and by Perſecution are driven out, have that allowance too given to them by Chriſt, who ſays, Mat. 10. 23. *If they perſecute you in one City, fly unto another.* For Jeſus Chriſt is not a loſer thereby; but he follows on his bleſſing of them for Converſion unto a new People: For why? They carry their Miniſtry along with them, and Preach as Miniſters to whomever they Preach, for they Preach πρὸς καταρτισμὸν, for the joynting of them in. Know therefore that your Miniſtry or being Miniſters, doth not ſtand on your own feet, but on Chriſt's feet, in whoſe Hand theſe Stars are for their further Motion, Guidance, and Protection, and Bleſſing on them.

CHAP. X.

Of the Communion of Saints, which the Members of a Church ought to have one with another.

HAving proved that Chriſt hath inſtituted divers ſorts of Officers to be in a Church, and having deſcribed the diſtinction of their Offices: The thing next to be conſidered is, what communion the Members of ſuch a Church ought to have one with another (beſides the Communion which they publickly enjoy in Ordinances) for their mutual edification and increaſe of their Graces.

The Communion which I intend, is not by way of exerciſing Gifts, but of Grace: A Communion not in the way of a ſet Inſtitution or Ordinance; but in the way of a fit means, and help to encreaſe that love which ought to be between one Member and another. The queſtion in ſum is, whether every Member is not bound to ſeek the knowledge of every Member's Spirit and Graces, and that not only by occaſional converſe; but by fixed meetings appointed on purpoſe for ſuch Spiritual converſe, to know one another's caſes and ſpirits, and *to provoke one another to love, and to good works*, *Heb.* 10. 24. There are two things which muſt be ſuppoſed as unavoidably to be granted.

1. That every Member of a Church cannot in publick edifie the others, for Women muſt not ſpeak in the Church, 1 *Cor.* 14. 34, 35. And beſides, publick meetings are for exerciſe of Gifts, which even all the Men have not.

2. In private occaſional converſe, one Member may not have opportunity to diſcourſe with another once in ſeven years: For when will occaſion offer for a godly Servant, to diſcourſe with the Maſter of another Family? There ſeems then to be a neceſſi-

ty of a fixed meeting to this very end, that ſuch opportunities may be afforded to them.

And 3. It may be demanded whether for theſe Members, who occaſionally perhaps meet every day, ſuch appointed meetings are not neceſſary, that there may be a ſet time for this Spiritual Converſation? It is not meant that herein there ſhould be Preaching or Praying; but a Spiritual Conference to gain experience of each others improvements in Grace.

1. I ſhall conſider whether this be a Duty, and what in a Church-Fellowſhip ſhould bind the Members of it to ſuch a Duty.

1. This is certain, that one Member ſhould make known his Spiritual caſe and condition to another, of known Faithfulneſs, (*Iſa.* 5. 16.) And that he ſhould make known too his needs or wants of any kind, not to the Miniſter only; but to any of the Members of the Church, who is in a ſpecial manner known to be Faithful, that he may pray for him, confeſs your faults (ſays the Apoſtle) and Pray one for another, that you may be healed. *The effectual Fervent Prayer of a Righteous Man availeth much. That Phraſe, confeſs your faults one to another,* is not general, as if it were to be done to every one; but the Apoſtles deſign is to ſhew, that there are occaſions upon which this Duty is to be done to ſome.

But 2. That place in, *Heb.* 10. 24. ſeems to call for, and require a more ſpecial Animadverſion to know one another's caſes and experiences, and that not only as they may be made known occaſionally, but to enquire, of ones own accord, and to take occaſion to do it. *Let us conſider one another* (ſays the Apoſtle) *to provoke unto love and to good works,* The word is κατανοῶμεν, the ſame which is uſed to exqreſs, (*Mat.* 7. 4.) The diligent enquiry, and exact Animadverſion which we ought to make upon our ſelves.

3. This alſo ſeems to call for ſuch a ſtated converſe of Church-Members together to enquire into, and know one another's caſes and experiences; becauſe otherwiſe every Member would not have an equal benefit in Church-Communion. For ſome that are Rich, and have time to converſe much together, may indeed reap the fruits of a bleſſed Fellowſhip. But others that are poor, or Servants, &c. will be abridged, and ſo the ſame inconveniences will ariſe, as were in the *Corinthians Love Feaſts,* 1 *Cor.* 11. 22.

1. Then, it is evident from Scripture, that it is the Duty of every Member to obſerve, and to take care of another's Spiritual Wellfare. This appears from the Duty enjoyned, *Heb.* 10. 24. And it is a Duty diſtinct from Aſſembling together, which follows in the next verſe. The ſame thing is alſo manifeſt from that Text, 1 *Theſſ.* 5. 11. *Wherefore comfort your ſelves together, and edifie one another, even as ye do.* The Greek word is παρακαλεῖτε *exhort and edifie one another,* εἷς τὸν ἕνα. i. e. *every one of you, do this Duty to every one.* And the Apoſtle commends them, that it was their practice ſo to do, *even as alſo* (ſays he) *you do*: So that a Primitive Apoſtolical Church, did practiſe this Duty: And this was diſtinct from the work of theſe Officers, for of them he ſpeaks afterwards, *verſe* 12. And then he tells them the ſeveral ways wherein they ſhould exerciſe this Duty one towards another, verſe 14. *Now we exhort you Brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all Men.*

But the queſtion is, whether this Duty is only to be exerciſed occaſionally, as the providence of God gives opportunities and occaſions of converſe, and according to the Relations wherein he hath ſet Men, of Man and Wife, Maſter and Servant, &c. That as we ought to give to poor Saints, when there is occaſion, ſo it is Duty alſo to Exhort, Admoniſh, &c. when an opportunity is offered.

1. It is evident that this Duty is to be diſcharged between Perſons who live in theſe Relations, and as Man and Wife have more occaſion of converſe, ſo more of this Duty is incumbent upon them. They not only as Members of a Church, but, as being in ſuch Relations, ought to ſerve the ends of Church-fellowſhip: And the greater the occaſion is, the more are they obliged to this Duty, tho he ows it as a Member, yet he is bound the more to exerciſe it in this occaſional way of Relation, Eph. 4. 16. *From whom the whole Body fitly joyned together, and compacted by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the Body unto the edifying of it ſelf in love.* The word πᾶν τὸ σῶμα, (which is Tranſlated the whole Body) may be Tranſlated every Body, or particu-

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2: He mentions here the Edification of the Members, by the Members, as conſidered diſtinct from their Officers.

3. The word συναρμολογῦμενον fitly joyned evinceth as much: It ſignifies being joyned as with Sinews and Bones, for ſo ὁ ἁρμὸς is taken, *Heb.* 4. 12. And ſo here is it to be underſtood; for the Apoſtle ſpeaks of a Body which every joynt ſupplyeth, διὰ πάσης ἁφῆς, as he alſo uſeth the word, *Col.* 2. 19. The Body is knit by Joynts, and the nouriſhment is ſupplyed from Chriſt. And it is knit together not only by Joynts, but by Sinews, (συνδέσμων, *Col.* 2. 12.) which run between every one. So then there are Joints by which Chriſt ſupplyeth Nouriſhment to the Body, and there are Sinews by which the Members of that Body are joyned together, and thoſe are the ſeveral Relations which the Members have one to another, either as in a Family, or in the Offices of the Church. For if there were no other Relation, yet this of Memberſhip in a Church is one ſufficient, ſince all the Members have from Chriſt a meaſure of Supplies for the Nouriſhment, and ſtrengthening of the whole Body. And the Laws of Life and Motion are as natural here, as they are in Bodies of Fleſh and Blood. For as the ſeveral parts of them receive Spirits from the Head to enliven and move them, ſo, to all the Members of Chriſt's Body the Church, the Spirit is conveyed from him the Head, to give Spiritual Life and Motion to them all, and ſo to the whole Body. So that if there were no other Relation between the Saints, but this of their being ſet and joyned in one Body the Church, and not in a Family, &c. only: yet this is enough for their mutual Life, Strength, and Edification, 1 Cor. 12. 14, 15, 16, 17, 18, 19, 20, 21. 22. *For the Body is not one Member, but many. If the foot ſhall ſay, becauſe I am not the hand, I am not of the Body: Is it therefore not of the Body? And if the ear ſhall ſay, becauſe I am not the eye, I am not of the Body; is it therefore not of the Body? If the whole Body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling? But now hath God ſet the Members, every one of them in the Body, as it hath pleaſed him. And if they were all one Member, where were the Body? But now are they many Members, yet but one Body. And the eye cannot ſay unto the hand, I have no need of thee: Nor again, the Head to the feet, I have no need of you. Nay, much more thoſe Members of the Body, which ſeem to be more feeble, are neceſſary.* And indeed every Member hath ſome Grace, or ſome Experiences wherein it differs from another, and is helpful to it. As the Members of the Natural Body, tho' conſiſting of the ſame Fleſh and Blood, yet differ in ſome properties wherein they excell, and wherein they are uſeful to the other: So every Member in a Church hath ſome peculiar Grace by which the other may profit. So *Paul* ſays of himſelf, writing to the Church of the *Romans*, that he was comforted by their mutual Faith, not by their Gifts, Rom. 1. 12. *That is, that I may be comforted together with you, by the mutual Faith both of you and me.* In like manner he ſays, that when in conference with the other Apoſtles, there was nothing added to him, yet their diſcerning the Grace of God which was in him, had the deſired effect, *Gal.* 2. 6. 9. There is then no Member in a Church, but what is neceſſary and helpful, and no one can ſay, that he hath no need of another. Thus the Apoſtle tells us, that they who are feeble are neceſſary, 1 *Cor.* 12. 22. And therefore he argues, (*ver.* 25.) that all ſhould have the ſame care one of another, tho' never ſo mean an object. And (*ver.* 27.) ſays he, *you are the Body of Chriſt, and Members in particular,* not only Members for the uſe of the whole Body, but for the uſe of every one Member conſidered apart.

There are three expreſſions uſed by the Apoſtle, which ſhew that the care which the Saints in Church-Fellowſhip together ought to have over one another, ſhould not only be exerciſed as occaſion offers; but that it is a conſtant Duty, and that we ought to ſeek all occaſions of acting it.

1. The Apoſtle ſays, Heb. 10. 24. *And let us conſider one another to provoke unto love, and to good works.* The Greek words are, Κατανοῶμεν ἀλλήλους, let us accurately conſider one another, that our care over one another may be anſwerable.

2. The ſame Apoſtle ſpeaks in like manner, 1 Cor. 12. 25. *That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame care one for another.* The Greek word, μεριμνῶσι, ſignifies, that we ſhould have an eſpecial and ſolicitous care of one another's Souls.

3. What the Apoſtle ſays in another place, is to the ſame purpoſe, 1 Theſſ. 5. 11. *Wherefore comfort your ſelves together, and edifie one another, even as alſo ye do.* The Greek words, παρακαλεῖτε ἀλλήλυς ϗ οἰκοδομεῖτε εἰς τὸν ἕνα, import not a General, but a particular care, not only occaſional, but ſuch as we ſhould ſtudy, and endeavour to exerciſe for the edification particularly of every one: But beſides there are theſe further Reaſons of the thing.

1. Becauſe there is this difference between the Members of the Church Univerſal, and the Members of a particular Church, that the former are obliged to thoſe Duties of taking care to help and edifie one another, as occaſion ſerves; but the other are bound by a more eſpecial covenant to perform this Duty, one to another in a conſtant manner, and therefore ought to ſeek occaſion for it.

2. The ſame thing is evident from this, that every Member hath in him ſomething that is needful for another (1 *Cor.* 12. 22.) tho' not in Gifts, yet in Graces, by which the ſtrongeſt may profit; as *Paul* increaſed in Faith, by the mutual Faith in the *Romans, (Rom.* 1, 12.) tho' in the Gifts nothing could be added to him.

3. There would not otherwiſe be the ſame care taken of all, that there is of ſome, which is contrary to what the Apoſtle enjoyns, 1 *Cor.* 12. 25. And Reaſon ſhews, that care ſhould rather be taken of the weak, 1 *Cor.* 12. 22, 23. 1 *Theſſ.* 5. 14. And the neglect and deſpiſing of the poor and weak, was the fault of the Loue-Feaſts, which the Apoſtle reproves, 1 *Cor.* 11. 22.

4. Becauſe otherwiſe the Relation of being a Member in a particular Church, would add nothing to the Perſon, as proper to ſuch a Relation, if one Member was not thereby bound to be helpful to another, not only occaſionally, but on ſet purpoſe, and on appointed times, when occaſions are not offered.

But the queſtion will be, how this care which every Member is to have of another, will differ from the care which is incumbent upon the Officers to take of the Church.

Anſw. 1. The Officers are bound to their care in a more eſpecial manner, and the exerciſe of it is incumbent on them, *ex officio*, by vertue of their Office. And beſides, their care reacheth to the whole Church, but every Member's care to another, Rom. 12. 4, 5. *For as we have many Members in one Body, and all Members have not the ſame Office: So we being many, are one Body in Chriſt, and every one Members one of another.* The Greek word is πρᾶξιν *Activeneſs*, working, ſo, that it is evident from this Text of Scripture, that every Member hath its peculiar working, as we ſay, that the Eye hath not only its Office; but the Ear alſo hath an Office proper to it.

2. The Officers are wholy in this work, and entirely devoted to it.

3. The Officers have the charge of the whole, and of every part, which is not incumbent on the private Brethren. Tho' in *Rom.* 12. The Apoſtle mentions the Authority and work of the Officers; yet withal he inſinuates the activeneſs and working of each Member as needful, Rom. 12. 4, 5. *For as we have many Members in one Body, and all Members have not the ſame Office: So we being many, are one Body in Chriſt, and every one Members one of another.* And ſo, in 1 *Cor.* 12. he ſpeaks of works and duties, which are incumbent on more Perſons then the Officers of the Church. And the Apoſtle *Peter* alſo ſpeaks of private Members, and their Duty and Work, 1 *Pet.* 4. 5. For he ſpeaks of the Elders and their Office, in the 5*th* Chapter which follows.

3. It is made a ſign of Grace, for Saints to viſit each other. It diſcovered the Truth of Grace, and Faith in *Moſes*'s Heart, that he viſited his Brethren. *James* makes it alſo a Trial of the Sincerity of our Grace. Iſa. 1. 27. *Zion ſhall be Redeemed with Judgment, and her Converts with Righteouſneſs.* And our Lord Jeſus makes it the Touchſtone and Teſt of his choſen Sheep, when he ſeparates them from the Goats, that they viſited the poor little ones among his Saints, *Matth.* 25. 36, 40. And if there is the like Reaſon to viſit the Members of a Church, then certainly it is to be done. We are to ſhow our love to their Souls, to viſit and refreſh them; for Souls have need, as well as Bodies; and require ſuitable ſupplies.

4. The Prophet mentions it as the Duty and Practice of Saints under the Goſpel, to ſpeak often one to another, *Mal.* 3. 16. What he ſpeaks of thoſe times, hath reference to ours.

5. There ought to be ſo great and peculiar a love between the Members of a Church, as cannot be diſcharged but in the performance of this ſpecial Office and Duty, Rom. 12. 10. *Be kindly affectioned one to another, with Brotherly love, in Honour preferring one another.* It is φιλοϛοργία *A Natural inſtinct of Affection* φιλαδελφία, a Natural Love, ſuch as Parents bear to their Children, and Brethren to Brethren. And in this they are to increaſe and abound, 1 Theſſ. 3. 12. *And the Lord make you to increaſe and abound in love one towards another, and towards all Men, even as we do towards you.* 1 Pet.4.8. *And above all things have fervent Charity among your ſelves, for Charity ſhall cover a multitude of ſins.* The word is ἐκτεινῆ, , ſuch a Fervency as preſſeth to a mark. It is pure Love, all inordinacy of Love, of ſelf, of Wiſe, *&c.* is removed, any inordinacy would take too much, that there would not be love enough for all the Brotherhood. As it is ſuch a love, ſo it is a growing Love; and therefore what is neceſſary for the feeding it, is neceſſary to put forth towards the Members of the Church, which how can it be done without a Communion maintained among them.

6. Whatever other Relations binds us to, we are engaged to the ſame Duties by our Relation of Brethren in a Church. If obligations of Civility, or tyes of Nature, and Kindred engage Men to viſit one another; then,much more the Relation of Members in a Church, obligeth us to the ſame Duty. And the pooreſt, meaneſt Saint, is as worthy of it as any; for otherwiſe *we ſhould have the Faith of our Lord Jeſus with reſpect of Perſons,* which the Apoſtle forbids, *Jam.* 2.1.

Object. But the Work and Buſineſs of the Officers in a Church, take off this care from the private Members, and render it unneceſſary: And beſides, they have other Callings, as being Merchants, *&c.* which they ought to mind and attend.

Anſw. 'Tis true,but yet theſe are Duties which occaſionally they ought to perform. As if offence be given them, they are enjoyned to ſpeak and admoniſh the Perſon, *Mat.*18.15. They are required alſo to do good,as opportunity ſerves,*Rom.*14.19. 1 *Cor.* 10.24. If any thing be Revealed to a Perſon, it is proper for him to tell it, if there be leiſure or opportunity, whereas an Officer ought always to have ſomething ready for Edification.

The main queſtion to be diſcourſed,is, wherein this Duty lies.

1. It doth not properly conſiſt in the communication of ſuch Gifts, whereby the Church is edified in the publick Worſhip of God: It doth not properly conſiſt in expounding, nor in Praying together, tho' this may be done occaſionally. There are two ſorts of Gifts.

1. Such as are Superadded to Graces, and are Sanctified to a publick uſe, as the Gift of expreſſion in Prayer, of Prophecying, *&c.*

2. There are ſuch Gifts as are neceſſary to communicate, and make known our Graces one to another; as to be able to expreſs what experiences of God's love,*&c.* we have had; for,as the thoughts of our minds cannot be known,unleſs we have a Tongue to expreſs them, ſo neither can our Graces be known without ſuch a Gift: Now the end of this communion of Saints, whereof I now Diſcourſe, is not to make known ſuch Gifts; but to communicate experiences, not to Repeat Sermons, (which is a Duty proper to Families) but to declare what it was in a Sermon that God bleſſed to them, and that affected their Hearts, what promiſes they have found to be made good to them, *&c.*

2. This Duty of communion of Saints, doth not conſiſt in giving an account of their Graces in that ſet way, as they gave an account of their converſion, when they were firſt admitted into the Church. But it is a communication of their experiences, as to the growth of their Graces, and as to the exerciſe of them. The Graces of a Believer, the τὸ γνωϛὸν τȣ̃ Θεȣ̃, *may be known of God in him,* may rather appear thus, by way of conference, than in a Set Narration. The Reaſon of it, is, becauſe an account of the Perſon's Grace is not now given; for a Judgment to be made of his ſtate thereupon, as it was at his Admiſſion into the Church. There is not in this caſe any Autoritative Act, for none have power to call for an account. But the Duty incumbent on the Perſon, is, to conſider whether the Declaration of his Experiences may be for the edifying and comforting of others,and what good fruits may ariſe out of ſuch a Manifeſtation, and accordingly to do it. 'Tis to be minded, what God leads a Man's Spirit to confer about. There is ſuch a thing as a Manifeſtation of Spirits in a ſeveral way, whereby is not meant, that a perſon is obliged to lay open all that is in

his Heart; but that by a mutual conference concerning Spiritual things, there ſhould be a taſt given what is in one another'sSpirits.

3. This communion doth not conſiſt in a confeſſion of all ſins, or in diſcovery of every thing that burthens us. For to that end, a Believer will make choice of ſome particular, in whoſe Wiſdom and Faithfulneſs he can confide as occaſion is, *Iſa.* 5. 16. As for extraordinary caſes, wherein there is need of help, as in caſe of Feeble-mindedneſs, (1 *Theſſ.* 5. 4.) Temptations, *&c.* There is no need for any Believer to tell his caſe to all the Members of the Church particularly, that they may all pray for him, for upon his making it known to the Paſtor or Officers, he may be prayed for publickly.

4. But yet that love which the Members of a Church bear one to another, will move them, and put them upon a Sollicitouſneſs, and a ſtudy, and care for each others Souls.

5. Let us conſider that Subjection, in which all the Members ought to be one, toward another, whereof the Apoſtle ſpeaks, 1 Pet. 5. 5. *Likewiſe ye younger, ſubmit your ſelves unto the elder; yea, all of you be Subject to one another, and be cloathed with Humility: For God Reſiſteth the proud, and giveth Grace to the Humble.* I cannot conceive otherwiſe, but that by this Subjection, (the word is ὑποτασσόμενοι) is meant, that they ſhould be content to receive inſtruction one from another.

6. It is to be conſidered, that Chriſt puts an Honour on the weakeſt Members, 1 *Cor.* 12. 18. to 24. And that there may be no Schiſm in the Body, application muſt be made to one, as well as to another; and there muſt not be a total neglect of any, 1 Cor. 12. 25. *That there ſhould be no Schiſm in the Body; but that the Members ſhould have the ſame care one for another.* And ſo likewiſe the Apoſtle tells us, that there are diverſities of Gifts, and Adminiſtrations, and Operations, 1 Cor. 12. 4, 5, 6, 7. *Now there are diverſities of Gifts, but the ſame Spirit; And there are differences of Adminiſtrations, but the ſame Lord, and there are diverſities of Operations, but it is the ſame God which worketh all in all; but the manifeſtation of the Spirit, is given to every Man to profit withal.* Theſe diverſities of gifts, and adminiſtrations, do not relate to Officers only, but to the whole Body; ſo that a courſe ſhould be taken to receive the benefit of every Member's gift. For otherwiſe there will be a neglect of God, the Father, Son, and Holy Ghoſt, who are the Fountain of theſe diverſe gifts and adminiſtrations.

The Government OF THE Churches of Chriſt.

BOOK VII.

That the Preaching of the Goſpel is an Ordinance of Jeſus Chriſt, Inſtituted for the Converſion of Sinners, and for the Edification of the Saints. Of the uſe and neceſſity of Miniſters wholy ſet apart to Preach. That Chriſt by his Inſtitution, hath appointed a due Maintenance for Miniſters. Concerning the time for the Adminiſtration of Ordinances, and whether the Sacrament of the Lord's Supper ought to be Adminiſtred on every Lord's Day. Whether, in caſe of neceſſity, a Church may by common conſent divide themſelves, to meet in ſeveral parts, and receive the Lord's Supper in ſuch diſtinct meetings, rather then omit that Ordinance wholy, whether in caſe of apparent Danger of Life, loſs of Eſtate Rationally foreſeen, or in caſe of force and violence, cauſing Ordinances to ceaſe, there may not be a prudent forbearance, or ſecret avoidance. Whether one who is not a Church-Member, may be the Subject of Baptiſm. Whether one who is not a Paſtor, may Adminiſter Baptiſm. Whether a Church may Depoſe an Officer for a fault, which doth not deſerve Excommunication. Of anointing with Oyl. Of Toleration, and liberty of Conſcience to be granted to particular Churches, tho' differing from the National Conſtitution.

CHAP. I.

That the Preaching of the Goſpel is an Ordinance Inſtituted by Chriſt, for the Converſion of Sinners, and Edification of the Saints. The Reaſon why he hath choſen the Preaching of the Word by Men, to be the means of Salvation, rather than any other. The pleas, which Men make againſt their conſtant attendance on the Preaching of the word as needleſs, Anſwered, Rom. 10. 14, 15, 16. 17. *How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a Preacher? and how ſhall they preach, except they be ſent? as it is written, how beautiful are the feet of them that preach the Goſpel of peace, and bring glad tidings of good things: But they have not all obeyed the Goſpel; for* Eſaias *ſaith, Lord, who hath believed our report? So then, Faith cometh by hearing, and hearing by the word of God.*

THE Apoſtle having proved at large in the former part of his chapter, and the whole Epiſtle, that the Righteouſneſs of Chriſt apprehended by Faith, was the only true Righteouſneſs whereby Men are to be Saved; he begins here at the 14*th* verſe of this Chapter, to lay down the outward inſtrumental means of attaining to this Righteouſneſs and Salvation; and this by a gradation or chain of cauſes: All which he ſhews to hang upon *Preaching of the word of Faith*, as the firſt Link of that whole chain of outward means. And as (in *Rom.* 8. 29, 30.) he makes a chain of the *Principal cauſes* of our Salvation: *Whom he fore knew, thoſe he prediſtinated, and whom he prediſtinated, thoſe he alſo called, &c.* ſo here he makes a chain of the *means outward,* praying and worſhipping God, (that is the firſt ſtep) *whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved, ver.*13. without prayer there is no Salvation; it is here (by a *Synecdoche*) put for all Obedience. But then *how ſhall they call on God without Faith, and how Believe without hearing, and how ſhall they hear without a Preacher? ver.*4. For it is ſuch a hearing, as is by *Preaching*; neither is this Preaching (the Hearing whereof is bleſſed to work Faith) by any but *by Men ſent*; *ver.*15. And the concluſion of all this is, that *Faith cometh by Hearing, ver.*17.

And Experience alſo helps to maniſeſt and confirm this. For ſtill, where God meant to have a Church called, thither he ſtill ſends, and there he maintains the Preaching of the Goſpel. For this, compare *Acts* 16. 6, 8. with the 9*th* and 10*th* verſes of the 18*th* chapter: In that firſt cited place it is ſaid, that God forbad *Paul* to Preach in *Bithinia,* but in this other, that he bad him ſtay and Preach at *Corinth,* giving this Reaſon; for *I have much People in this City.* So alſo, ſays the Apoſtle, Col. 1. 1, 4, 5. *Knowing the Election of God, our Goſpel came unto you, not in word only, &c.* And therefore we ſee that thoſe places that want it, lie like Deſarts and Wilderneſſes, full of rudeneſs and ignorance; and the Inhabitants living rather like Beaſts than Men. And this is the reaſon why the light of the Goſpel, and the Preaching thereof ſhifts ſo from place to place; (in the *Eaſt* once, now in the *Weſt*) for ſtill where God hath a good ſhole and fry of Fiſh, thither he ſends his Fiſhers with their Dragg-Nets: It being good Fiſhing ſometimes in one Coaſt, ſometimes in another. Where God intends to Plant a Church, thither he ſends the Goſpel, *to make known by it the Myſtery of his Will, that in the Diſpenſation of the fullneſs of times, he might gather together, in one, all his Elect, Epheſ.*1. 9, 10. what is the reaſon of this?

1. Take that which the Apoſtle intimates in this, Rom. 10. 17. *Faith comes by Hearing*: And how ſo? *Hearing is by the word of God.* So that if the Reaſon be askt, why this way rather than any other? the anſwer is, it is ſo appointed and *ordained* by God: For that is meant by *Word* here, his *Word* being all one with his Commandment and Appointment. So ſays Chriſt, Luke 4. 4. *Man lives not by Bread alone, but by every* word *of God*; that is, by this Ordinance of God, that Bread ſhould Nouriſh; it is not ſaid *Hearing* [of] *the Word,* but [*by*] *the Word.* What is the reaſon the Rain that falls down upon the Earth from theſe *Bottles of Heaven*, the Clouds, *drops ſuch fatneſs* with it? and *Crowns the year* with encreaſe, *Pſal.* 65. 11. It is only this; God at the beginning did ſo appoint it; as we read in *Gen.* 2. 5. Now *Iſa.* 55. 10, 11. it is ſaid, *As the Rain cometh down and watereth the Earth, and maketh it bring forth and bud,* &c. *ſo ſhall my Word go forth and proſper in the thing whereto I appointed and ſent it.* It ſhall proſper, becauſe God ſo appointed it; and it ſhall cauſe the Earth both to *bring forth and bud*; that is, it ſhall work both beginnings and encreaſe. Yea, it doth that which other Rain doth not: For other Rain falling on a Briar, it remaineth a Briar ſtill; but where this Rain falls, God accompanying it with a bleſſing, in ſtead of a Thorn, comes *up* a Fir; and, of Fuel for Hell, it makes Men fruitful Trees to God, and fit for his Building; for it fully alters the Nature of them. And though watering the Earth with water-pots is good and uſeful in the time of Drought, and ſo is Reading of good Books, and conferring of things Holy: Yet Preaching is the kindly Ordinance, when *Doctrine drops as the Rain, and ſpeech diſtills as the Dew, and as ſmall Rain upon the tender Herb*; as in Preaching it ſtill doth, *Deut.*32.2.

2. As *God appointed it,* ſo *Jeſus Chriſt prayed for it,* in *John* 17. Chriſt conſecrates his Death, and prays for the Application of it, namely, that the Apoſtles might be *Sanctified,* and how! *through thy Truth* (ſays Chriſt) that is, the *Goſpel* called *the word of Truth, Epheſ.* 1.13. and then he goes on to pray, *not only for thoſe, but for all that ſhould believe,* and how ſhould they come to believe? *through their word*: So, *ver.*19, & 20. And certain it is, that Chriſt's Interceſſion puts a force into this means unto this Day. For doth Chriſt mean only the Apoſtles Preaching, as that which he then Prayed for? No, this Prayer reacheth *unto the ends of the World*: For it is their word that we do and ſhall Preach, and we are their Succeſſors. Therefore (*Matth.*28. 20.) Chriſt ſays (though he ſpeak only to his Diſciples) *I am with you unto the end of the World.*

3. As God the Father *appointed it*, and God the Son *prayed for it*; ſo God the Holy Spirit is by promiſe and covenant engaged to accompany it with his bleſſing unto the Seed of Chriſt for ever, Iſa. 59. 21. *My Spirit who is upon thee, and my words which I have put into thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seeds Seed for ever.* It is ſpoken of the word as Preacht unto the People, and therefore we find (Acts 10. 44.) *Whilſt* Peter *ſpake, the Holy Ghoſt fell on all them who heard the word.* And therefore it is, that (1 *Cor.* 2. 4.) the Preaching of the Goſpel is called the *Demonſtration of the Spirit*; and (2 *Cor.* 3. 8.) the *Miniſtration of the Spirit*: Now if any demand the reaſon why God ordained it, and Chriſt prayed for it, rather than any other means; I ſhall for the Explanation of this, propound certain queries, in the anſwers to which, I will give the reaſon of it, and I ſhall proceed herein by degrees:

Queſt. 1. Why did not God work immediately by his own power, and rather uſe no means at all?

Anſw. 1. He doth this to ſhew his diverſe manner of working, for he ſtill loves to vary his Diſpenſations towards Man. At the firſt Creation he uſed no means, but made Man in his own Image; even as when he gave the Law, he both made the Stone-Tables immediately, and alſo writ it with his own Finger. But now in this Recreation and Renewing of the Image, becauſe he will not go the ſame way to work, he will take a Pen in his Hand to do it withal. *Ye are*, (ſays the Apoſtle, 2 *Cor.* 3. 3.) *the Epiſtle of Chriſt Miniſtred by us.* And tho' God made the World without the help of Angels, or any other Creature; yet now in this New Creation, he is pleaſed to ſhew his diverſe ways of working, and takes Creatures to work by; whom therefore he calls *Co-workers* with him, 1 *Cor.* 3. 9.

Anſw. 2. He now uſeth means, as to ſhew his various kinds of working, ſo to hide it from the eyes of the undiſcerning World, who contemn the means to their Deſtruction. For this work of Converſion, being the only ſtanding Miracle in the Church (and indeed the greateſt, and therefore all is ſummed up in it) Chriſt therefore hides his power in working it, *The blind* (ſays he) *receive their ſight, the deaf hear, and the poor receive the Goſpel*; but he lets them not ſee from whom all this comes, and by whom it is wrought: That ſo that might come upon the fooliſh World, which was fore-propheceyed, *Hab.* 1. 5. and alledged by the Apoſtle, Acts 13. 41. *Behold! ye Deſpiſers, and Wonder, and Periſh; for I work a work among you, which you will in no wiſe believe, though it be declared unto you.* Becauſe the means are ſo ſmall, and ſo unlikely, therefore it is that the World deſpiſes God's Word and People; and they wonder at this, that ſuch weak means ſhould have ſuch power on mens Hearts, and yet they believe it not; they feel no ſuch thing in their own Hearts, and ſo falling to deſpiſe it, they periſh in their own ways. You have it, *Prov.* 25. 2. that *'tis the glory of God to conceal a thing*, to carry his greateſt Counſels and Works covertly and cloſely; and therefore he hides them under means, becauſe all ſhould not ſee them. So, when he ſent his Son, how did he befool the Devil and the World, in ſending the Prince of glory, clad and concealed in infirmities, to be Crucified, and ſo to bring about God's greateſt work? 1 *Cor.* 2. 6, 7, 8.

Queſt. 2. But why, of all things elſe, hath he choſen his Word to do this?

Anſw. 1. He hath choſen Preaching of the Word, becauſe it is the weakeſt means of all other; and therefore his power would the more appear unto his own glory in it. What is weaker then a word? And yet God Created the World by it; for he only ſaid, *Let there be Light, and there was Light*, &c. But you will ſay; that was his own word ſpoken by himſelf. I anſwer, that now to manifeſt his power the more, he will take the voice of a frail Man ſpeaking his Word for him; and what is weaker then a Man's Breath? Indeed, *In the word of a King there is power*, (as *Solomon* ſpeaks) but what power is there in the words of a mean and weak Man? Yes, there is a great power; and the reaſon why God choſe this means is given, 1 *Cor.* 1. 18. to *ver.* 28. It is to ſhew his power and wiſdom unto his own, and to confound the World. They know not God in *his Wiſdom*, by reaſon of their *own Wiſdom*, which they are ſo full of, and by reaſon of their High Eſteem of Worldly *Learning* and *Eloquence*, accounting the plain, naked, and low Stile of the Word, to be but *fooliſhneſs*; that is, a fooliſh and an empty Doctrine, contrary to their Reaſon, and utterly unlike to work any great matter (as the *Athenians* thought.) But God choſe it the rather; *it pleaſed him, by the fooliſhneſs of Preaching, to ſave them that Believe,* ver. 21. to ſhew that *his Fooliſhneſs is wiſer than Mens Wiſdom*: And if his Fooliſhneſs be ſo, then, what is his Wiſdom? He ſent his Apoſtles forth, a company of poor Fiſhermen; and were they likely Men to conquer the World, by commanding living Men to believe on one Crucified? Eſpecially when the conditions were ſuch as theſe, that Men Rich and Learned, and Great, ſhould wholy deny themſelves and their own Wiſdom, and become fools; was this ever likely? Well, but ſee, (*ver.* 20.) how the Apoſtle Triumphs upon this occaſion. *Where is the Wiſe? Where is the Scribe? Where is the Diſputer?* They are clear put down; they have loſt ground both among *Jews* and *Gentiles*, by this fooliſh and weak means, this Preaching of Chriſt Crucified. All their Wit, and Carnal Arguments, could not prevail ſo much as one of the Apoſtles Sermons. And ſo when *Luther*, *Calvin*, and thoſe other Divines came once to Preach, where were the School-men and Learned of the World? Popery fell down before Preaching, like *Dagon* before the Ark of God. And God appointed this way, that his Wiſdom might appear to the confuſion of the Wiſe; that ſo his power might the more appear to the praiſe of his grace towards them that are called, and to the confuſion of Satan, and (*ver.* 25.) to ſhew that *the weakneſs of God is ſtronger then Men*. If God can by a word work ſuch effects, as all Creatures are not able to work; then what would his ſtrength do, if put to it? What will that power do for his Elect in another World? And this means did God appoint, thereby also to confound the power of Satan, as the ſtrength of *Jericho* was ſubdued by the blaſts of Rams Horns. Thus *Pſal.* 8. *ver.* 2, it is ſaid, *Out of the Mouths of Babes and Sucklings, haſt thou ordained ſtrength*: Through the weakeſt means, God hath ordained the greateſt ſtrength; and why? *to ſtill the Enemy*; to confound Satan, that he ſhould not boaſt of his Conqueſt. God therefore choſe Preaching, that it might *be his own power unto Salvation.*

Anſw. 2. The Second Reaſon why, of all means elſe, God hath choſen his Word, as the means whereby to work grace, and to Reveal himſelf unto us, rather then any other viſible Repreſentation, whereby he might have made himſelf known; yea, rather than by his Works (tho' they are ſaid to *Preach* alſo, as *Rom.* 10. compared with *Pſal.* 8. implies) was becauſe the word was leſs apt to be abuſed to Idolatry, by corrupt Nature, of all things elſe. This was the moſt naked and ſimple Repreſentation, and moſt ſuitable to Reaſonable Creatures that could be, to Repreſent things by words. God made himſelf known by Creatures, *Rom.* 1. 20. and what was the iſſue of it? *ver.* 23. & 25. Men fell to *Worſhip the Creature*, in ſtead of *God the Creator*, *and changed the glory of the Incorruptible God, into an Image made like to corruptible Man*, &c. The Sun and other glorious Creatures Repreſented God, and they Worſhipt thoſe *Creatures more than God*, and aſcribed all unto them. Thus alſo in the time of Popery, when Preaching was Baniſht, they Repreſented all Religion to the Eye; the Objects of which, Man is more apt to Idolize, then the inſtructions which he barely receives by the Ear. An evident inſtance whereof we have in this; that whereas God ordained but two means to convey the Goſpel to us, one by the word Preached to the Ear; the other to the Eye in Sacraments; which are viſible ſigns (and as Chriſt is Preached in the one, ſo in the other; and indeed no more in the one, than in the other) yet corrupt Nature made an Idol of the Sacrament, and never of Preaching, and this Men did, tho God choſe the meaneſt things to theſe Signs, even Bread and Wine. And for this cauſe eſpecially God Sanctified his word, as a means to convey himſelf unto us; as appears by Deut. 4. 12. *The Lord ſpake unto you, and ye heard the voice of his words; but ſaw no Similitude*, &c.

Queſt. 3. The third query is, why *Hearing* of the Word ſhould be by God appointed rather than *Reading* of it alone by our ſelves?

Anſw. 1. God hath appointed the hearing of the word; becauſe he would confounds Satan, and untwiſts and diſſolve the works of the Devil in the ſame way that they were woven. Our firſt Parents took their infidelity in by the Ear; and therefore God thought good to let Faith in the ſame way.

Anſw. 2. Becauſe God had many ſimple People to be called; and indeed, *not many wiſe*, nor book-learned are of that number; and if Reading were the ordinary means, how ſhould they do? But the ſimpleſt can ordinarily *hear*, (as well as the wiſeſt: And ſo *the poor* do come to *receive the Goſpel*, who otherwiſe would want it.

Queſt. 4. The fourth Query is, why hath God ordained hearing the word *expounded*, rather than hearing it read? So we find it, *Nehem*. 8. 7, 8. It is ſaid, *The* Levites *read in the Book of God's Law diſtinctly, giving the Senſe, and cauſing them to underſtand the Reading*; that is, the word read. The ſame we have, 2 *Chron*. 17. 9. The Levites *went about with the Book of the Law, and taught the People*, and the reaſons of this are:

Anſw. 1. Becauſe of the dullneſs that is in many People, Acts 8. 30. *underſtandeſt thou what thou readeſt?* (ſaid *Phillip* to the Eunuch) *how can I*, (ſays he) *except ſome Man ſhould guide me?* It was therefore neceſſary, that there ſhould be Men whoſe calling and buſineſs it ſhould be, to ſtudy out the meaning of the word, and ſo to Reveal it unto others; and who might (as *Ezrah* did, chap. 7. 10.) *prepare their Hearts*, (and ſet themſelves apart) *to ſeek the Law* (or the meaning of it) *and to Teach in* Iſrael, *Statutes and Judgments*; and (as *Timothy*) wholy give themſelves to *attend on Reading*, &c.

2. Becauſe Jeſus Chriſt, when he aſcended, *gave Gifts unto Men*; *Epheſ*. 4. 8. And 1. *The Treaſures of Wiſdom and Knowledge* being in him, (*Col*. 2. 3.) leaſt when he went to Heaven, he ſhould have carryed all Wiſdom away with him; therefore, as he left the word written behind him, ſo he gave Gifts to Men to expound it, both for the begetting and perfecting of the Saints. Now as for ſimply *Reading* the word, every one can do that; but an *Interpreter* is *one of a Thouſand*, *Job*. 33. 23. And it were a Derogation from Chriſt, to make a faculty of bare Reading, to be one of the utmoſt fruits of his Aſcenſion. And for this Reaſon alſo it is, that the Gifts of Men are reckoned among the chiefeſt Goods and Riches in a Chriſtian's Inventory, 1 Cor. 3. 22. *All are yours*, Paul *and* Apollo, &c.

Anſw. 3. It is not the Letter of the word, that ordinarily doth convert; but the Spiritual meaning of it, as Revealed and Expounded. *Paul* who had the Letter of the Law; yet ſays of himſelf, *Rom*. 7. 9. that he was *without the Law*, until the Spiritual meaning of it was Revealed to him. There is the *Letter*, the Husk, and there is the *Spirit*, the Kernel; and when we by Expounding the word, do open the Husk, [out] drops the Kernel. It is the *meaning* of the word, which is the word indeed, it is the Senſe of it which is its Soul. The Devil quoting Scripture, uſed the Letter of it; but the Apoſtles, when they quote it, alledge not ſo much the words as the meaning. And therefore (1 *Cor*. 2. 16.) we are ſaid to *have the mind of Chriſt*; that is, what he meant in his word, when he Revealed it. Now Preaching, in a more ſpecial manner, Reveals God's word. When an Ointment-Box is once *opened*, then it caſts its Savour about; and when the Juice of a Medicinal Herb is once ſtrained out and applyed, then it heals. And ſo it is the Spiritual *meaning* of the word let into the Heart, which converts it, and turns it to God.

Queſt. 5. The fifth Query is, If we are to be Saved rather by Hearing the word Expounded, than by it as Read; yet ſtill, why by it only as Preacht by Men like our ſelves? Why not by God's immediate Voice from Heaven, or why not by the Preaching of Angels? The Reaſons of it are.

Anſw. 1. Becauſe Men themſelves firſt choſe this way, as moſt agreeable and ſuitable unto themſelves, and unto their Natures and Conditions, Deut. 5. 25, 26. *If we hear the Voice of the Lord our God, we ſhall die*; *Go thou* therefore *near, and hear all that the Lord our God ſhall ſay, and come and ſpeak thou it unto us, and we will hear it*, &c. *ver*. 27. and God hearing the People ſay thus, ſaid unto *Moſes*, *they have well ſpoken*, &c. *Stand thou therefore here, and I will ſpeak to thee all the Statutes and Judgments which thou ſhalt teach them*, &c.

Anſw. 2. God betruſted *this Treaſure in Earthen Veſſels*, not Heavenly, (as it is, 2 *Cor*. 4. 7.) becauſe we are not able to behold the Angels. You ſee how the Sons of Men have always trembled when they appeared. And further, we ſhou'd have been apt to Worſhip them, as *John* would have done, *Revel*. 22. 8. And therefore God appointed Men like our ſelves to be the Inſtruments.

Uſe 1. See here the neceſſity of this Ordinance, ſo as to attend upon it, waiting upon God in the Diſpenſation of it, for the Converſion of thy Soul. *A neceſſity lies on me*, (ſays *Paul*) *to Preach the Goſpel*. Now that neceſſity of his Duty was founded upon another neceſſity; Namely, That it was a means to ſave the Souls of Men, whom God had committed unto him. As for ſuch as are already Converted, I ſhall not need to urge upon them the neceſſity of this Ordinance; they have one within, who will do it. If they ſhould but want a few Meals of their appointed Food, there is a New Creature within them would cry for Bread. In the firſt of *Pet.* 1. 23. the Apoſtle having ſaid, they were *begotten by the word*, in the next Chapter he exhorts them, *as Newborn Babes to deſire the ſincere Milk of the word, that they might grow thereby:* As if he had ſaid; if you be but Babes of a day old, you will deſire this word by which you were begotten. Now for ſuch as are not yet Converted, let me ask them but this one queſtion: Do you think Salvation neceſſary? Yes, then ſo is this, (*Neceſſitate Medii*) for (ſays the Apoſtle) it is *the power of God unto Salvation.* But you will ſay, God's power can ſave me by other means, if he will. I deny it not; but ſee what *James* ſays, (Jam. 1.18.) *Of his own will begat he us, with the word of Truth.* He that out of his good pleaſure begets us, out of the ſame free will hath choſen this means, even the word of Truth to do it by. You ſee the power of God engaged in it; (it is *his power unto Salvation*:) And you ſee his Will alſo in it; *of his own Will begat he us with the word of Truth.* But you will yet ſay (as *Rom.* 10.) *Have we not all heard?* I have heard Sermons enough already, if they would do me any good: Yes; (God be thanked) *their Sound is gone out into all the World.* But let me ask you another queſtion, which the Apoſtle asks in the former words; have all you that have heard, *obeyed the Goſpel?* Haſt thou had Faith wrought, has thy Heart and Life been changed, as yet, by this word heard? the Apoſtles who were better Preachers than we, yet, cry out (as *Iſaiah* once.) *who hath believed our Report?* And if thou be one of the Members yet unchanged, thou haſt as much need to attend to the word, as if thou hadſt never heard it; that ſo thou mayſt eſcape that Damnation, and *fiery vengance* that will befall them who *obey not the Goſpel of Jeſus Chriſt*, 2 *Theſſ.* 1. 8. But you may haply ſay, I have knowledge enough already, and as much as the Preacher can teach me; and may not that work ſufficiently in me to put me upon practice? Suppoſe this, that thou couldeſt not encreaſe in knowledge, yet thou maiſt as yet *not know any thing as thou ought to know*; and this plea is a ſign of it, and ſo made by the Apoſtle, 1 *Cor.* 8. 2. And tho' thou maiſt have knowledge *in Salvation*, and the matters of it, yet *not to Salvation*, as the Apoſtle diſtinguiſheth it, 2 *Tim.* 3. 15. for ſuch a knowledge muſt be by a New work of the Holy Ghoſt, whom we receive by Preaching of the word; Galat. 3. 2. *Received ye not the Spirit, by the hearing of Faith?* All thy Notions may lie as dry Gunpowder Barrell'd up in thee; but what ſhall give fire to them, and enflame thy Heart by them; but a being *a-new Baptized with the Holy Ghoſt, as with Fire*, and by his ſtriking ſome ſpark and good Motion in? Now the Holy Ghoſt falls on Men at theſe Ordinances. Preaching is therefore called *The Miniſtration of the Spirit*, 2 *Cor.* 3. When a Pill lies dead in a Man's Body, and works not; then Phyſitians uſe to preſcribe another, which often ſets all a working. So after all the Sermons thou haſt heard, thou haſt need hear again, to make all effectual to thee. Again: When ſaving knowledge is once begun in thee, it receiveth daily encreaſe by the Preaching of the Word, even then when Notional knowledge doth not. That is, ſuppoſe thou heareſt no new Truths diſcovered, but the ſame again and again; yet in the things Repreſented by thoſe Notions, thou maiſt get a further and more clear and diſtinct inſight every time thou heareſt them. Thou maiſt grow up into *more Riches of aſſurance of the knowledge* of thoſe Truths thou knoweſt, as the Apoſtle ſpeaks, *Col.* 2. 2. and thou mayeſt grow up to more comfort, and joy in thoſe Truths. *Paul* deſired ſtill to Preach to them (although converted) for *the furtherance of the joy of their Faith.* Tho' many promiſes belong to thee, and thou already knoweſt them, and diſtinctly remembereſt them, and daily vieweſt them; yet thou mayeſt haply not have much peace from them: But when thou heareſt them again, delivered in this Ordinance, thou may'ſt have ſuch peace from them: For *God Creates the fruit of the Lips; peace, &c. Iſa.* 57. 19. And this is a thing to be added to thy knowledge, and therefore is ſaid to be Created: And how, but by the Lips of Men uttering it? It is therefore called *the fruit of the Lips.* As for Example; thou knoweſt that thou art to be juſtified only by Chriſt's Righteouſneſs; and thou knoweſt all that can be ſaid to manifeſt the Truth of it, and nothing more can be added to thy Notion about it. Yet, for all this, the Apoſtle ſays, that *this Righteouſneſs is Revealed in the Preaching of the Goſpel, from Faith to Faith*; (*Rom.* 1. 17.) that is, from one degree of Faith to another. This may be Revealed with more evidence to Faith, to draw thy Heart to truſt more perfectly in it. Again: Thou knoweſt all the particular Branches of the Law; thou

haſt

Ch. II. haſt *a form of Truth*, as the Apoſtle ſpeaks, 2 *Rom.* 20. that is, a Platform and Table of all the ſins which the Law forbids, and Duties which the Law commands: Yet when this is again taught thee out of the word, a new light may come in, to diſcover to thee thoſe ſins which thou never as yet ſaweſt before; a light which may *divide between the Marrow and the Bones*, and Anatomize thy Heart unto thee, and ſhew thee ſome new Vein or Artery, which thou never yet ſaweſt. In and through Prophecying the Secrets of Mens Hearts uſe to be diſcovered, 1 *Cor.* 14:25. So that thy experimental applying, and ſaving knowledge of the things themſelves may be encreaſed, although thy Notions be not. For tho' the Glaſs thou ſtill lookeſt in be the ſame, yet thy light may be new and different; and ſo thou mayeſt come to ſee the Beauty or Deformity of the things Repreſented in it; which is the difference between ſaving knowledge, and that which is not ſuch.

CHAP. II.

Of the end and deſign of the Miniſtry, and of the uſe and neceſſity of Miniſters ſet apart to Preach, and Devoting themſelves wholy to that Work.

Epheſ. 4. 8. *Wherefore ſaith he, when he aſcended up on High, he led Captivity Captive, and gave Gifts unto Men.*

THE Apoſtle having mentioned in the 7*th* verſe, the variety of Gifts given by Chriſt under the New Teſtament, enlargeth himſelf about them.

1. By ſhewing the Author of thoſe Gifts, Chriſt, according as was Prophecyed, *Pſal.*68.18. *ver.* 8,9,10.

2. By Enumerating the variety of thoſe gifts, *ver.* 11.

3. The ends of thoſe Gifts, *ver.* 12, 13, 14.

1. The Author of thoſe gifts ſet forth, that his Perſon is God, *Pſal.* 68. 17, 18, 19. *Thou the Lord God*; for none but God could have given them.

2. Then it is declared, what he did for the beſtowing them. 1. He Deſcended. 2. He Aſcended. He Deſcended and Aſcended. The Apoſtle argues his Deſcending from that word Aſcending: So *ver.* 9. *Now that he Aſcended, what is it but that he alſo Deſcended into the lower parts of the Earth?* Pſal. 139.15. He improves that Scripture againſt the *Jews* to Demonſtrate, that the *Meſſiah* muſt be humbled and laid low. He gathers a Doctrine from a word, as we uſe to do.

And from this obſerves. 1. *That before God Exalts, he Humbleth.* The Text ſays, *firſt he Deſcended.* Thus did God with his own Son, and ſo with us, as with *David, Joſeph*, and any other whom he employs. And therefore humble your ſelves under the mighty Hand of God, that he may lift you up.

2. Obſerve, *That Chriſt Deſcended to the loweſt, and Aſcended to the higheſt place*, as thoſe two Phraſes import. ἐις κατωτερα *to the lower parts of the Earth*: And his Aſcenſion is an high, *far above all Heavens*, ὑπεράνω, is *Super Supra*, *above all beings above.* The Deſcending was into the lower parts of the Earth, the aſcending far above the Heavens. By his Deſcending, is meant that emptying himſelf ſpoken of, *Phil.* 2. For oppoſitely the fruit of it is made *the filling all things*, Chriſt was full of all, and God emptyed him. He condeſcends to behold things here below, *Pſal.* 113. but to come down below is more. And in that Phraſe, *the lower parts of the Earth*, he Names the firſt and laſt ſtep of his Deſcending: Not from Heaven to Earth only, nor to live on Earth only.

1. It imports to be encloſed in the dark Dungeon of the Womb, *Pſal.* 139. 15. ſo the Womb is called, and there to be hid nine Months: 'Tis an Alluſion to curious Workmen, that work within doors their moſt curious works.

2. It imports to be laid in the Grave, to be killed and buried, *Matth.* 12.40. The Son of Man ſhall lie in the Heart of the Earth three days: Not in Hell, the place of the Damned, as the Papiſts would have it, but in the Grave which is called the Heart of the Earth. As *Tyre* is ſaid to be in the Heart of the Sea, *Ezek.* 24. 27. which yet was a City near the Sea-ſide, from both theſe places, the Womb and Grave, Chriſt was raiſed, and the ſame Body that had lain in theſe two places and Dunge-

geons, the ſame, ſays the Text, aſcends far above the Heavens, ὑπερανω ἀνω is above, but ὑπερ is added, that is, *above above*, above all Heavens; that is, Angels who are called Heavens (as the Devils are called the Gates of Hell, that is, the powers of Hell, for Magiſtrates Sat in the Gates) ſo *Heb.* 7.26. He is ſaid to be made higher than the Heavens, that is in his Perſon excelling all Creatures, (ſo *Epheſ.*21. His Aſcending is interpreted to be far above all principalities and powers, *&c.*) Tho' 'tis true alſo, he is above all Heavens for place; for tho' in Heaven, yet his Throne is Conſpicuous there eminently.

Uſe You ſee that to be much abaſed by God, is the way to greateſt glory. Fear it not, the lower the Soul is laid in Diſtreſs, the more Comfort at laſt. The lower the Ebb, the greater the Flood.

3. His Deſcent was ſo low, as none would ever think, that had ſeen him in his Abaſement, it were the ſame Man who is now exalted. He Deſcended ſo low into ſo mean a condition, that when you ſhall ſee him ſo glorious, you would never think that That Man ſhould have been on the Croſs. Therefore *verſe* 10. the Apoſtle ſays, it is the ſame Perſon, and that he who Deſcended, is the ſame that Aſcended. And ſo the ſame Bodies that were miſerable here, ſhall Riſe again and be glorified. 'Twill be ſuch an infinite glory, that Men will hardly believe they are the ſame Men. Know, ſays *Peter*, That this ſame Jeſus, whom ye have Crucified, God hath made both Lord and Chriſt.

4. Obſerve the manner of his Aſcending, 'tis in a way of Triumph: He leads Captivity Captive. Enemies being conquered, Princes uſe to go in their Chariots Triumphantly, when from a great Journey they come again to their own City or Country, *Pſal.* 7.6, 7, 8. Awake (ſays he) *in thine anger, ſo ſhall the Congregation encompaſs thee about* (that as a Conqueror, for he alludes to the manner of Soldiers in the Field, that encompaſs their Lord General) for their ſake return then on High, as a Conqueror: Aſcend gloriouſly. And the leading Captivity Captive is but to lead the Enemies Captive, for the Abſtract is put for the Concrete; for ſo 'tis uſed, *Jud. c.*5. *v.* 12. *Numb.*21.1.

Now then, 5. His end in aſcending, as in deſcending was, 1. General, 2. Special.

1. General: *That he might fill all things*: 1. All places, Heaven and Earth, and therefore he comes into both; as a King that takes poſſeſſion of all his Dominions. 2. That he might fill all Perſons he hath aſcended, as the Sun to fill all with Light to the top of Honour. 3: This is made the fruit of Chriſt's deſcending, as well as his aſcending. He became poor, that we might be Rich, he became empty, that we might be filled.

2. The Second end of his Aſcenſion is ſpecial, *viz.* the beſtowing Gifts. To this end both this Aſcending and Deſcending is here brought in, for both theſe were neceſſary for the beſtowing theſe Gifts on Men; he muſt both Deſcend and Aſcend. 'Ere Chriſt could give Gifts to Men, he muſt purchaſe them. Your Church Officers coſt Chriſt his Death, and Chriſt gave away himſelf firſt, to give theſe to you, and emptyed himſelf to fill you. And to anſwer to both theſe, the Phraſe the Pſalmiſt uſeth concerning the Gifts beſtowed, ſignifies both his buying of them, and giving of them; and it is beſides Tranſlated there by our Tranſlators, *Received Gifts.* 1. It ſignifies to buy or purchaſe *Emere*, ſo לקח ſignifies, and is ſo uſed. *Prov.*31.16: And 2. It ſignifies to give or beſtow: So uſually in the Hebrew, (*Gen.*32.13. *Gen.*25.2.) It is meant to take and bring an Offering. So then Chriſt's Deſcending was to buy theſe Gifts, his Aſcending to receive and give them.

2. We may conſider the variety of theſe Gifts. 1. Extraordinary. 2. Ordinary; they are here jumbled together, (alſo 1 *Cor.* 12.28. and *ver.* 8, 9, 10.) And the Reaſon is, becauſe the Miniſtry in reſpect of the eſſential things, is the ſame now that it was then, (2 *Tim.*2.2.) Therefore Chriſt bleſſed them, (*Matth.* 28.20.) as God bleſſed all Men at firſt in *Adam* and *Eve*. Now if we know which Gifts are extraordinary, and which are not; by this we ſhall know:

1. What ordinary Gifts remain, what ordinary neceſſities are ſtill in the Church? We find Gifts of Teaching, *&c.* and Governing, and Bowels of Mercy ſtill: But no Gifts of Apoſtles, Evangeliſts, *&c.* remain. Miracles, Infallibility, and foretelling things as Prophets, (ſo as *Agabus* was) are ceaſed; but Gifts of Teaching and Feeding remain. Now God continues no Gifts in vain.

Ch. III.

1. The power of Apoſtles ceaſeth, *Acts* 12. 2. When *James* was Slain, there was none appointed in his room, but Elders were appointed in each Church, *Acts* 14. 23. The Election of one in *Judas* his place, was in conformity to the *Patriarchs*.

2. Prophets are Extraordinary, for ſo they are Ranked, *Acts* 13. 1. *Paul* and *Barnabas* were ſeparated. So 1 *Cor.* 12. 28. Agabus, *Acts* 11. 28, 29. and *Acts* 21. 9, 10, 11.

3. Evangeliſts they had their Calling not immediate, but from the Apoſtles, as they from Chriſt, by laying on of Hands. Theſe were to perfect the work that was begun, and to ſettle the Churches, *Tit.* 1. 5. 1 *Tim.* 1. 3. nor were they confined to any place, *Titus* 1. 5. *In every City*, &c.

3. The ends of theſe Gifts are two. 1. General, Epheſ. 4. 12. *For the perfecting of the Saints. For the work of the Miniſtry, for the edifying of the Body of Chriſt.*

2. More Special, *ver.* 13, 14.

The General Ends are three,

1. Converſion, πρὸς καταρτισμὸν, *for joynting in the Members.* He had compared, (*ver.* 4.) the whole Church to a Body, (as alſo *ver.* 16.) and every Saint that belongs to that Body unto a Member. The Members of which Body are looſened, cut off, ſcattered one from another, and from the Head, whilſt they remain unconverted to God, and ſeparated from Chriſt. And the Fruit and Succeſs of Miniſters labour, is to bring all theſe ſcattered Members into the right place in the Body, fore-ordained to them by God. By Saints, here he means the Elect uncalled: For he ſpeaks of Converſion, as in diſtinction from growth. Joynting in, is bringing in the Members to the Body, Edification is building them up. Who becauſe they are choſen to be holy before him in love, afore the World was, (*Epheſ.* 1. 4.) they are by Anticipation called Saints, and aforehand entituled by what they ſhall be, as young, great Heirs are Stiled Lords of the places they ſhall have. They are called alſo Chriſt's Sheep, *John* 10. 16. Sheep, not yet brought into the Fold, are Tearmed Sheep. So the *Corinthians*, not yet Converted, and ſo not God's People, (1 *Pet.* 2. 10.) are tearmed by Election and Anticipation, the People of God, Acts 18. 10. *I have much People in this City, yet to be called.* Thus the Elect of God in an Age afterwards to come unborn, are called our Brethren, and Fellow-Servants, Rev. 6. 11. *And white Robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little Seaſon, untill their Fellow-Servants alſo, and their Brethren that ſhould be killed as they were, ſhould be fulfilled.* He ſpeaks to the Saints in Heaven in one Age, and of a perſecution to come in an after Age, *viz.* Of the Saints to be killed by the *Arrian* or *Anti-Chriſtian* perſecution, that was long after to come. Thus alſo Chriſt calls his whole Body of Elect, to whom the benefit of his Death ſhould extend, whether Converted, or yet to be Converted: He calls them the Saints on Earth, *Pſal.* 16. 2, 3. *John* 12. 19, 20. I pray not for theſe Apoſtles alone (ſays Chriſt) but for them that ſhall believe through their word, namely in all Ages. And the thing prayed for, was *Sanctifie them through thy Truth.* So then ſince the Elect though unconverted, yet by Converſion are made Saints; he therefore Tearms their Converſion here, the joynting in of the Saints. Take it thus.

1. God had given from everlaſting to Jeſus Chriſt as an Head, a Company of Perſons of Mankind ordained to make a Body to him, and ſuch are their Names and Perſons Repreſented to him. They were, and are in God's and Chriſt's account viewed, as ſet all together in one, as they ſhall be at the laſt day. But by the fall of Man into ſin, the Members of all this Body are actually and in themſelves looſened and diſſolved from Chriſt; and every Joynt and Member of that Body, that by fore-ordination was ſet in its proper Place, Seat, and Socket in the Body, is now rent and torn from the Body, and one from another. Even as the Bones of Men dead are in a charnel Houſe. Now then Miniſters are appointed by God to be in their Miniſtry, the means of Converting Men, and to gather them into one, and to ſet each Elect Saint in his Right Seat and Socket of this Body. Which, (*Acts* 2. 47.) is called adding to the Church, ſuch as ſhould be ſaved. Even as the Angels Miniſtry at the Reſurrection, ſhall be to gather the Elect from all the four winds, ſuch is the work of Miniſters now. Neither is this ſpoken of gathering Members to a particular Church, but is meant of the Church Univerſal, *ver.* 4. 16.

Uſe. Hence then learn, that Miniſters are to employ their Gifts and Miniſtry for Converſion of them without, as well as to build up the Saints of their particular charge, even Paſtors and Teachers are to mind this; for you ſee, they are thereunto appointed. Neither can, or ſhould any particular Church engroſs the Gifts of their Miniſters to their own uſe only, *Acts* 5. 19. The Angel of the Lord that ſet them at liberty, ſaid to them; *Go and ſtand, and ſpeak in the Temple to the People, all the words of this Life. To the People, i.e.* The common ſort unconverted, and choſe out the moſt publick place wherein to do it, *viz.* That of the Temple, the place where the *Jews* met. And Chriſt uſed to Preach there, *John* 18. 20. And they were bidden to Preach to them, not ſuch Truths only, that may ſerve to build up the Converted; *but all the words of this Life,* that tend to Converſion, as well as Edification. And they practiſed accordingly, *ver.* 42. And therefore Saints Converted and gathered into a Church, ſhould not think thoſe Truths dead and dry that tend to Convert, to diſcover to Men their natural Eſtate, &c. For they tend to quicken Men dead, to enlighten the Elect ordained to be Saints, and to joynt them into Chriſt.

Uſe 2. And 2. Learn that Miniſters are in a true and proper Senſe, and for ſome ends Miniſters to them without, as well as to them within. You ſee here Paſtors and Teachers are as ſuch, as well as πρὸς καταρτισμὸν, as for edifying: The Apoſtles when they Preacht to Cities unconverted, as *Athens, Corinth,* &c. were they not Apoſtles to them, tho' the People owned them not as ſuch, nor knew of it? Yet in the Tendency and Ordination of their Office, they were ſuch to them, whenever and where-ever they Preached; and if they Converted them, they were much more ſo to them. Yea, and when they Preacht, the power and preſence of God went with them as ſuch, as well to thoſe that were to be Converted, as to thoſe that were Unconverted to turn them, 1 Cor. 9. 2. *If I be not an Apoſtle unto others; yet doubtleſs I am to you: For the Seal of mine Apoſtleſhip are ye in the Lord.* And God owned me, and lookt at me as your Apoſtle, when his power accompanied me as ſuch, in turning you to God. Now what is there ſaid of an Apoſtle (who was ſent to Preach in ſeveral places) is true of Paſtors and Teachers in their Circle, Sphere and place where they are called to Preach. They Preach as Miniſters to them without (whether they acknowledge them or not) as well as to their own Flock. And God looking upon them as Men ſet apart to the Goſpel, he accompanies them with the bleſſing of a Miniſter, and uſeth them rather than others, to Convert more generally and more frequently. And tho' they have not that obligation for watching, or power to Cenſure, Admoniſh, &c. yet as to Preaching, which is an Ordinance of Converſion, they have. *Paul* as an Apoſtle, had not power of Cenſure over thoſe that were without, 1 Cor. 5. 12. *What have I to do to judge them that are without?* No, not as an Apoſtle, had he ſuch a power, yet to Preach to them he had, and that as an Apoſtle. And therefore it is neither on the one hand a right Aſſertion to ſay, that Miniſters, when they Preach to others than their own Church; are therein, and as to them to be conſidered, but as private Men, Gifted Brethren, for God conſiders them as more, and bleſſeth them as Miniſters; and hath as well ordained them as Paſtors, to joynt in the Elect Saints, as to build up. Neither is it on the other ſide a true Aſſertion; That becauſe they are Miniſters in Preaching to other Congregations that hear them; that therefore they may challenge power of Cenſure and Excommunication over many Congregations. The Truth lies in the midſt.

2. The other end of the Miniſtry is, as to joynt in the Perſons Elect, and to make the number compleat *Extenſive*: So to build up, and to be a means of growth unto them that are within; and ſo *Intenſive* to increaſe their Graces, *Acts* 20. 32. When Men are Converted, they yet want building up to an appointed meaſure (which yet they know not, but God) without which they ſhould not be ſaved, no more than if not Converted they ſhould not. *Except ye be Converted,* (ſays Chriſt) *and become as little Children, ye ſhall not enter into the Kingdom of Heaven, Matth.* 18. 3. He ſpeaks to Men Converted. Now he hath appointed the Word of his Grace to bring them to that meaſure, as well as to Convert; it is for building up of the Body. That word is added, as in Diſtinction from that former; Firſt, Men muſt be brought into the Body by a καταρτισμὸν, then built up. The Natural Body after it hath all its Members formed, then 'tis nurſed. The Miniſtry ſerves for both, the 13 verſes tells us, that the Members are to grow up to a meaſure of Stature, which is Chriſt's fulneſs, *Epheſ.* 1. 23. Now unto a perfection, a fulneſs of Body.

1. There muſt be a fulneſs, a compleatneſs of all Members or Parts; ſo as none may be wanting; and to this ſerves Converſion to joynt in the Members, and for this the Miniſtry is appointed.

2. There muſt be a fulneſs of Degrees, and proportionable growth. There muſt be no Writhen Member; and tho' one be ſmaller than the other, as the little finger is to the reſt; yet it muſt arrive to it's Stature; and the Stature of each is appointed by God. And when the whole Workmanſhip appears, and all is ſet together, there is an infinite Beauty. And to cauſe them each to grow up, thereto the Miniſtry ſerves. Or if you will take the other Metaphor of building, as an Alluſion to an Houſe ſuppoſed to be made up of Living Stones, as thoſe are, 1 Pet. 2. 5. *Te alſo as lively Stones, are built up a Spiritual Houſe, an Holy Prieſthood to offer up Spiritual Sacrifices acceptable to God by Jeſus Chriſt.* As ſuppoſe there were an Houſe built of ſuch Stones, having life and growth as the Body of Man hath, which being laid on a Foundation, did of themſelves grow up into an Houſe, there would be in ſuch a caſe; 1. The plaining of the Stone in the Foundation, as in it's proper place, and 2. The growth of the Stones to ſuch a proportion, as ſhould make a comely building. Now ſuch an Houſe are the Saints, Epheſ. 2. 20, 21. *And are built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner Stone. In whom all the building fitly framed together, groweth unto an Holy Temple in the Lord.* Now then, Converſion is a building us on the Foundation, a laying us in the building: And growth in Grace is our growing up together into that comely Structure of the whole, and both are accompliſht by the Miniſtry.

3. The Third general end or uſe of Paſtors and Teachers, is the work of the Miniſtry: This is uſually taken, as brought in between both to ſhew; 1. That it is a work or calling of Labour ἔργον, as 1 *Tim.* 3. 13. And 2. Of Service, not Lordſhip. But I take it rather as noting out the whole work of their Calling, and the whole work of their Miniſtration, which is the immediate end of their Office, as their Duty, and which tends to thoſe two other ends that follow thereon, through God's bleſſing thereupon, *viz.* that Men are Converted and Edified. And ſo all particulars of it, as Preaching, Adminiſtration of Sacraments, Prayer, are included, *Acts* 6. 4. And thus it imports certain works to be performed by them, that make up the proper ſpecial calling of a Man ſet apart to it. It is διακονίας, 'tis the work of Service, as the word ſignifies. When *James*, *Paul*, and other Apoſtles, ſtile themſelves Servants of Chriſt, they intend it not in that Senſe, wherein all Chriſtans are Servants, but they intend their being, as Menial Houſhold-Servants, that have a proper conſtant work every day aſſigned them. As Officers and Courtiers write themſelves Servants to the King in a ſpecial manner; and not as other Subjects. Therefore a Miniſter is ſtiled by this, as a Name more proper to him, *The Servant of God*, 2 Tim. 2. 24. *Set apart to this work*, Gal. 1. 16. Rom. 1. 1, 2. *An Apoſtle ſeparated*, and therefore, 1 *Tim.* 3. 2. He calls the very Office a work, becauſe it ſhould be his whole work: *He that deſires the Office of a Biſhop, deſires a worthy work*; and Chap. 4. 15. *Give thy ſelf wholy to them.* It requires the whole Man, let him that Exhorts, be in Exhortation, &c. Rom. 12. 8. *Totus in illo*, Let him make it his calling, and Meditate on theſe things, and make them his Study. He muſt be a Scribe inſtructed, (*Matth.* 13. 52.) that by long uſe and exerciſe, and experience of himſelf and others, hath a Treaſure of old Coin and of new, a Stock of Coin laid up, and an importation of new Bullion, *Ezra* 7. 6. He was a ready Scribe in the Law of *Moſes*, which the Lord God of *Iſrael* had given; and the King granted him all his Requeſts, according to the Hand of the Lord his God upon him. He was a ready Scribe verſt in't; and *ver.* 10. *Ezra* had prepared his Heart, to ſeek the Law of the Lord, and to do it; and to Teach in *Iſrael*, Statutes and Judgments. He prepared his Heart to ſtudy it; and to ſeek out the meaning, and to Teach it, and he did nothing elſe in compariſon. And (*ver.* 9.) The good Hand of God was with him. You will e're long, come to find that bleſſing in Men ſet apart to it, as to a Calling; that is not in all the Gifts of Brethren, that occaſionally perform it.

2. The more eſpecial ends of the Miniſtry are;

1. Poſitive. 2. Preventive.

1. Poſitive, the preſerving them in, and growing up to the unity of the Faith, &c.
2. Preventive, *ver.* 14.

1. Poſitive growth in Knowledge and Faith, which is the cauſe of all other growth, and which Paſtors and Teachers ſhould take care of, Jer. 3. 15. *And I will give you Paſtors according to mine Heart, which ſhall feed you with knowledge and underſtanding*; that is, Wiſdom Practical and Spiritual. God hath taken care, and made proviſion for the Inſtruction of his People in the Faith and Knowledge, and ſet apart Men, whoſe Callings ſhould be to perfect them therein; for which private Prophecying is not ſufficient. As in Univerſities and Colledges; 'tis an ample proviſion, that young Students have not only publick Acts which themſelves perform, and what by private Study and Conference they get; but they have Tutors, and Profeſſors ſet apart to make it their Employment to Read to them. God hath taken the ſame care, he would not have his Children Read to *ex tempore*; but they have Men that are as Scribes inſtructed in the Law; and in a Church, Paſtors and Teachers are as Tutors to their Underſtanding and Affections, to Read conſtantly, and on purpoſe to both theſe ends, and to improve them in knowledge ſpecially; which is therefore alone mentioned; becauſe if it be Spiritual, it works upon the Affections. For if you grow in true Spiritual Knowledge, you will grow in Grace, 2 Pet. 3. 18. *But grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt, to him be Glory*, &c. The Church is under Age, Children, as *ver.* 13. not yet come to Stature. And as Great Men have Tutors for their Children in their Travel to perfect their underſtandings, and obſerve their Manners: So hath God betruſted his Church in their Pilgrimage with Miniſters, whoſe work and calling it is to Read to you. God accounts the Training up of his Children, as great a matter as you do yours; and therefore hath not left them to the common care one of another.

2. Thoſe words, *until*, &c. *Eph.* 4. 13. Which notes out the Duration, have a double Senſe: 1. It means, Age after Age. The Church is inſtructed more and more in Truths, and their Judgments by the Miniſtry of all Ages are ſo cleared, that in the end, through the help of their Miniſters, all differences will be ended; and they will have one Faith, &c. and be one Man of one Mind. 2. Or it ſignifies there, being one Foundation of Faith neceſſary to Salvation, even as one Body (as *ver.* 4.) And theſe Saints being to come forth in ſeveral Ages Succeſſively, which Ages are to laſt till the day of Judgment; the uſe and duration of the Miniſtry, is to laſt and continue until all thoſe Saints in every Age, come and arrive at this unity of the Fundamentals of Faith, and in the true knowledge of the Son of God, which as neceſſary to Salvation, God hath ordained; ſo as it ſhall be found true of all the Saints at the latter Day, that they all had the ſame unity of Faith. And the Miniſtry is to laſt therefore, until this be performed. And truly, if we look over all Stories, we find down all along, that God hath performed this promiſe in *Rome* it ſelf, which is ſtill Truth enough to ſave Men, though the light indeed in theſe latter days in other things is ſo cleared, that in denying and gainſaying, ſin againſt light, and ſo are loſt, though otherwiſe they had Truth enough to ſave them. So that this word *until*, doth not ſimply note out that one full *Terminus* or Period of perfection, that ſhall be at the latter Day, and not until then be accompliſht. (For it cannot well be judged, how at the Day of Judgment and in Heaven, there is the unity of the Faith, where Faith ceaſeth) but it ſerves to note out what was to be a-doing all the time along in every Age. The Emphaſis being put upon the word [all] who coming in a Succeſſion into the World, the Miniſtry muſt, as a means hereof, continue until [*all*] come to the ſame *unity*. And ſo the meaning is, that the Miniſtry is needful, that they all might Arrive and be found to have the ſame Faith, and to have arrived to that Stature here, who appearing together at the latter day, make up Chriſt's fulneſs. There are common principles and foundations of all Saints in all Ages; as to inſtance in that one, 1 Pet. 1. 1. Simon Peter *a Servant and an Apoſtle of Jeſus Chriſt, to them that have obtained like pretious Faith with us, through the Righteouſneſs of God, and our Saviour Jeſus Chriſt.* There is an unity in the Faith, and that would we have made the Standard for Liberty and Conſcience, not to diſpenſe therein. And we may acknowledge this to the Honour of Counſels and Synods, that this we ſhould have loſt, if it had not been for Miniſters and Counſels.

2. The Miniſtry is neceſſary to prevent Errors and Miſchiefs, to that purpoſe.

1. He ſhews the danger of Saints without Officers. 1. They are as Children, the ordinary ſort of them, who are eaſie to be deceived, to take Counters for Gold.

2. They are as Ships at Sea, either riding at Anchor, or ſuch whoſe Anchor is apt to be broken, and they expoſed to be toſt in both caſes.

1. If they lye at Anchor in the main Sea; yet if a Storm come, they are expoſed to the fury of the Waves, and to be toſt this way and that way, and to a being unſteady, not knowing what to hold. This the word περιφερεῖν imports, to be carried round about.

Or 2. If their Anchor break, then they are liable to float, and be driven any way on Rocks, Hereſies and the like, and ſo to make Shipwrack of Faith and a good Conſcience. Do you uſe to commit your Ships you have but Merchandize in, unto ordinary Saylors? No, but to Men ſpecially Skilled, to Pilot them, to direct them in a Storm?

2. He ſhews the advantage which evil Teachers have to do miſchief.

1. Many of them are Men, which is ſpoken oppoſitely to the generality of Saints, who are but Children, and theſe as Men, can wind and cheat Children as they pleaſe. There had need therefore be thoſe that are Men too, and Men of God to encounter them, that have their Senſes exerciſed to diſcern good and evil, as Heb. 6. 13, 14. *For every one that uſeth Milk, is unskilful in the word of Righteouſneſs; for he is a Babe. But ſtrong Meat belongeth to them that are of full Age, even thoſe who by reaſon of uſe, have their Senſes exerciſed to diſcern both good and evil.* Such are neceſſary, who are able *to convince Gain-ſayers,* that have depths of knowledge to anſwer the depths of Satan.

2. He ſays, they are Maſters of their Art, which is Jugling, and caſting falſe Dice, who can cheat, as Men at Dice and Cards. They can pack Scriptures, ſo as they ſhall appear for their cauſe; they have that ſlight of Hand, as to deceive your Eye; and you have need of them that ſhould diſcover them, and their Jugling Tricks, which being once diſcovered, are the moſt plain and eaſie to be avoided.

3. They are High-way-ſide-Men, that come ſtealing on you by degrees; and then with Violence Surpriſe (as having Judgment in an Ambuſhment) one Opinion ſhall draw on another cunningly, till being wound in, and encompaſſed about, you muſt needs yield. Now if the uſe and end of the Miniſtry is to be as a preſervative from a Bank and Wall of oppoſition againſt theſe: Then whilſt you ſee ſuch as theſe Deceivers to continue in the Church (as in theſe times you do, and they have abounded) and perceive the Saints ſtill as apt to be deceived; there muſt needs be acknowledged, the remaining and continuance of this Miniſtry, and the neceſſity thereof, as there will be to the end of the World.

Uſe 1. See and conſider the greatneſs of the Benefit and Favour of God, vouchſafed in theſe Donations of Miniſters and Officers to his Church. Which is diſcovered out of the Text in three things.

1. It is a Gift, and pretious Gift every way. A Gift not for *Jehovah* only, or his Worſhip, (although in that reſpect, they are ſaid to be a Gift for the Lord, *Numb.* 18. *6.*) But it is withal added, *To you* they are given as a Gift; ſo here ſays the Apoſtle, they are Gifts to Men; and conſider the particulars. 1. The Gifts or inward abilities the Men have: How Rich and Pretious are they? It is a Rich Treaſure, tho' in Earthen Veſſels. 2. To ordain the Officers ſuited to theſe Gifts, the Adminiſtrations as well as the Gifts; theſe are from the Lord, 1 *Cor.* 12. As Numb. 18. 7. *I have given the Prieſts Office, as a Service of Gift.* God looks upon the Ordination of the Office it ſelf, as a Gift. 3. That he ſhould in his providence to our days, through the vertue of his Aſcenſion raiſe up Men thus Gifted, to ſupply his Church withal; this is more than that Covenant made to *Noah* of, that Harveſt and Spring ſhall not ceaſe for ever. And 4. God gives them his Holy Spirit, inclining their Spirits to undertake this Service (ſo contemned in the World) ſo willingly.

2. They are the Gifts bequeathed us at Chriſt's Aſcenſion. And ſo they his laſt Gifts, whereby he would expreſs his love; as *Eliah* at his Aſcending, let fall his Mantle; which with a double portion of his Spirit went. Yea, they are the Fruits, not only of Chriſt's Aſcenſion, but of his Deſcending alſo; and that muſt be a matter of infinite Moment; for the effecting which, Chriſt muſt take ſuch a Journey backward and forward, from Heaven to Earth, and then to Heaven again.

3. The Donative is great, in reſpect of the Bleſſing which God follows all theſe with. Indeed the Apoſtle mentions it not; but in citing it, referreth to all that the *Pſalm* ſpeaks of it. Now (*Pſal.* 68. 19.) It is there added, he Aſcended to give or receive Gifts for Men, *that he might dwell among them.* It fills up the Alluſion to an Houſe, when Chriſt Aſcended, he became abſent, going into a far Country; but to the end he might viſit them with his Spirit, and Spiritual Preſence. He firſt builds himſelf an Houſe on Earth. (I will build my Church, ſays Chriſt) and then he furniſheth it with all ſorts of Officers and Furniture; and when 'tis thus compleated, he comes down into it, and dwells in it, and delights to do ſo; and he there keeps open Houſe for all comers. That Exhortation (*Coloſ.* 3. 16.) *Let the word of God dwell richly in you,* is ſpoken to them as a Church, (*ver.* 15.) 'Tis an Alluſion to God's keeping Houſe among his Saints, and he loves they ſhould fare richly and deliciouſly, and feaſt all that would come in among them, which is done by Gifts of Officers ſpecially. This invites him to come and Sup and dwell with them. For ſo it runs, *He gave or received Gifts, that he might dwell.* Not but that he dwelt in theſe Saints afore: But much more now, when he finds all his Houſhold-Servants about him to attend him.

4. The Donative appears to be great from the ends thereof, which are every way full; for both extenſively they ſerve to bring into him all his Members, and to make his Body compleat; and to add to his Church, ſuch as ſhall be ſaved; and ſo to bring in Honour to God, which conſiſts as a King's, in the multitude of his Subjects. And it is the Church's Honour to Encreaſe and Multiply, and the means of each Perſon's growth, is by what every one ſupplies. And intenſively, theſe Officers and Miniſters do alſo ſerve to build up, and cauſe to grow to a full Stature (as here) every Member alſo, *Acts* 20. 32. *Paul* committed to the word of God's Grace, to build them up, *&c.* And it is as if he he had ſaid, now you have Miniſters among you, I make account you are ſetled; you want nothing but building up, until you come to Heaven, and for that I have ſeen you provided; And ſo I leave and commit you to the word of Grace.

CHAP. III.

The Character and Duty of a True, Faithful Miniſter of the Goſpel.

1 Tim. 4. 16. *For in doing this, thou ſhalt both ſave thy ſelf, and them that hear thee.*

THeſe words are the Cloſe or Concluſion of a Set and Solemn Exhortation made to *Timothy*; and in his Perſon, to all that are or intend the Miniſtry. The Exhortation it ſelf is continued along from the eleventh verſe, to this laſt Period of it. The matter thereof wholy concerns that part of a Miniſter's Office; Preaching or Teaching, (*ver.* 11.) And this in diſtinction from Ruling the Church; of which in the next Chapter he Treats at large. And the deſign of the Apoſtle, is to give ſeveral directions and inſtructions to him, how to render himſelf a powerful and profitable Preacher unto the Salvation of himſelf and others, intermixt with ſtimulations to care and diligence in the obſervation of thoſe Directions. The Directions and Inſtructions are reduced into two Heads; as appears both by the entrance into that part of his Diſcourſe, (*ver.* 12, 13.) and then again in the concluſion of it in this verſe.

1. He directs him to have a ſpecial care of his own Perſonal Converſe, *verſe* 12. *Be thou an Example of the Believers in word,* or good Conference or Diſcourſe *in Converſation,* or Deeds anſwerable, *&c.* Chriſt Taught with Authority, and not as the *Scribes.* For they ſay, and do not, ſays Chriſt.

2. He directs him to furniſh himſelf with meet Abilities for Preaching it ſelf, v. 13. *Till I come, give attendance to Reading, to Exhortation, to Doctrine,* Till I come: As if he ſhould have ſaid, until when I ſhall afford thee other helps by conference, and the like; I think meet to give theſe Inſtructions, which is all I can do by an Epiſtle. Here is firſt, the Preparatory part, that he muſt furniſh him with Materials, give *attendance to Reading, with Meditation and Study,* (*ver.* 15.) Now this Reading muſt

Ch. III. have an Object: And what that is *Paul's* Parallel Exhortation to the ſame, *Timothy* reſolves us, 2 Tim. 3. 16. *All Scripture is given by inſpiration of God, and is profitable for Doctrine.* 2. As for that which is here in one word Tearmed Exhortation; there he brancheth it forth into the particulars of it, *Profitable for Reproof, Correction, Inſtruction in Righteouſneſs. That the Man of God may be perfect*; as you ſay he is a perfect Artiſt; a perfect Phyſitian; that is, skill'd in all theſe parts of Learning, Requiſite to that Function; in Anatomy, in Simples, in the Nature and Symptoms of Diſeaſes, and in the cures of them. And thus he Subjoyns, explaining himſelf; and it is Exegetical when he ſays, *Throughly furniſhed to every good work*, *viz.* of the Miniſtry. As in general he Tearms it, (Eph 4.12.) *The work of the Miniſtry*, ſo here he expreſſeth his inſtructions, that to every good work, that *Timothy* ſhould be furniſhed, that is, to every buſineſs which belongs to that Function. For ſo in his intention here, it is to be Reſtrained, *viz.* to ſuch particular work, as Doctrine Reproof, *&c.* which he had mentioned, and what ever elſe there may be ſuppoſed.

3. We have the Executive part, wherein he reduceth the work of Preaching to two Heads. 1. Exhortation, which we call Application, provoking and ſtirring Men up to practice. 2. *Doctrine*, Teaching, Explaining, Confirming Divine Truths out of the Scriptures, in a Dogmatical way. *Solomon* ſpeaking Summarily of Preaching in the Synagogues (which he calls their Aſſemblies, which had Maſters or Rulers over them; or rather (as others think) Interpreters of Sacred Scriptures, then written by himſelf and others, infallibly guided by one Shepherd) Thus Eccleſ. 12. 9. *And moreover becauſe the Preacher was Wiſe, he ſtill taught the People Knowledge; yea, he gave good heed, and ſought out, and ſet in order many Proverbs.* He makes the ſame Diviſion of the work of Preaching. The *words of the Wiſe* (ſays he) *are as Goads pricking* on to Holineſs: And as *Nails* which rivet and faſten Truths in Men's minds, or which are as Nails to hold up and ſupport leſſer chains of Truth, that are Conſequential from thoſe that are more fundamental, and hang upon them.

Now *Paul's* Scope is, as to exhort *Timothy* to a Diligence in theſe two parts of Preaching; ſo in his Reading the Scriptures, to have theſe two parts in his Eye and Deſign. And therefore it is, he joyns theſe two with that of Reading in one continued Speech; becauſe the uſe he would have him make of Reading, ſhould be ſtill, to ſort and adjuſt what materially in Scripture he found ſerving unto theſe two parts of Preaching, either to ſtrengthen and thicken all ſorts of Exhortation, as there ſhould be occaſion, with Teſtimonies of Scriptures: Or if he were to explain and confirm any Truths, to have in a readineſs Scriptures to do it by: That in what he ſpeaks, though out of never ſo freſh and full experience, he might not ſeem to ſpeak barely as a Man; but ſhould ſtill produce the Scripture, ſpeaking the ſame thing, as *Paul* tells us that he did, (1 Cor. 9. 8.) *Say I theſe things as a Man? Saith not the Law the ſame alſo?* And as you have it, Acts 26. 22. *Saying none other things then what the Prophets and* Moſes *did ſay, ſhould come to paſs.* And the Scriptures are an abundary, for all ſorts of Truths and Experiences Spiritual; for Exhortations, Doctrines and Confirmations of all ſorts. And when a Man ſpeaks his own Faith and Experience in the very meaning and ſenſe of the Holy Ghoſt, it hath power in it; yea, his power to accompany it. *If any Man ſpeak, let him ſpeak as the Oracles of God*, 1 *Pet.*4.11.

4. And again at the 15*th verſe*, he calls upon him to Meditate on theſe things. Which Speech refers (as *Chryſoſtom* ſays) to the things ſpoken, *ver.* 13. And therein (ſay I) it refers not barely or ſo much to the Precepts or Inſtructions themſelves, as to the things propounded in them; Namely, the Scriptures read by him, that by Meditation and Study, he ſhould ſearch forth the mind of God in them; and by Induſtry and Intention of Mind, ſort what he finds therein unto Exhortation and Doctrine; yea, and make this his Calling, ἐν τοῦτοις ἐσθω, *Sis totus in illis, Give thy ſelf wholy to them.* He was not to Read or Study the Scriptures, as a private Chriſtian is bound to do, (which is his Duty and Character, Pſal. 1. 2. *In the Law of God, he Meditates Day and Night*) but as one that is to make Proviſion for the Comfort, Direction, and Inſtruction of others, as one who is to Read to the end, he may be able to Teach, Exhort, *&c.* (as was obſerved) He is to do theſe things, as a Man that is ſeparated to the Goſpel, *Rom.* 1. 1. who is as a publick Steward or Provider to a great Family, as both Chriſt and *Paul* compares the Miniſters of the Goſpel, Chriſt in *Matth.* 13. 52. *Paul* in 2 *Cor.* 4. 1. A Miniſter therefore is to be furniſhed with a Treaſure and a

Stock, as Chriſt there ſpeaks and compares it. And it is not his Duty to do this for a time, and then to think himſelf furniſhed enough ; but he is to continue, to perſevere in them. So in this verſe, the Apoſtle ſtill carrying theſe things in his Eye, enjoyns him ſo to continue in this Study, as his profiting might appear to all, *verſe* 15. his profiting in knowledge in the Scriptures, [*Gal.* 1. 14. I profited ſays *Paul*, in the *Jews* Religion, in the knowledge of it, and zeal for it) as well as his profiting in Piety. And all this concerns thoſe who in their own intentions, have ſet their Hearts upon the Miniſtry, as the mark of their Calling, and are in preparation to it, as well as it doth concern thoſe that actually are in the Calling of the Miniſtry.

Now then conſider, that *Paul* ſhould give theſe Directions and Counſels to *Timothy*, who had ſomething extraordinary in his Call, it was by Prophetical Deſignment, (1 *Tim.* 1. 18.) The Holy Ghoſt ſetting him forth unto it by Name. Even as (*Acts* 13. 2.) You read that *Paul* and *Barnabas* were by Name at a Faſt ; and as it ſhould ſeem, this our *Timothy*, was at a like Church-meeting at *Epheſus*, *ver.* 14. of this Chapter ; at which *Paul* was preſent, 2 *Tim.* 1. 6. And therefore he may be ſuppoſed to have had a participation of Gifts extraordinary, which was common in thoſe times. He alſo had from a Child, been trained up in the Knowledge of the Scriptures, 2 *Tim.* 3. 15. and had now, (when this was wrote) as a Preacher, been experienced long in them. Yet he calls a-freſh upon *Timothy*, to give attendance to Reading, Meditation or Study ; and to give himſelf together with Preaching wholy unto theſe things. What pretence then can there be, either that the Miniſtry, or the Preparation to the Miniſtry, is not now in our days as a Calling, with Labour and Study, as other Callings, to be attained ?

There is a Generation of Men, that are againſt acquired knowledge, or that which is ſought out by Study, or received from others, and would have all infuſed. Now conſider that *Timothy* had the main and chief of his knowledge this way, 2 Tim. 3. 14. *Continue in the things thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them*, he had learned them of *Paul*. *Paul* indeed himſelf, had it by *Revelation*, Gal. 1. 14. *I indeed*, (ſays *Paul*) *had the Goſpel by* Revelation : I neither received it of Man, neither was I taught it, but by the Revelation of Jeſus Chriſt, which was my ſpecial priviledge. *Revelation* is there oppoſed unto two other ways of knowing Divine Truth. 1. By Tradition, which is receiving it from Man ; as moſt do their Religion. 2. By inſtruction, and Teaching as *Paul* Taught *Timothy*, and this is the way of ordinary Chriſtians and Profeſſors, and hinders not the knowing things, by Faith or Experience. For ſo *Paul* there tells us, that *Timothy* had been aſſured of them, and yet Taught ; and *Timothy* was by Teaching, to propagate them to other Teachers, 2 Tim. 2. 2. *And the things that thou haſt heard of me among many Witneſſes, the ſame commit thou to faithful Men, who ſhall be able to teach others alſo.* And this may be had from Men's Writings, as well as *ore tenus*, by word of Mouth, witneſs *Paul*'s both Books and Parchments, 2 Tim. 4. 13. *The Cloak that I left at* Troos *with* Carpus, *when thou comeſt bring with thee, and the* Books, *but eſpecially the Parchments.* Books were thoſe of other Mens Writings, and Parchments his own (which he therefore put a mark eſpecially upon) his own *excerpta*, or notes gathered out of others : Or becauſe, if he had a *Revelation*, he might forget it, he had therefore his Memorials in Writing. Yea, *that* word τὸν φελόνην (which we Tranſlate Cloak) as *Eſtius* and others ſay, was a Caſe for Books, *librorum repoſitorium* from φέλλος, which ſignifies a Book, or the Bark of Trees, on which then Books were written. *Daniel* alſo tho' a Prophet, underſtood by Books the Period of the Captivity, Dan. 9. 2. *I* Daniel, *underſtood by Books the number of the years, whereof the word of the Lord came to* Jeremiah *the Prophet.* *Jeremiah* had the Prophecy by *Revelation* ; but the accompliſhment *Daniel* underſtood by Records, and ſo ſet himſelf to Faſt : And God Recompenſed his Diligence in the ſearch of this with a *Revelation* of a more happy Period, the coming of Chriſt in the Fleſh, at the Cloſe of that day's Faſt. And what ſays our Saviour Chriſt alſo? Mat. 13. 52. *Every Scribe which is inſtructed unto the Kingdom of Heaven, is like a Man that is an Houſholder, which bringeth forth out of his Treaſure, things new and old.* 1. He ſpeaks of Miniſters of the New Teſtament, who are inſtructed or furniſhed for the Kingdom of Heaven. And yet, 2. He gives them the ſame Title which they had under the Old, *viz. Scribes.* For in this reſpect, their calling and work is much alike, as alſo the means of attaining knowledge, Matth. 23. 34. *I ſend unto you Prophets, Wiſe Men and Scribes*, (ſays Chriſt) ſpeaking of the Preaching of the Goſpel. Of *Ezra* it is ſaid, Ezra 7. 6. *He was a ready Scribe in the Law of* Moſes, *which the Lord had given. Ready*, ſome read it *diligent*, as that which had made him ready, ſo you have it, *Prov.* 22. 29. A Man diligent in his buſineſs. And *Ezra* 7. 10. it was added, *That* Ezra *had prepared his Heart, to ſeek the Law of the Lord*; that is, had ſet himſelf with all his might, to find out the meaning of it, and to do it, and to Teach in *Iſrael* Statutes and Judgments. 3. Chriſt in that Text, *Matth.* 13. 52. means, that they are to be furniſhed with a ſtore and Treaſure of knowledge, laid up aforehand, and ready at hand; and 4. That they ſhould have the knowledge of former Ages, and ſo bring forth things old, as well as new Truths obſerved in preſent times. And therefore *Decreta Prudentum, the Decrees and Interpretations of other Ages and Perſons are to be conſulted.* For though Chriſt hath promiſed, that what ever Secret is in the Scriptures, ſhall be uttered and known openly, and upon the Houſe tops, (*Mark* 4. 21, 22.) yet his promiſe is not, that every one ſhall be in any one Age only; but he doth this Succeſſively, and in one Age one Secret is diſcovered, that was not afore. One Age Sows, and another Reaps, (*John* 4. 36, 37.) and day inſtructs night, and night day, *Pſal.* 19. Which paſſages in that *Pſalm*, the Apoſtle interprets of the Teachings and Writings of Apoſtles and Miniſters, that go forth into all the World, *Rom.* 10. 18. The darkeſt night in Popery, as it received and retained much light from *Auguſtine*, whoſe Writings preſerved the Foundations in the *Romiſh* Church, and his light as the day of the Primitive Times, hath Tranſmitted and Taught us this in this day of the Goſpel, many Truths which otherwiſe we ſhould have been to ſeek in. And anſwerably the Apoſtle, (*Eph.* 4.) tells us; that from the time of Chriſt's Aſcenſion, Paſtors and Teachers ſhould Teach the whole Univerſal Church to come, to the end of the World, *ver.* 13. which could not be, did not the Miniſtry of one Age, afford and traduce down light unto another. Thruth's are Chriſt's currant Mony, for one Age as well as another; and ſome of them are ſtampt in one Kings Reign, others in another. If we ſhould have had no more Silver in this Kingdom, then what was brought in our Age, how poor ſhould we be? That is Revealed to one, that is not to another; It was ſo even in thoſe times, when knowledge by *Revelation* was moſt frequent, 1 *Cor.* 14. 30. And how doth the Apoſtle take ſuch Men up? *What* (ſays he) *came the word of God out from you? Or came it only to you? ver.* 36. as if he ſhould have ſaid, God hath Taught other Ages and Churches, as well as you. And you cannot ſay of any one, we have no need of you; that is, of your light or help, as (1 *Cor.* 12.) the Apoſtle, to another, though like purpoſe, infers.

Whereas ſome Men are for Preaching only *Extempore*, and without Study, *Paul* bids *Timothy* Meditate, and Study, and give his mind wholy to theſe things. Even in writing ſome Scriptures, the Pen-men, though guided infallibly by the Holy Ghoſt, yet uſed Study and Meditation and Art in the contriving of them. That *Pſalm* of *Pſalms*, *Pſal.* 45. that Song of Songs about Chriſt's Kingdom, is an evidence of this. It was a Poem, and of all other the Maſter-piece, and the firſt rude Draught of that Song of Songs, which *Solomon* after wrote, and the very Epitome of it. Now what is his Preface to it? *My Heart is boyling up a good matter, ver.* 1. (ſo in your Margents) it was boyled in his thoughts (as the Meat-offering in the Law with Oyl, *Lev.* 7. 9.) and ſo it was prepared by Study, to be offered up to God. *I ſpeak the things which I have made, touching the King* (ſays the Pſalmiſt, *Pſal.* 45: 1.) *i. e.* I ſpeak my works to the King. He calls it, as Men do their Writings, his Works; and Dedicates it as Men do works to the King. And again, *Solomon* that wrote the Canticles and Eccleſiaſtes, profeſſeth that in Teaching the People, he gave good heed, and ſought out, and ſet in order many *Proverbs*; he weighed things as in Scales, as ſome read it, ſought them out, and ſet them in order; yea, and he ſought to find out words that might take, *Eccleſiaſt.* 12. 9, 10. All which imports, that it did coſt Study.

Yea, if it be conſidered, theſe Men who decry Learning and Study, yet do not themſelves, keep to this their Law; for that ſound knowledge which they have, or retain, hath been from the miniſtry of this Age, which hath diffuſed it, and lighted the whole Houſe; and yet unthankfully they ſet up againſt them, with that light they have had by Retail from them. Neither can they be ſaid to Preach *Extempore*, or what is at that preſent Revealed; for they Preach thoſe things which their thoughts and ſpeeches have been exerciſed in before. So as ordinarily the Extemporarineſs is in reſpect of memory; for it is what comes to their memories of notions again and again Meditated upon. The Holy Ghoſt may be ſuppoſed to bring to remembrance, things before conſidered in Study and Meditation; or reading in order to Doctrine and Exhortation in publick. And that place of Chriſt's, Luke 21. 14. *Meditate not aforehand what to ſay*, is ſpoken in caſe of Perſecution, (*ver.* 12.) and of being brought to the Bar; which is in an extraordinary ſeaſon, and ſo hath uſually extraordinary aſſiſtance: It is not ſpoken of ordinary Sermons in the Pulpit. And again they were ordinarily taken on the ſuddain; and haled away to anſwer preſently, as Chriſt himſelf was; and ſo could not Premeditate, to comfort them therefore, he gives forth that promiſe. And again, it excludes not Premeditation; for the Chriſtians ſtudyed, and Studyed Apologies: But it is ſpoken againſt Anxiety, and Solicited that way, and to provoke them rather to a dependency on the Spirit to help them, though they had prepared never ſo much.

I ſhall only cloſe this, with the very concluſion of *Solomon*'s *Eccleſiaſt.* which hath an Admonition in it full of weight, Eccleſ. 12. 12. *And further by theſe, My Son, be Admoniſhed: Of making many Books there is no end, and much Study is a wearineſs of the Fleſh.* Concerning the Scope and Coherence of this; I obſerve, 1. That he having commended the Writings of Sacred Scriptures (wrote by himſelf and the Prophets inſpired by God immediately) unto every Man's Study and Search, he gives a Caveat and an Admonition concerning Reading and Studying too many other Books. Thoſe words, *And further by theſe be Admoniſhed*, ſeems to import only a ſuperadded Admonition: As we uſe to ſay, *over and above*, *and in fine*, *take this Admonition.* Others read it thus, *Magis* or *potius ex bis Admonitus*, that is, *Rather ſeek Knowledge and Inſtruction* ex his, *out of theſe Books*, *than others that are of Men's Writings, and Forraign to a Chriſtian.* Exerciſe thy ſelf in the Study of the Scriptures, and what doth beſt ſerve to open and explain them. Others (which comes all to one) Paraphraſe it thus, *Amplius his*, *Cave quæras*, *Take heed of ſeeking too inordinately, other Knowledge then what is in theſe*: *Or then that tendeth to explain theſe.* Or if you will have my mind ſays *Solomon* more plainly, take heed of making or reading many other Books; for there is no end, no ſatisfaction in them. And beſides much Study is wearisom to the Fleſh, and preys upon the beſt of the Spirits. I obſerve, he doth not altogether Condemn reading other Books, or making of them, only preferring others to theſe, or not counting theſe moſt excellent: And 2. He condemns reading too many; and 3. He finds fault with it, when it tends to decay of Health and Spirits. And this is to be reckoned among theſe Vanities, which we had cryed down as vain, and not ſimply unlawful, as Gardens, Orchards, &c. are not. 2. He did this in his times, when the Holy Scriptures were but few, in compariſon of that acceſs which we have had ſince; for *David* had but *Moſes*'s Law: Yet you ſee how he Studyed it day and night. 3. He propounds in the Coherence of theſe words with the former his own example, as he had done in other things, throughout this Book. He was a Writer and Reader of many Books, perhaps the greateſt in the World; and many of them were not Scriptures; but of other things; and he found it Vanity, as he had found the reſt. It had took up too much of his time, and had ſhortned his Days. And therefore (ſays he) I commend to you rather my Sacred Writings, than all the other Books of mine or others in the World. And indeed the Holy Scriptures wrote by him only have remained, when the other are loſt. Yea, 4. By the next words; *Fear God, and keep his Commandments*, he would inſinuate, that even Study had took up too much of the Man from Piety, and keeping up Communion with God. Therefore ſo we ſhould Study, as that the whole and main of our Souls, may be in the Worſhip of God, and doing his Will, which theſe Books teach you, ſays he, and none other. And laſt of all, I obſerve it is his laſt Admonition, and he reſerved it to bring it in laſt. For 1. Learning is of all other, the beſt Vanity this World hath. *Wiſdom* (ſays he) *is better than folly*, and ſo is apter to draw the Heart away from God, and his Holy Scriptures; and yet even this is a Vanity, ſays *Solomon*, as well as the reſt. He had before concluded in general, and made an end of reckoning up any more Vanities, (*ver.* 8. Vanity of Vanities, all is Vanity, ſays the Preacher) only as having forgotten one as neceſſary to be mentioned, as any other; he brings it in with a *Furthermore* (as our Tranſlators read it) as if he had ſaid laſt of all, I gave you this Admonition, to the end it may the more ſtick with you, *Further my Son, be Admoniſhed.* And he doth it, as you have heard upon occaſion of commending the Scripture too, as alone ſufficient to make one wiſe in the fear of God, and all this is done to make the admonition more weighty and ſolemn.

CHAP. IV.

Of the Miniſters Maintenance. Of the Right, & Tenure, by which he hath a claim to it: Of the ways, and means, by which it is to be ſetled and raiſed.

IN diſcourſing of the maintence which is due to a Miniſter of the Goſpel we muſt firſt conſider upon what a Tenure he holds his right to it, and that conſideration will guide us to find out by what Rule this Maintenance is to be proportioned.

1. The Miniſters of Chriſt under the new Teſtament hold their Tenure of Right to a due Maintenance, by vertue of the Laws of common Juſtice as are practiſed between Men and Men in like affairs. By the ſame right; on which all other ſtipends of Places, Offices and Callings in Kindgoms, or common wealths, are founded, theſe ſacred Officers may challenge a Maintenance due, and proper for them. As both Civil and Military Offices, as that of a Captain in war, or of a Judge, Chancellor, &c. have a ſtipend from the ſtate propotion'd according to the Rules of common Juſtice current among Men, ſo a Miniſter ought to have a Maintenance from the Church, by the ſame Rule of Juſtice, ſuited to the dignity and Labour of his place and calling.

The Stipends of Offices in humane Governments are meaſured out by theſe Rules:

1. The dignity of the place is conſidered, and due proviſion is made, that the perſon may have an allowance ſufficient to uphold the honour of his Function.

2. The expences of the Office are alſo rated, that the perſon may be furniſh'd to diſcharge all that his being in ſuch a place requires.

3. The Hazard which he may undergo in his Office comes alſo into Conſideration.

4. The Labour and pains of the places and Calling are weigh'd, and a due Conſideration had of them.

5. The breeding, and Education of the perſons before they can be fitted for ſuch an Office is alſo put into the Balance.

6. An account is made how beneficial and uſeful a Perſon in ſuch an Office is to the Government.

All theſe things in all ſorts of Offices are valued among Men, by the common rate that Juſtice currant among men doth put upon them. And all theſe conſiderations ſo far as they are found in this ſacred Office of the Miniſtry (as they are all) are by that ſtandard of common Juſtice, and Cuſtoms of Men in like Callings, to be regarded and this Office is to have its ſtipend anſwerably proportion'd. Now that this Calling holds upon theſe Tenures of Common Juſtice is evident, becauſe the pleas us'd in the New Teſtament for the Maintenance of Chriſt's Miniſters are founded upon this claim, and this right and Tenures are pleaded therein.

1. Let us conſider the Text, 1 Cor. 9. 7, 8, 9, 10, 11, 12, 13, 14. *Who goeth a warfare any time at his own charges? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I theſe things as a Man? or ſaith not the Law the ſame alſo? For it is written in the* Law of Moſes, *Thou ſhalt not muzzle the mouth of the Ox that treadeth out the Corn: Doth God take care for Oxen? Or ſaith he it altogether for our ſakes? for our ſakes, no doubt, this is written: that he that ploweth ſhould plow in hope: and he that threſheth in hope ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, is it a great thing if we ſhould reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power: but ſuffer all things, leſt we ſhould hinder the Goſpel of Chriſt. Do ye not know that they which Miniſter about holy things, live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? Even ſo hath the Lord ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* Mark the inſtances which he brings. 1. Of Souldiers, and their places in War. 2. Of Planters of a Vineyard. 3. Of a Shepherd. And he adds this expreſſion, *Say I theſe things as a man?* He inſiſts on the examples and cuſtoms of Men, in the like caſes, the ſame common Rules of Juſtice holding in this caſe, as there. And (as *Pareus* obſerves) he alſo pleads all ſorts of Titles of Juſtice, which ſerve to ſtrengthen the Fundamental Title. 1: He mentions the cuſtoms of men in like callings, as in that of Souldiers, &c. 2. He takes notice what natural Juſtice it is, to plow and ſow in hope of a crop, and to reap in hope of eating the fruits of the labour. 3. He remarks

marks the moral equity of the Judical Law, which forbids to muzzle the mouth of the Ox which treadeth out the Corn, and tho' it would be lawful to do ſo under the Goſpel, yet God thereby taught a Rule of common Juſtice to be obſerved among all callings of Men, (for this was not a Type) and this among other things God taught by it, that in Juſtice a reward is due to a Labourer, ſince it is ſo to a Beaſt, and the Apoſtle herein pleads the Juſtice, not the Type of the thing. 4. The Apoſtle conſiders the Equality of commutative Juſtice, and what the Laws of Exchange require that value ſhould be given for value (*verſe* 11.) and tho', indeed, he doth not ſay, *Our ſpiritual things*, as he ſays *Your carnal*, yet he plainly expreſſeth that it is *we* who ſow them. He, in juſtice, requires only *parva pro Magnis*, *ſmall things for great.* For the fruits, and benefits of this calling, are to be conſidered, which exceed in proportion all carnal things whatever. 5. The Apoſtle takes notice of the Equity of the Ceremonial Law, *verſe* 13, 14.

2. The other Text of Scripture to be conſidered is, 1 Tim. 5. 17, 18. *Let the Elders that Rule well be counted worthy of double honour, eſpecially they who labour in the Word and Doctrine. For the Scripture ſaith, Thou ſhalt not muzzle the Ox that treadeth out the Corn: and the labourer is worthy of his reward.* 1. He ſpeaks of honour to be paid to them, now Honour was a due as well as Tribute, which was exacted, *Rom.* 13. 7. And it was due in juſtice. 2. He tells us that *the labourer is worthy of his hire*; Every word which he uſeth, expreſſeth matter of Juſtice, 1. *Labourer*, This ſhews that, to the work, in juſtice the reward is to be proportioned, *Rom.* 4. 4. 2. The Apoſtle expreſſeth a worthineſs of his work, that it deſerves a valuable conſideration, *That a Labourer is worthy of his hire.* 3. The Apoſtle mentions *hire*, whereby he intends a Covenanted reward, ſuch as is ſet by mutual agreement, ſo μισθος ſignifies. 4. The words are, τȣ͂ μισθȣ͂ ἀυτȣ͂, *of his hire, i. e.* which he in juſtice may call his

3. This was alſo the firſt inſtitution of Chriſt, Mat. 10. 9, 10. *Provide neither Gold nor Silver, nor Braſs in your purſes: Nor ſcrip for your Journey, neither two Coats, neither ſhooes, nor yet ſtaves: (for the workman is worthy of his meat.)* And to this inſtitution of Chriſt the Apoſtle plainly refers in both theſe fore-cited Texts, 1 *Cor.* 9. 1 Tim. 5. From all this there flows theſe Corollaries.

1. In the eſtimate of Chriſt in his inſtitutions there is a great difference between the duty of relieving the neceſſities of our poor Brethren, and this duty of maintaining the Miniſters of the Goſpel. For tho' the relief of the poor be an act of ſpiritual juſtice, unto which, by ſpiritual obligations, in relation to God, and Chriſt, we are bound: yet the Maintenance of Miniſters is farther due, by the Rules of all humane common Juſtice that are found among men: So as Rules of humane juſtice exact it, and Rules of humane Juſtice proportion it according to the deſert and merit of the thing. But the poor have not power to claim relief by ſuch a Title, for their Tenure is meerly from the obligation which the Goſpel lays upon us. I find, indeed, a Collection for the Saints at *Jeruſalem* to be called a debt, *Rom.* 15. 27. but it was a peculiar caſe, for from this Church of *Jeruſalem* came the word of the Goſpel, and the bleſſings of Spiritual things, to the *Romans* and other *Gentiles*, but this word did not come ſo from *Corinth* (*Cor.* 14. 36.) or any other Church. And again, all communication of benefits to the poor is matter of meer ſervice to God (2 *Cor.* 9. 12.) nay, it is called Acts of grace (2 *Cor.* 8. 19.) But this is not meerly ſo, for it is both a gift, and a Sacrifice. And then beſides, the Object of this communication to the poor is a certain condition of men, which wiſdom muſt diſcern, and judge of, and proportion ſuccors accordingly: but the Object of this act of Miniſters Maintenance is a ſettled calling, and labour of men, in rewarding which juſtice muſt be ſhewn. The Rule of meaſuring out Collections for the poor is as God had bleſt men (1 *Cor.* 16. 2.) and that inſtance is only concerning ſuch a Collection, but now in all caſes, and reſpects, as the Labourer is worthy of his hire, ſo a Miniſter deſerves a due ſubſiſtence.

2. If the Maintenance of a Miniſter is thus to be regulated by the common rules of Juſtice in uſe, and cuſtom, and which are found in like caſes; then it is alſo to be rated according to all theſe conſiderations, to which a regard is had in all like Callings. 1. It is to be conſider'd that honour is due to Miniſters on account of the Dignity of their Office and work, 1 Tim. 5. 17. *Let the Elders that Rule well be counted worthy of double honour, eſpecially they who labour in Word and Doctrine.* 2. The neceſſary charges of their Office are to be conſidered, for by it they are bound to be charitable and hoſpitable unto others. 3. The hazard to which by their calling they are

expos'd, is to be had in conſideration. As it is a Spiritual warfare, ſo as Souldiers who ſtand in the fore-front of the Battle are moſt open to wounds or death, ſo Miniſters in times of Perſecution are moſt obnoxious to danger. 4. The labour of their Calling is conſiderable. It is inward eſpecially, 1 *Tim.* 5. 17. It is the labour of the mind which ſpends the beſt Spirits, and preys on the vitals, and therefore it is the greateſt labour of all other. 5. Their Education, and breeding for this Calling is long, and expenſive. And Mens penſions in other places, and callings, are valued in the conſideration of what is requiſite to them. 6. The more, and greater benefits any calling brings, the more it is priz'd, and valued. If Miniſters bring in Spiritual bleſſings to you (as they do) it is but equal that they ſhould partake in thoſe carnal bleſſings which you enjoy. We may, in juſtice plead all theſe conſiderations, and require as Good and equal juſtice, as is found to be diſtributed with reſpect to any other the like callings among Men. The Rule of Juſtice is not what the cuſtom of men is to give to Miniſters but it is to be taken from the meaſures of proportion which Men obſerve in reſpect to other Callings, which have the fore-mention'd reſemblances to this of the Miniſtry. 3. The party himſelf who is this ſacred Officer of Chriſt hath a right, and power to ſet a value on the merits of his office, as well as the people, who are the other party, in all like callings it is ſo. Therefore neither the deacon, nor the people can oblige the Miniſter to accept of what proportion of allowance they pleaſe to ſet him: But he himſelf hath a right, and power to plead for, and claim a juſt valuable ſtipend, and accordingly to rate what his Office deſerves. It is not left therefore to the wiſdom of either the Deacons, or the people, to adjuſt the value of it. Therefore the Apoſtle in reference to, . this maketh uſe of the word ἐξουσία, which implies not only *power*, but *authority*. He uſeth the word three or four times on this occaſion, 1 *Cor.* 9. 4, 5, 6. And he expreſſeth a right, a title, and dominion, which they had over them in this reſpect, 1 *Cor.* 9. 12. whereby it is plainly aſſerted that the people have not a power over the Miniſter to oblige him to take whatever they are pleas'd to give, but that he hath authority to claim what is juſtly due to his calling. For not only Apoſtles had this power here ſpoken of (*v.* 12.) but ordinary Officers, for his words are, *If others be partakers of this power over you*, and by others he means ordinary Miniſters, for the falſe Apoſtles preach'd *Gratis*, not requiring any conſideration. 4 Unleſs there were ſomething peculiar found in this calling of the Miniſtry, which is not to be found in any calling elſe; unleſs there were found ſome Goſpel-duty obliging, and requiring Miniſters to forego their Right (which, in juſtice, is to be inſiſted on by them) and to give themſelves up to the free arbitary diſcretion of the Church and her Deacons; or unleſs there were ſome certain proportion ſet by God under the new Teſtament, as there was under the Old; A mutual Covenant between Miniſter and People is the beſt & moſt effectual courſe to adjuſt this affair. This is evident from the inſtances, of which the Apoſtle makes uſe, 1 *Cor.* 9. 7. Unto a Labourer in a Vineyard a ſet penny is due, *Mat.* 20. *v.* 2. Souldiers alſo have their fixed pay. The word us'd by the Apoſtle, which is ὀψωνίοις ſignifies a Souldiers ſtipend, as *Beza* obſerves: And when the Apoſtle ſays (1 *Tim* 5. 18. That *the labourer is worthy of his hire*, that which he is worthy of is called his *hire*. The word μίσθος ſignifies *merces pacta, a reward fixed by mutual Agreement*, and therefore they were not to ſtand to the Courteſy of thoſe who were to give it them. Nor doth the Apoſtle uſe this expreſſion as a proverb only, but as a Rule, which is to be obſerved. what is ſaid (*Jam.* 5. 4.) of *the hire of the labourers*, hath reſpect to *Deut.* 24. 15. The inſtance of Shepherds alſo hath a regard to what was the uſage in *Laban*'s time, when great men had others under them to look after their flocks, and agreed to reward them for their labour by giving them ſome of the Sheep which they kept, *Gen.* 30. 31. And to this cuſtom the Apoſtle alludes, when he ſays, *Who feedeth a flock*, &c. From all this it neceſſarily follows that the Miniſter's ſtipend is not to be left to arbitary determinations, but as the Miniſter and the Church which calls him are joyn'd together by a mutual Covenant, ſo his ſtipend is to be ſettled by a like Covenant according to the dictates of nature's equaleſt Rule. By this way all complaints will be avoided, all things will be preſerv'd in peace between all parties, whether people, or officers, & the one will be tyed to the other moſt faſtly by their own Cords. I ſhall now examine what is pleaded for leaving the Miniſter's Maintenance unto the free, & voluntary contribution of the People. 1. Any inſtances out of the old Teſtament, to this purpoſe, do not ſeem to me convincing: what is moral, indeed, in them holds, and accordingly the Apoſtle brings them, not to be meaſures of proportioning a Maintenance for Miniſters in like manner, but he only refers to the Moral juſtice of them: That as the Levites lived wholly on the

Altar, ſo it was but juſt that Miniſters ſhould live wholy on the Goſpel, *i. e.* that they ſhould not live on their own charges, but on what they have for preaching the Goſpel, that they ſhould not live on their own means, but upon that which comes in by the Goſpel, 1 *Cor.* 9. 13, 14. But the particle *ſo* doth not mean that that they ſhould live after the ſame way and manner, but only that there was juſtice, and equity for one as well as the other. And ſo our Lord Jeſus Chriſt ordain'd, *Mat.*10.9.10. So that according to that common Rule of Juſtice, *The labourer is worthy*, &c. Chriſt form'd his inſtitution with reſpect to the Miniſtry of the Goſpel. They were indeed extraordinary Diſciples,& there what he ſays to them as ſuch(*Ma,*10.8.is not a rule of perpetual obligation but he afterward alters this rule with reſpect to ordinary Miniſters in ſaying that *the workman is worthy of his meat*,Mat.10.10.And he adds theſe further,*Lu.*10.7,8.Thus as Chriſt, in*Mat.*18.ordains the inſtitution of a Church,ſo here,he ordains a rule for the Maintenance of Miniſters.But to anſwer any *Objections* that may be brought from inſtances under the Old Teſtament,it is to be conſidered that there is not the ſame way now for the maintenance of the Miniſters of God,as there was then, but there are many differences between one and the other. 1. The *Levites* then were a Tribe ſet apart from their birth by God himſelf,and accordingly God ſays that he would be their portion, *Num.*18.20. All theſe dues therefore which the people paid to them were firſt paid to God,and he gave them to the *Levites* : So that they held them not by any Law of humane Juſtice, but by Tenure from God, for as theſe dues were paid to God, ſo he gave them unto them.But maintenance is due in juſtice to Miniſters,as they are labourers,by the ſame Rule which Chriſt gives that the labourer is worthy of his hire:And yet too becauſe Miniſters are an ordinance of God, and they ſerve to the worſhip of God, therefore offerings made to them, are ſacrifices to God, and thus they are a gift alſo, as well as a due: But yet ſo as the firſt Object,to whom the due is pay'd, is the Miniſter, not God, tho' they communicate to him for God's ſake,*Gal,*6.6. *i.e.* that you may have an ordinance to ſerve to God's worſhip, be ſure to maintain it,and therefore this giving to a Miniſter is called ſowing to the Spirit, when all other expences are called ſowing to the fleſh,*Gal.*6.8. 2. This chief Maintenance of the *Levites* under the Law was not left to the freedom of the givers, nor did God truſt men to aſſign the proportions of their Maintenance but he did it himſelf,ſince he appointed not only free Offerings, but Tithes.There was a portion ſet for them,and a fifth part of every Man's Eſtate went one way or other for the Maintenance of the Levites To leave all therefore only to free offerings now, and to cut off ſet Stipends, or Tithes, is to put us Miniſters into a worſe condition than the Levites were. And ſurely God hath not bound us to theſe hard Terms: what peculiar bond hath God laid upon us more than upon Men in any other callings? that we, who have both the faith of ordinary Men, and the Spirits, and neceſſities of Men, ſhould yet depend meerly on free-will-offerings. I am ſure as this anſwers uot our Type,ſo neither doth it take in the Rules of Juſtice whereon a Miniſter's maintenance is founded. 3. The Miniſter's Maintenance is not left to the wiſdom of the Deacon. For the diſtribution of the free-well-offerings of the people among the Prieſts, was by Rules of Juſtice, and according to equality ofproportion, reſpect, and meaſure, being had to their labours, 2 *Chron*:31. 14, 15, 16. And now then to make us wholy to depend on the peoples free-will-offerings,and that the Deacon ſhould diſpenſe them according to his wiſdom, would be to make our condition worſe than that of the Levites was then, who had treaſurers that were faithful to their charge, *Neh.* 13. 12, 13. 4. It was neceſſary in thoſe times that ſome ſhould diſtribute the Church's Treaſure, becauſe the Tithes that were needful for the ſervices of the Temple were brought into a common Bank, and therefore it was neceſſary that ſome ſhould be ordained to diſtribute it. There was a neceſſity of doing it, and it was not left to diſcretion. So here now in the times of the Goſpel the ſame ground holds ſtill, that ſo far as any thing comes in by common Collection for a particular appointed uſe, the Deacons ought accordingly to gather it for ſuch an uſe, and as the Church's hands, to convey and diſtribute it. This Office, mention'd in that fore-cited text,was matter of needful order,not of Type, or ſignificancy only, as many things were in the Ceremonial Law; which,the reaſon of them ceaſing, the uſe of them is aboliſhed. For (as *Zepperus* ſays) *Ratio Legis ſi ceſſet ipſa Lex ceſſat, nonſecus atq; animâ expirante, homo moritur, Ratio enim Anima Legis eſſe dicitur. If the Reaſon of the* Law *ceaſeth the law it ſelf ceaſeth, as the Soul expiring the Man dyes. For Reaſon is ſaid to be the Soul of the* Law.

Nor doth any place, or argument out of the New Teſtament, evince any thing contrary to my fore-going aſſertions. There is mention,indeed, of Sacrifices to God (*Heb.* 13. 16.) But yet it is a Queſtion whether Miniſters maintenance be ſpoken of there,or if it is, it hath that name, becauſe it is a maintenance given to uphold God's worſhip. And yet ſtill it is given by way of humane Juſtice to the Miniſter, who is the perſon which performs that worſhip.It is not given firſt to the Lord,and then to the Miniſter or Church, but to the Miniſter for the Lord's ſake,and ſo it is an honouring God with our ſubſtance, and a ſowing to the Spirit, and to ſpiritual ends. For tho' it be given to God firſt,yet that is not inconſiſtent with its being given to the Miniſter,but both may ſtand together,and it is ſtill a debt in humane Juſtice to the perſon, the Officer. *Paul* calls it a gift(*Phil.*4.16,17.)But this doth not import that he had no power to claim it, or that it was not due to him, but he calls their offerings, made to him, a *gift* comparatively to the omiſſion of other Churches, who owing the ſame duty,yet had not done it: Or he calls it a gift with reſpect to their free doing it. And I think the nature of the thing hath a mixture both of debt, and of a Gift,and, as the way of ſaving us in the Goſpel, is compounded both of Mercy and Juſtice ; ſo this maintenance of a Miniſter is an act of Juſtice, and free love too,yet ſo as that the free love of the perſons both in the contribution, and diſtribution of it, muſt come up to the Rules of Juſtice, and we our ſelves may claim it, and ſet the due rate and value of it, and fix its right proportion:*Have we not power*, &c. 1 *Cor.* 9 6, 7, 8. 2 *Theſ.* 3.8,9. Thus to give to the Maintenance of a Miniſter is a mixt duty,for the Apoſtle gives the Rules and urgeth the grounds, and reaſons both of common Juſtice, and alſo of love. He urgeth the Goſpel conſideration that it is, *a ſacrifice to God*, and *a ſowing to the Spirit*, Heb.13.16. Phil.4.17,18. And ſo he calls it likewiſe *a ſowing to the Spirit*, Gal.6.6,7,8. And yet likewiſe he aſſerts a power to claim it as a due,2 *Theſ.*3.8,9. He urgeth both arguments, that if Goſpel-conſiderations did not move them, the plain Reaſons of common juſtice might prevail. That they might conſider the Juſt right and claim that Miniſters have to it, and might be influenc'd thereby. *Have I not power*,&c. ſays he. He urgeth the duty upon them from the Rules of common juſtice. We are called by Men , and if we are not juſtly dealt with by them, we have power to leave them. The Apoſtle's caſe was otherwiſe, who was called by God,and ſo was to truſt God for means of liveli-hood,and to work with his hands,and on all accounts whatever to preach the Goſpel,1 *Cor.*9.16.

2. The contribution of maintenance to a Miniſter is left free, and it is fit it ſhould be ſo, 1. That it may be an exerciſe of grace in the people, and an offering of Sacrifice to God.And ſuch a freedom agrees with the *Genius* of the Goſpel, and is ſuited to the nature of its ſervices which requires a willing people. 2. This act is left to the freedom of the people that they may have an opportunity of exerciſing their love to the increaſe of the grace of love in them, whilſt the Miniſter inlargeth their hearts, they ſtretch their purſes for him. 3. Hereby Miniſters avoid the reproach of preaching for Lucre.Hereby the calling of the Miniſtry becomes more honourable in the eyes of Men, when they ſee that it is not Mercenary, and that a Miniſter hath not ſet fees, as others have.5.The performance of this act is left to the liberality of the people,that they might have an opportunity of ſowing more plentifully to the Spirit, *Gal.*6. Even as men,when they would have more, they uſe to leave it to the liberty of the giver.6.It is free, that the duty might come under a more tranſcendent rule than that of meer Juſtice, tho' ſtill the act is to be regulated by Juſtice. Thus that Children ſhould maintain their Parents when poor, is a duty which nature and juſtice requires, and the relief and ſupplies ſhould be in proportion to their abilities, yet Juſtice ordinarily ſets not the rate, and proportion, becauſe the duty is alſo farther an act of *Piety*,and ſo left to the good nature and diſpoſition of the Perſon,1*Tim.*5.4. 7.In this duty you are yet to have a diſtinct view of Juſtice in your eye. You muſt pay it in a juſt proportion,not only to the neceſſities of your Officers, but ſuitably to the dignity of their place, and the greatneſs of their labour. Tho' you are free in communicating it, yet a law of Common Juſtice muſt run along in the diſtribution. For if it be due by rules of Juſtice, the proportion in diſtribution is to be regulated by Juſtice. For the proportion is Juſt as well as the thing. As the maintenance is due to the Miniſter, ſo you ought to give ſo much or ſo much, as by Rules of Juſtice his Office and Work are valuable : So that, what you ſhould give as to the proportion of it is not left to your wiſdom,or the diſcretion of your Spirits, but muſt go by a juſt Rule. A double maintenance therefore is due to Elders that labour in the word,on account of the honour of their place, as the Prieſts had more than the Levites, and the proportion ſtill muſt be with reſpect to the Labour, *Gal.*6.6. He ſpeakes of proportioning out what they gave to Teacher, as well as Paſtor,

and to one Teacher as well as to another, by a Rule of juſtice. Thus, tho' *Paul* leſs needed maintenance than *Peter*, who was married, and the Apoſtle could, and did earn his living, yet, he ſays, he had as much power to exact the ſame ſtipend in Juſtice that *Peter* had, 1 *Cor*. 9. 4. 5. *Paul's* meaning is not that he would marry or purpoſe to ſhew that he had power to put the Church to more charges: But his intent is to ſhew that tho ſingle and unmarried he had power to require what might maintain a wife, for he had the ſame right to the thing, as *Peter* had. And ſuppoſe *Paul* could live without it, yet his right and claim to it was not leſſen'd thereby, for *no Souldier goes to war at his own charges*. His deſign then was not to tell them of his being in a ſingle condition, but to urge to them the dignity of his place, and to lay before them the merits of it, and to remind them of the good which he had done them, and what he had deſerv'd at their hands and to draw up an account of his labours, as a thing in juſtice, which they ought to reſpect in proportioning a maintenance accordingly, and to convince them, that if they did it for other ordinary Officers, they ought rather to do it for him, 1 *Cor*. 9. 11, 12. *If others have this power*, &c. So that he meaſures it by Juſtice; And tho' he had no wife, and ſo had not the ſame urgent neceſſities of a Family as others had, yet he had a power to require the Maintenance that was due to his Office and Work, and might exact the ſame which others did, whatever his condition was, 1 *Cor*. 9. 6. So that it is not only the neceſſities of the Miniſters condition that is the Rule by which his maintenance is to be meaſur'd, and proportion'd, but the Rule of Juſtice takes place here alſo as a Rule of proportion, and it is to be conſider'd what his Office, and labour deſerves. The meaſure of the maintenance is not therefore to be varyed by mens neceſſities, No, the Maintenance of the Miniſter is not thus to be determin'd by the wiſdom of the people, but they are to be regulated by a rule of Juſtice in this caſe, and the calling, the work, & the benefit are to be conſider'd by them, as theſe things are conſidered in all callings elſe. Let us take but the inſtance which the Apoſtle gives (1 *Cor*. 9. 7.) what Souldier ever was there, tho' he had a great eſtate, who would not require his pay, and when he ventures his life for the publick good, expect to live upon the publick charge. And the Apoſtle tells us it is but juſt that Miniſters ſhould live of the Goſpel, 1 *Cor*. 9. 14. They may if they pleaſe generouſly remit, and forego their right (as *Paul* did) and perhaps in ſome caſes it may be their duty to do it, but this their right is no more ſubjected to any Man's diſcretion to determine concerning it, than their Eſtate in the world (whether perſonal or real) is. For after that rate a Miniſter, who hath wordly means, might be oblig'd to give more than other men, and yet beſides to labour for nothing. But yet ſtill a Miniſter may, upon Evangelical ground and reaſons, forget his right as *Paul* did. Now, the proper way and means, of raiſing a due and competent maintenance for a Miniſter is next to be conſider'd, and I ſhall deliver my thoughts about it in few words.

1. There ought to be ſet means of a Competent maintainance eſtabliſhed by mutual Covenant and Agreement, that the Paſtor and the People may be mutually ingag'd And this will take place in a way of Juſtice.

2. There ought likewiſe to be an enlargment of his maintenance by free-will-offerings. This is a natural way, and ſince the Apoſtle urgeth this duty both from reaſons of Nature, and Juſtice (1 *Cor*. 9. 7. to 12.) why ſhould not both of them be obſerv'd? Both theſe ways of maintenance were appointed for the Levites, who, as they had Cities for their ſettled inheritance, and fixed Tithes, ſo they had free-will-offerings from the people. And indeed theſe two methods joyn'd together are advantagious to both parties, for as the firſt ſecures a certainty of Maintenance for the Miniſter, ſo the other makes him to have a dependance on the love and affections of the people, and as by the one, proviſion is made that the Miniſter may have no cauſe to complain; So by the other opportunity is given to the people of exerciſing their Graces, and of ſhewing their love, and thankfulneſs.

CHAP. V.

Whether the Sacrament of the Lord's Supper ought to be Adminiſtred on every Lord's Day.

Acts 2. 42. *And they continued ſtedfaſtly in the Apoſtles Doctrine, and Fellowſhip, and in breaking of Bread, and in Prayers.* Compared with Chapter 20. 7. *And upon the firſt day of the week, when the Diſciples came together to break Bread,* Paul *preached unto them, ready to depart on the morrow, and continued his Speech until mid-night.*

I Will now but open the words ſo far as to give a hint to that Point which I mean to diſcourſe of out of them: Which is this; *Whether the Lord's Supper be to be Adminiſtred every Lord's day*: For which theſe places uſe to be alledged.

When Chriſt aſcended, he bid his Diſciples teach thoſe whom they converted, to do whatſoever he commanded them; *Matth.* 28. 20. Now this Book of the *Acts* records what practices the Apoſtles taught the Churches, and into what forms they ſet them. And therefore what we find the Churches to have practiſed, upon ordinary grounds, that we take for a command of Chriſt. Therefore is this preface on purpoſe made to this Book, *Acts* 1. 2. How that after his Reſurrection, *Chriſt had given Commandments to his Apoſtles,* on purpoſe to credit the Practices or Acts of theſe Apoſtles (as the Title is) as conformed to theſe Commandments. And in this 42. *verſe* of *Chapter* 2. you have the ſolemn ſtanding Worſhip which the firſt Church continued in, as a pattern to all that ſhould follow. Which ſtanding worſhip conſiſts of four Ordinances (which are together reckoned up no where but here (as all Church-Officers no where but *Rom.* 12.) As 1. Apoſtles Doctrine. 2. Fellowſhip. 3. Breaking of Bread. And 4. Prayers.) That by Apoſtles Doctrine is meant Preaching, all do agree; and that by Prayers are meant the publick Prayers (which 1 *Tim.* 2. The Apoſtles gives order for) not occaſional, but ſtanding; is not queſtioned: but only what is meant by κοινωνία (tranſlated Fellowſhip) and breaking of Bread is in Queſtion. For the clearing of this;

1. It is certain, that all the practices mentioned here, are ordinances; For three of them being ſo, it had been Heterogenal to mention a fourth thing with them, which was not ſo. And 2. They are Ordinances of a ſort; that is, of which for their continual practice, there is like reaſon: For it is ſaid, *They all continued in them.*

Now for a more particular Explication of theſe two words.

1. The word κοινωνία, Fellowſhip, refers not to Apoſtles more than κλάσις τοῦ ἄρτου Breaking of Bread doth, and therefore it is ill tranſlated Apoſtles Fellowſhip. I find the Sacrament called κοινωνία, *Communion,* 1 Cor: 10. 16. And Diſtrubution to poor Brethren is called κοινωνία alſo, or *Communication*; ſo ſome render it, 2 *Cor.* 9. 13. ἁπλότητι τῆς κοινωνίας, *Liberality in Communicating.*

2. We find giving to the poor, called *Breaking of bread to the Hungry,* Iſaiah 58. And the Sacrament alſo is ſo called, 1 *Cor.* 10. 16. *The bread we break,* &c. Now what muſt determine which is which? Surely the manner of the uſe of the phraſe. Now though the Lord's Supper be called *Communion*; yet it is *cum hoc adjecto,* ſtill with this addition, *of the Body of Chriſt* to diſtinguiſh it. But I find κοινωνία when only and alone uſed, as here you ſee it is, to be ſtill put for *Diſtrubution,* and for that alone; thus in three places, as, 2 *Cor.* 9. 13. *For your liberal diſtribution unto them,* Rom. 15. 26. κοινωνίαν τινα ποιήσασθαι *to make a certain contribution,* and *Heb.* 13. 16. *To Communicate forget not.* On the other ſide I find *breaking of Bread* (when ſimply and barely ſo expreſſed) put for the Sacrament (1 *Cor.* 10. 16.) but never uſed for giving to the poor, but *cum adjecto,* with an addition; as break thy bread to the hungry. Hence therefore κοινωνία (here tranſlated Fellowſhip) is certainly to be underſtood of diſtribution, and ſo to be tranſlated. And this fitly explains all: for then breaking of Bread is the *Sacrament of the Lord's Supper*: And if phraſes muſt determine it, the Syriack interpreter thus tranſlates it *the Lord's Supper,* and he beſt knew the uſe of the Phraſes: And ſo you have all the four ſtanding Ordinances in the Church enumrated together and no more; whereas elſe you muſt want one, as not mentioned.

Object. But the Phraſe, breaking of Bread, as ſimply ſpoken, is uſed for common eating together?

Anſw. It is True; but it is not ſo here; for that eating is not a Church-Ordinance, and all the reſt here, are; and where the Phraſe *Breaking of Bread*, ſimply taken, is uſed; it is not uſed for diſtribution to the Poor: and therefore even that breaking of bread, which is mentioned (*verſe* 46.) cannot be ſo underſtood of Diſtributing Bread to the Poor.

And if it be further ſaid, that their Love-Feaſts are there meant, and ſo here in this *verſe*, and ſo it may be taken ſtill in diſtinction from breaking of Bread to the poor; The *Anſwer* is.

1. That their Love-Feaſts were for poor and rich together, and taken up, and uſed as common ſigns of Chriſtian love, and therefore ſo called; and not in order or reſpect to the poor only or chiefly.

2. Their Love-Feaſts were no Church-Ordinance, and ſo not reckoned up here among Church-Ordinances. Chriſtians might privately feaſt, and providentially, as they met, eat together, as a ſign of love; as in the Primitive times they often did, but not in the way of an Ordinance, or a ſtanding Ordinance, as the breaking of bread here certainly is; When they came to make an Ordinance of their Love-Feaſts the Apoſtle rejects them, 1 *Cor.* 11. 22. *Have you not houſes to eat and drink in?* and, *verſe* 23. ; *I have received no ſuch thing*, and *verſe* 34. he infers ; *If any Man hunger let him eat at home.* And *verſe* 33. He calls the Lord's Supper *eating together*; *When you come together to eat, tarry one for another.* He ſpeaks of it as the only eating that was to be in a Church as a Church-Ordinance; and ſo excludes common eating to ſlack hunger, from being an Ordinance, bidding them in the next *verſe* to do it at home. And therefore, ſays he, (1 *Cor.* 10. 16.) *The Bread which we break, is it not the Body of Chriſt?* which is ſpoken by way of Eminency and Singularity τόν ἄρτον as being *that Bread*, and only *that*, which we break as a Church: as in like manner he had, in the eleventh Chapter, call'd the Lord's Supper *eating together*, namely as they were a Church. And therefore here, *Acts* 2. There is alſo an Article put, *breaking* τȣ͂ ἄρτȣ *of that bread*, ſo 1 *Cor.* 11. 26. Now then, come to *Acts* 20. 7. The breaking of Bread there is uſed in the ſame ſenſe, namely, of the Sacrament alſo;

1. Not of *Alms*; that is never called breaking of Bread, but with diſtinction [to the hungry, &c.]

2. Not of common eating; For that not being an Ordinance, no meeting on the Lord's day could be denominated from that; on which day, all Church meetings are for Ordinances only, as principally to hear the word. And to have ſay'd, the Diſciples met to break bread, meaning common bread, is all one as for us to ſay, the Church meets to Salute and ſee each other, when principally we meet to hear the word, &c.

Now then, breaking of bread being not here to be underſtood of *Alms*, nor of ordinary eating; it muſt needs be meant of the Sacrament: ſeeing there is no other breaking of Bread, eſpecially as an Ordinance of a Church aſſembly, ſpoken of in Scripture.

And 3. This is there ſpoken, to ſhew what their cuſtom was to do continually, *ex more*; and therefore it is all one, as if he had ſaid, they met every Lord's day. For,

1. It is ſpoken of as a ground of *Paul's* ſtay ſeven days, that he might preach to them, as knowing that they would meet on the Lord's day, for this occaſion, as they were wont.

2. It being cuſtomary to meet on that day for other Ordinances, as preaching the word, &c. (for ſo it was in Primitive times) he would rather have mentioned that for which *Paul* knew they were of neceſſity to meet than what was uſed but one Lord's day extraordinarily; if this had not been as cuſtomary an Ordinance on that day practiſed, as any other.

3. This is written, and mentioned, though but in an hint, to ſhew their practice, and ſo the Apoſtles Inſtitution; For they taught them to do whatever Chriſt Commanded. And this we ſee they did on that Day, and no other.

The Queſtion which I ſhall diſcuſs and handle upon occaſion of theſe words, is this ; Whether every Lord's Day, the Sacrament of the Lord's Supper is to be adminiſtred ? My method ſhall be ;

1. To prove by reaſon ; that there is ſomewhere an inſtitution for it to be found.

2. Further to enquire into theſe Scriptures , and ſee whether they do not hold it forth. But, Firſt let us ſee, what may be done by reaſon, in the point.

Before I come to thoſe aſſertions which I would by reaſon eſtabliſh ; I will, for Explication ſake, premiſe ſomething about the differing Rules and Ways that God hath ordered about the determining ſuch Circumſtances of his worſhip, as this is; the conſideration whereof will be uſeful to this and other like points.

It is agreed upon by all here, that no ſuch Circumſtance is to be determined by the meer will of any Man or Men ; and that God hath left no circumſtance of worſhip ſo to be determined : eſpecially not any ſo conducible to edification as this muſt needs be, *How often the Lord's Supper is to be adminiſtred* : And therefore the preſcriptions and laws of Church-Governours, from will and authority, or of a whole Church in determining ſuch Circumſtances, we reject ; as that for which the word gives no commiſſion, or allowance, namely, not in ſuch a manner to command a determination. And in that ſenſe only it is, that we ſay, no circumſtance of an ordinance is left unto man ; that is, not to Mens wills, or the Authority of others. Hence it is, that for all ſuch Circumſtances, we do enquire into other rules, either preſcribed in the word ; or the light of Nature, and right Reaſon from the word : and we find two ſorts of Rules given us to determine them by.

1. A direct word of *Inſtitution*, or Example, which we are obliged to follow; as in the Old Teſtament, to Sacrifice twice a day. This Circumſtance was an inſtitution. So for us to pray twice a day , I conceive, an inſtitution ; and this Circumſtance is ſet by God himſelf. Now all ſuch Rules do properly belong to the Second Commandment , wherein God tookupon him, to give us Rules , by way of Inſtitution, which are by Men unalterable.

2. The ſecond ſort of Rules to determine Circumſtances, of the times, &c. of an Ordinance, are ſuch as depend meerly upon occaſions and other circumſtances, according as the various conditions of Churches, and the cuſtoms of Places do require: which therefore for the particularity of them are undetermined by God, and left to the Wiſdom of every Church, to determine them as occaſions ſhall alter or vary ; yet ſtill, not by their meer will, but by other more general Rules given in the word, or the light of Nature , to order ſuch Circumſtances, in all that variety of occaſions, that ſhall happen, and fall out. As for example ; That this Congregation ſhould meet in the day time, is more for the good and benefit of it, than to meet in the Night : which yet for the Primitive Chriſtians in regard of the Circumſtance of Perſecution, might be more convenient : as haply, that Meeting , *Acts* 20. 6, 7, 8. when *Paul* preached ſo late, as he continued his Speech until mid-night) was, (as ſome think) in that reſpect.

Now the Scripture hath not determined the night of the Sabbath, for publick Aſſemblies, or the day-time, peremptorily : becauſe, according to variety of Circumſtances, Churches might meet on either, as their wiſdom ſhould judge beſt : yet ſo, as their wiſdom is to be guided by ſome general Rule of Nature, or of the word in determining this : ſuch as is that Rule, 1 *Cor.* 14. 26. Let all be done for Edification : that is, Let all be done with ſuch Circumſtances, as with which the Ordinances being accompanied, ſhall ſerve beſt to edifie the Church. Now as our caſe ſtands, the day-time ſeems beſt for our edification by the ordinances; becauſe our Spirits are more freſh in the day than in the night ; but to them whoſe meeting in the day coſts them their lives, and the loſs of Ordinances, and all ; though the night was, in other reſpects, inconvenient, yet, better then, than not all, or than in the day, wherein to have often met, would have been for deſtruction, not for edification.

So now for us, as to what hour of the day we ſhould meet : About nine a Clock is the beſt time, conſidering the time of preparation before, and the weakneſs of many, and the due times of repaſt and meales to come after : and that the Church ſhould not meet in the afternoon preſently after Meales, is the beſt alſo, for edification, to prevent dullneſs, or hurt by indigeſtion, &c. Now to theſe hours (as Circumſtances ſtand with us) we are determined, not by an unvariable inſtitution, but by a general

ral Rule; *Let all be done for the moſt edifying*; which falls out with us to be theſe individual hours, which haply to an other Church would not: and ſo the determining it to this hour, is not wholy humane; for Men are bound to determine by Rules; yet not wholy or meerly Divine (as particularly pointing them out, as by an inſtitution other circumſtances are) but Divine in reſpect of a general Rule; and alſo humane, in reſpect of the particular application; Man's wiſdom being left to conſider theſe circumſtances,and ſo to apply theſeRules.

Now all ſuch Rules about ſuch circumſtances do belong to the third Commandment, which meerly takes order for the manner of worſhip, and the inward and outward Circumſtances of it: that all be done (in reſpect of ſuch Circumſtances) for the beſt advantage, ſo that *God's Name be not taken in vain*, in the leaſt degree. To give an inſtance or two in the ſame kind, one in an occaſional Ordinance; and an other in a continued:

1. For the time of Adminiſtration of Circumciſion, under the Old Law, which was an occaſional Ordinance; there were two Rules given by inſtitution:

1. How oft it was to be adminiſtred; but once, and never to be re-iterated.

2. There was the fixing alſo of a particular day, whereon it was to be adminiſtred, namely, the eigth day. But now,

3. If the Query were made, on what hour of the eighth day; that was left to Rules of the third Commandment which preſcribe what was moſt convenient in reſpect of outward circumſtances: It was left to ſuch *R*ules as the third Commandment preſcribes, and left to wiſdom to apply.

So for Preaching the word, which is a continual Ordinance; the Circumſtance of time was fixed by inſtitution, that it ſhould be uſed every Sabbath day, *Acts* 15. 26. But how much, or how often on that day; That the particular occaſion was to decide: as there were more or fewer men of gifts to ſpeak and prophecy: or as the need of the hearers variouſly required.

Now that you may yet further underſtand,with what difference theſe two commands proceed, in the differing rules which they give, about ſuch Circumſtances of Time; I will, by way of Further Explication, give you it, in theſe two particulars.

1. Concerning all ſuch rules which come under the ſecond head, and appertain to the third Command; Take this general *Rule* for certain, about them, to the end you may diſcern them from inſtitutions, which belong to the ſecond Command. (I ſpeak not now of ſuch circumſtances, as the light of Nature dictates, which alſo belong to this third Command) The *Rule* is this;

That only ſuch Circumſtances of the times of worſhip, which would neceſſarily vary through new and differing occaſions, or various and ſeveral ſorts of outward circumſtances which Mens conditions are caſt into; and ſo were neceſſarily (as occaſion ſhould fall out) to be left to Churches by wiſdom, and conſideration of ſuch circumſtances to determine;that theſe,and theſe only,are left to be determined by thoſe general Rules belonging to the third Command.

Thus, 1. The time of all occaſional Ordinances is (for ought I know) left unto Men to determine by thoſe general Rules. And there is no Rule given for them under the Goſpel, but this, when an occaſion calls for them, that is, their ſeaſon, and that individual time which is the fitteſt in all circumſtances, for the Ordinance to be adminiſtred in. Thus, when to have a Baptiſm, and to fix the time: it is not now, as in the Old Law, fixed to the eighth day, which was in a Type; but is left to the Church to determine. Only, it is not to be deferred longer than Circumſtances do in wiſdom require. Thus,in Admonition and excommunication, what the fitteſt ſeaſon is, doth depend on Circumſtances; and the Church is to judge.

2. This alſo is the Rule, for ſet Ordinances themſelves, ſo far as they are occaſional, and ſetting aſide their neceſſary fixed Station. The Word Preached is a ſet Ordinance, inſtituted for every Lord's day: yet, if the Queſtion be, How much, How long, or How often on the day, or How often on the week beſides! No Rule can determine it, but as occaſion, and need of the hearers require and call for, and their vacancy will permit. So that ſuch *times* for any Ordinances do only come under thoſe general Rules, which are capable of new and freſh occaſions, that ſhall call for them, and make them ſeaſonable at one time, more than at another; and are not capable of a ſet Rule.

I add unto this, this other Diſtinction alſo, For explication.

That whereas *Regula generaliſſima*, the moſt general Rule and Command belonging to the third Commandment, about the ordering ſuch various Circumſtances, is, that famous Apoſtolical Canon, 1 *Cor.* 14. 26. *Let all things be done to edifying*; and whereas thoſe other Rules whereby God hath by an inſtitution fixed ſet times for worſhip, in the ſecond or the fourth Command, are ſaid to be for edification alſo: Yet between that edification which flows from God's inſtitution of a Circumſtance, and that which follows upon a prudent ordering outward Circumſtances, there is an anſwerable broad difference. The edification which follows upon God's inſtitution of a Circumſtance, is ſuch as is through God's appointment intrinſecally conjunct with, and inſeparable from the Ordinance it ſelf, and immediately accompanying it, from which we are to expect a ſpecial bleſſing, together with the bleſſing of the Ordinance; and ſo it affords ſuch a kind of edification as the Ordinance it ſelf does, in its meaſure, being as directly ſanctified to edifie, as the Ordinance it ſelf. But that edification which follows upon the right ordering of outward Circumſtances, which are left to Men to determine by thoſe general Rules; is but an edification extrinſecal to the Ordinance, and but ſecondary and ſubſerving to it. Theſe Circumſtances being ſo to be ordered, that the Ordinance may give forth that edification which God hath appointed it unto, with the moſt advantage in all outward reſpects. And this is that edification which the Apoſtle means, when he ſays, *Let all be done to edifying*.

Hence by the way of Corrolary, I would have it conſidered, whether this Circumſtance, to adminiſter the Supper every Lord's day, be a circumſtance of that Nature and rank, that if there be not a warrant from practice and inſtitution by God for it; yet any Church may at all appoint, or determine it for a ſtanding Rule, for edification ſake. The reaſon of my Query herein is this; becauſe this is a Circumſtance which for the Adminiſtration of other Ordinances God once made an inſtitution of: And therefore for the Church to determine or appoint their Circumſtances for this Ordinance without an inſtitution, were to make an image of thoſe inſtitutions of God. That God made an inſtitution of this Circumſtance in other Ordinances, is evident in the Sacrifices every Sabbath day; and in *Reading* and *Preaching* the *Law* (Acts Chapter 15.) every Sabbath day: and under the Goſpel, in the laying up for the neceſſities of the Saints, the firſt day of the week, 1 *Cor.* 16. 2. But now to make an image or the likeneſs of God's inſtitution, is that which is forbidden in the ſecond Command; and the prohibition of it is indeed, the full ſcope, and ſpeaks the utmoſt extent of that Command; and holds true in all inſtitutions, from the greateſt to the leaſt. We may not make Sacraments like to his; nor days like to his (which was *Jeroboams* ſin, 1 *Kings* 12. 32.) nor a Temple like his, which the *Samaritants* did; nor ſet our Poſts by his (*Ezek.* 43. 8.) nor make the like Oil, that he ordained for *Aaron*. And as it holds in greater, ſo in leſſer inſtitutions of Circumſtances as well; for they differ but in degrees; and when God hath once ſtampt his inſtitution on a thing, about his Worſhip, Man is not to ſtamp his; for it were falſe Coinage, which is againſt God's prerogative, as it is unlawful to Coin Farthings as well as Shillings: ſo electively to make Circumſtances, in worſhip every way like to thoſe which God doth, or hath made, as well as to make inſtitutions like to his greater Ordinances. Any thing, an inſtitution once ſet upon it, is for ever after, Royal, and not to be imitated ſelectively in worſhip, by Man, or by his inſtitution. We are not, I ſay, to inſtitute any thing formally like to God's inſtitution, nor for the ſame holy end, for which God inſtituted any Circumſtance; and therefore we muſt appoint any Ceremonies to teach, or ſignifie, or to put us in mind of our Duty; becauſe God ordained the Phylacteries, *that they might remember the Commandments to do them*, Numb. 15. 39, 40. So therefore, if God once ordained this Circumſtance in other Ordinances, for edification ſake, for the Church to appoint the ſame Circumſtance for this Ordinance for Edification ſake, is to make the ſame Image formally, which God once made.

Anſw. This being a Circumſtance upon which an inſtitution is paſt for edification ſake, in other ordinances; it is thereby made uncapable of being ſubjected to the Rules of the third Command; which gives general Rules to men, to order meer outward Circumſtances. Now to ſubject it to ſuch Rules, were to debaſe it. It is of an higher rank, and thereby made free (as I may ſo ſpeak) of the Rules by which Men determine, God only by inſtitution of his own, can now meddle with it. As a Noble Man is of an higher rank, and ſo not ſubject to impriſonment for Debts, &c. except by a Warrant from the King himſelf.

Object. But you will Object, and ſay; To have a Sacrament (being a good and holy Ordinance of God in it ſelf) adminiſtred every Lord's Day is more for edification; for the oftner the more edifying.

Anſw. 1. If the ground of this Opinion be, that becauſe the oftner an Ordinance is adminiſtred, the more may be the edification; I *Anſwer*, there may be a deceit in that; for there may be *an often*, which may be too much. So in private prayer one may pray too often in reſpect of other occaſions. But the goodneſs of this Circumſtance, *how often*, depends upon a due ſeaſon, which either an inſtitution deſigns, or ſpecial Circumſtances and occaſions: which indeed if they fall out to be every Lord's day; then I yield: but to do it ſetly, electively, and as a ſtanding Rule; That I Queſtion. So as, the edification that muſt anſwer to this ſo often receiving muſt either be from an inſtitution, or ſpecial Circumſtance and occaſion leading to it, and calling for it; which varying (as they uſe to do) cannot infallibly be fixt to every Lord's day as beſt. However,

2. That edification which would ariſe from ſuch outward Circumſtances and occaſions, to make moſt and beſt for the edification of the Church, to have it every Lord's day, is but a Circumſtantial edification, and not ſuch an edification as flows from, and accompanies this circumſtance, when it is an inſtitution: And ſo it is an edification that comes in upon this ground, that becauſe the Ordinance is good, therefore the oftner adminiſtred, the more edification.

3. If this Circumſtance, to have this Ordinance every Lord's Day, had been an Inſtitution of God, for more edification ſake, he beſt knowing how often any Ordinance would be moſt edifying that way, would have appointed it himſelf, if it would be more for edification in ſuch a reſpect. For he takes as much care for the edification of his Church, in one ordinance, as in another; elſe he ſhould have been defective in his care in ſome things, or have took unneceſſary care in others.

Object. 2. But it may fall out in reſpect of meer outward Circumſtances and occaſions that ſome Church ſhould have the Sacrament every Lord's day.

I *Anſwer* 1. That then it is not an image of God's inſtitution; for if occaſions call for an ordinance every Lord's day (as ſuppoſe a Baptiſm to be adminiſtred) yet ſtill becauſe this is not made a ſet ſtanding rule, whither there be occaſion or no (which is the Obligation of a ſet inſtitution) therefore ſuch a Providence, that an Ordinance ſhould come to be adminiſtred, is not an image of God's inſtitution; which is only when in a ſtanding way men ſo appoint it.

2. That Rule depending upon varying Circumſtances, can be made and kept but from Lord's to Lord's day; but we cannot make a ſtanding Rule and Canon of it. This aſſertion or conſideration paſt would have this Circumſtance in the adminiſtration of an Ordinance every Lord's day, to be ſuch, as is not determinable by humane Prudence, or appointment. But I come unto two other Aſſertions (which I more mainly intend) which do concern this Ordinance, and the Queſtion more nearly.

1. The firſt Aſſertion is, that the nature, and ſort, and kind of this Ordinance of the Lord's Supper, is ſuch, as there muſt of neceſſity be an inſtitution, either expreſly, or by neceſſary conſequence, ſettled by God, and left for the time of its adminiſtration.

The 2. Aſſertion is, that according to the way, and preſcriptions of the New Teſtament, that time can be no other than every Lord's day.

1. The firſt of theſe two I ſhall prove in general; that there is, and muſt be, an inſtitution for the time of its adminiſtration, and then I ſhall prove that time to be every Lord's day.

I begin with the 1. That for the time of the adminiſtration of this Ordinance of the Lord's Supper, namely, how often it ſhould be; there muſt neceſſarily be an inſtitution ſomewhere in Scripture left, and to be found; or one, at leaſt, that may be drawn from Scripture, by good Conſequence (for it is an ordinance of that Nature and ſort, as that Reaſon tells us, there muſt be an inſtitution left and found in Scripture, about ſome ſet time for its adminiſtring) This I would evince by ſuch Reaſon, as if there were as yet no Scriptures that we knew of, to be found for it, and to fix our thoughts; yet they might ſet us all a work to find out one. Now this Aſſertion I prove by theſe 3 main Propoſitions laid together.

1. That there are, and ever were, two ſorts, and but two ſorts of Ordinances appointed by God in the Church: and they are either continual, or occaſional. This propoſition contains two things in it.

1. That there are Ordinances both Occaſional, and Continual.

2. That there are, and ever were, but theſe two ſorts.

1. I prove that are two ſuch kind of Ordinances. I will here firſt explain the Terms.

1. By Occaſional Ordinances, I mean ſuch,as though they are in themſelves to continue for ever in the Church, upon continual occaſions; yet in reſpect of their uſe, they depend upon a particular occaſion in Providence, to call for the practice of them. Some Ordinances were ordained for a ſingle occaſion extraordinary; as the extraordinary Sacrament of Manna in the Wilderneſs, and the Cloud, and the Baptizing in the Sea, &c. mentioned 1 *Cor.* 10. 11. but ſuch occaſional Ordinances I mean not; but only ſuch as are for their uſe in the Church, or their Eſſence in the Church, continual; yet ſtill the particular, preciſe Time when they ſhall be Adminiſtred is occaſional. Thus in Philoſophy, we diſtinguiſh of Eſſence and Exiſtence; and ſay of ſeveral kinds or ſpecies of Creatures, that their Eſſence is always in *Rerum Natura.* So Roſes (and many other Fruits and Plants) being a ſort or kind of Creatures, that have a ſtation and rank among the number of others, that help to the making up of the World's Perfection; we,in that reſpect ſay, The Eſſence of a Roſe always is, Nature having ordained ſuch a Creature always to belong unto the World, to make up the perfection of it: But yet ſo, as we ſay, that the Exiſtence, or individual putting forth of ſuch Flowers, is but in ſome one ſpecial ſeaſon of the Year, and not always. Thus in like manner, ſome Ordinances always belong unto a Church, as parts of its Perfections and Priviledges;and ſo the Inſtitution of them is for ever and for all times; and yet their Uſe and Exiſtence is meerly occaſional, even as Providence ſhall put them forth, and call them to ſtand up in their ſeaſon. Such was Circumciſion of old, which, though it was an Ordinance for ever, and ſo, continual in the Eſſence and Being of it; yet the Uſe thereof was to be but as Children were born, which made the Exiſtence meerly occaſional; ſo, offering Perſonal Sacrifices,or performing a Vow, were as occaſion fell out; as upon occaſion of Uncleanneſs, &c. And ſo Baptiſm is now, the uſe which depends upon new occaſions. So likewiſe are Excommunication, and Admonition, which are Church Cenſures, and ſo likewiſe Admiſſion of Members; all which are to be uſed, but as fit matter in Providence comes to be preſented.

2. When I ſay *Occaſional*, the meaning is not, that they are ordained for occaſions Negative or Permiſſive (as I may ſo call them) that is, when the occaſions of the Church will permit, and ſo a fit ſpare time falls out for an Ordinance: But when in this Diſtinction and Oppoſition to continual Ordinances, we uſe the word Occaſional, the meaning is intended of ſuch as have a poſitive, peculiar, and ſpecial Occaſion, directly and properly calling for them; which Occaſion is Affirmative. As when a Child is born in the Church; this is an Affirmative Occaſion for Baptiſm, and the like.

Now having explained what Occaſional Ordinances are; I come to explain that other ſort of Ordinances, which are Continual. Such were the Publick Sacrifices of the Temple, which were called a Continual Sacrifice, (*Jer.* 33. 18.) and *Ezek.*46. 14.) becauſe offered Morning and Evening in a ſet and ſtanding courſe, not at all waiting upon occaſions. And it is not only ſaid there to be a Perpetual Ordinance, that is, which was to laſt and endure in the Church (and ſuch, even Occaſional Ordinances may be ſtiled) but it is beſides called a Continual Ordinance, becauſe appointed to be every Morning by a ſet Ordinance of courſe; ſo *verſe* 14. and 15. it is ſaid to be *every Morning for a continual Burnt-Offering.* So Prayer now is a Continual Ordinance, *pray continually*, which is not meant of continual occaſions; but that a continual courſe of Prayer, or a ſet courſe every day (I do not ſay at ſet hours) is of God's Inſtitution, as *Paul* ſays, (*2 Tim.* 1. 3.) that *he ſerved God from his Fore-fathers*; that is, according to the manner of the godly of old, who anſwerably to the continual Sacrifice in the Temple, offered up where-ever they were, either in Private, or in their Families, the Sacrifice of Prayer, twice a day, and were bound to do ſo; elſe the Practice had not been general, nor binding unto *Paul*. But, ſays he to *Timothy*, *I have thee in remembrance in my Prayers day and night*, that is, twice a day, every Morning and Evening. Thus alſo, the very entring into the Holy of Holies once a year, becauſe it was of courſe and ſetly, is ſaid to be done continually, *Heb.* 10. 1. And ſo the Paſſover, though but once a year, yet becauſe of ſet courſe, it may be called continual. Thus all Church-Ordinances which are of ſet courſe in the Church, and depend not upon occaſions, may be called Continual Ordinances, though not every week-day to be adminiſtred. Such Publick Prayer is by all confeſſed to be; and ſuch I take the Word Preached to be alſo. And ſo this Diſtinction of Ordinances Occaſional and Continual, if it be not *in Terminis*, in the ſame *Tearms* ſet forth in the Scripture, as to both the Parts of it, yet for the one Part it is: For the Term *Continual* is expreſſed in the places before cited, and that, in oppoſition to *Occaſional*; for there being two ſorts of Sacrifices; ſome ordained by Inſtitution to be at ſet times; others as occaſion of Sin and Uncleanneſs fell out; thoſe which were ſet were called Continual, in a way of diſtinction from that other (as alſo thoſe four Ordinances here, in this, *Acts* 2. 42.) and ſo muſt have another branch to anſwer to them, which is this of *Occaſional*. However, if the Scripture uſeth not the very Terms, yet the Diſtinction ariſeth from the thing it ſelf, namely, from the different uſe and end of Ordinances, which are neceſſarily ſuch: Only I add this Caution, that ſolemn ſet Ordinances, though by Divine Appointment confined to a time, may yet occaſionally be commanded at other times beſides; and then upon all ſuch occaſions, they become occaſional for that time. Thus, though the Sacrifices Publick were a ſet Ordinance; yet Sacrifice was an Occaſional Ordinance alſo: For when a Man had Perſonally ſinned, he was to bring an Offering to the Prieſt, &c. And ſo is the Word Preached, and Prayer now, which though ſet of courſe on the Lord's Day, yet as occaſion is, they may be uſed on the week days alſo. And this is hinted to prevent a miſtake, leaſt upon this Doctrine any ſhould think, the obligation to adminiſter this ordinance on the Lord's day to be excluſive, as if upon no other day beſides the Church may have this Sacrament, or the word. For this celebration of the Sacrament on the Lord's day is ſo to be underſtood, as that it may likewiſe be adminiſtred upon any day beſides, though that day be the more proper ſeaſon of it, and no day to be choſen rather than it. The Goſpel's priviledge is in this more large then that of the Law: ſome Ordinances, then, they could not have, but upon certain ſet times, and times were ſo appointed, as all times beſides were excluded. The Paſſover could not be at other times eaten (but only in caſe of uncleanneſs, or a journey) but at that ſet time appointed, the fourteenth day of the firſt Month. So likewiſe Circumciſion was by inſtitution confined to the eighth day; and they might not do it before, nor defer it till after that preciſe time. And ſo many other ſolemn Ordinances are appropriated to their Solemn Feaſts. But it is not ſo now under the Goſpel, when though God hath appointed a ſpecial time for publick worſhip, yet any worſhip may be performed at any time, and as *in every place we may lift up pure hands and celebrate Church-Aſſemblies*, ſo at any time. As the word is to be Preached *in ſeaſon and out of ſeaſon*, ſo the Sacrament may be adminiſtred in ſeaſon and out of ſeaſon. The Primitive Churches are therefore ſuppoſed in that firſt Church of the *Jews* (whoſe very calling for a while at firſt, was only to hold forth all ordinances of the Goſpel) to have met (as for the Place) κατ' οἶκον, at *Home*; That is, in private Houſes: for it is ſpoken in diſtinction from their meetings, in the Temple: So for the time of their Meetings καθ' ἡμέραν every day (*Acts* 2. 46.) and ſo to have celebrated this Sacrament every day even as *Acts* 5. 41. they are ſaid to preach every day in the Temple.

This being premiſed, and proved; I now come to prove the other part of the propoſition in hand, That there are but theſe two kinds of ordinances in the Church, occaſional and continual. This I might prove, by an enumeration of all ordinances in the Old Teſtament; which may all be reduced to theſe two heads. For as for vows and free-will offerings (which ſeem moſt free in Man's liberty) they were occaſional; and ſuch, as when a juſt occaſion fell out, that called for them, they were not to be omitted; nor yet were they made, and offered, but when a juſt occaſion invited them. And, indeed, it were a wonder, if there ſhould be a middle kind of *Vagous* Ordinances, which were indefinitely inſtituted and at randome; not fixed in the main ground of their inſtitution, unto proper Occaſions, or to ſet times by inſtitution deſigned under the New-Teſtament. Let any man inſtance in any other ſuch, and it were ſtrange this Ordinance ſhould be ſuch alone. Indeed, Reaſon tells us, that there is not, and cannot be any ſuch middle Ordinance; for if there be, the main ground of its inſtitution muſt be, to ſerve a vacancy from all other occaſions of humane buſineſs and ordinances; and to be in uſe when ever ſuch a vacancy ſhould happen, that is, (as I explained in my diſtinction) that they would be inſtituted for *Negative occaſions*, as not being affixed to any ſet time of courſe, as continual ordinances are; nor to ſerve a ſpecial occaſion that calls for it upon one day more than another: but for ſuch a time it muſt be, when there is an opportune vacancy or empty ſpace of time, that may fall out free from all other occaſions, and all other ordinances, both which in this ſuppoſition are to be ſerved firſt. Now I inſtance in this, as a ſuppoſed middle between the two other: for I cannot ſee how the wit of Man can invent any other. I grant, indeed, that ſuch vacancys of time may fall out, and alſo, that thoſe *Ordinances* which God hath already, by a primary intent, inſtituted for ſet times, and by Rule affixed to them, he hath, as an over-plus, and an additional edification of his Church, commanded to be uſed at all ſuch times of vacancy from humane occaſions and refreſhments. For example; he hath appointed the preaching of the word a ſet ordinance for every Lord's day (as was ſaid) and ſo it is a continual ordinance of courſe; He hath alſo appointed this word to be diſperſed and preached upon all ſpecial affirmative occaſions that ſhould require it; *As a word in ſeaſon to the weary*, &c. And theſe being the main foundations and gronnds of its inſtitution; he hath enlarged the uſe of it unto all ſuch Negative occaſions, when all other occaſions will permit, and there happens a vacant time to hear Sermons Preached, and that when no ſpecial occaſion or time inſtituted doth require it. But this was but a ſecondary enlarged ground of this Ordinance, for which alone it ſhould never have been inſtituted, nor any elſe. This (as I take it) may be the moſt probable meaning of that text, *Preach the word in ſeaſon*, either inſtituted by God, as the Lord's day, or occaſional, as ſpecial need requires; and not only ſo, but *out of ſeaſon*, in a meer vacancy.

Now to prove that there is no ſuch Ordinance inſtituted meerly for Negative occaſions, or vacancy from other hindrances, I urge thoſe inconveniences and Reaſons againſt it.

1. Such an ordinance would depend for its being and exiſtance, upon too many uncertainties. But now as a Father would not venture any Child to an utter uncertain breeding; So, neither can I believe that God hath done ſo by any of his Ordinances. Now ſee the ſeveral uncertainties in this caſe.

1. There is not an abſolute neceſſity that ſuch an ordinance ſhould ever be adminiſtred at all; for it might be ſuppoſed never to come to have any turn or vacancy ſpare from all other occaſions for it to be adminiſtred in: for it is not of abſolute certainty that there ſhould be ſuch a vacancy, or at leaſt, not often; as this Ordinance of the Sacrament (if this ſhould be ſaid to be ſuch) is commanded to be adminiſtred.

2. Beſides this, if ſuch times ſhould fall out, yet the Celebration of the Ordinance would depend too much upon Man's arbitr'ment, and that for its only exiſtence and being; which muſt be at ſuch times, not only when a whole Church ſhall have no impediments by reaſon of other occaſions: but when they ſhall judge ſo, and call upon one another for it: and how apt our Nature is, to find out impediments, or at leaſt in ſuch Caſes to forget the Ordinances, God well knew. And this our obnoxiouſneſs to forget our Duty makes it yet more uncertain; for how apt is ſuch an ordinance to be forgotten, which hath no poſitive occaſion to call for it, nor any fixt inſtituted time to ſay to us, now it ought to be adminiſtred?

It is one reaſon, and it is a good one, which our Divines give, why it was neceſſary that the Lord's day, ſhould be fixed by God to a certain day, even to the ſeventh, and with a *Memento* in the Command; becauſe if it had been left to Men to judge when their vacancy would have permitted it, the Publick worſhip of God would ſoon have permitted it, the publick worſhip of God would ſoon have fallen to the ground. And by the like reaſon any particular Ordinance would have been eaſily forgotten and diſcontiuned, as many have been, that yet were fixed, as the feaſt of Tabernacles was (*Nehem.* 8. 17.) from *Joſhua*'s time till *Nehemiah*'s. You may make an Obſervation, how great the neglective forgetfulneſs of Man would be of any ſuch Ordinance, by the difference which was put in the adminiſtration of this ordinance, and the obſervation of the Lord's day (which are the Ordinances we have laſt inſtanced in) by the Papiſts, who alone bore the face of the Church many hundred years. As for the Lord's day, becauſe they thought the inſtitution thereof every week, to be Apoſtolical (being ſounder in the point, then many of our Divines) therefore they have tranſmitted the obſervation of it every week, down unto our times: But as for the time of Celebrating the Lord's Supper, becauſe they thought it to be left indefinite, they therefore kept not to it, but thought once a year enough for the receiving of it by the people; ſo rarely would men uſe an Ordinance which they thought was left to their liberty.

Yea 3*dly*. This Ordinance of the Lord's Supper would be made yet more uncertain; ſeeing there is an allowance to fill up ſuch vacancies with other Ordinances that are ſettled to fixed Times by Inſtitution: As to have the Word Preached, or Prayer, when there is a vacancy; and ſo that vacancy might be as well filled up with them, as with this; and ſo it might ſtill wait for a place, as that Man did at the Pool, and another Ordinance might ſtep in before it: And if we might ſuppoſe any other Ordinances to be left unto Man's ſole liberty, yet this leaſt of all; for it being inſtituted to remember us of Chriſt's Death, ſurely it ſelf hath either ſome ſpecial Occaſion or fixt Inſtitution, to put us in mind of it.

2*d Reaſ.* As ſuch an Ordinance would be left to too great uncertainties, for its exiſtence; ſo it would be caſt too far below all other Ordinances; for not having a Brother's ſettled Portion allotted it to live upon, it muſt wait upon all other Ordinances, till they were all ſerved, and live upon their leavings of Time; which is not beſeeming nor compatible with the honour of an Ordinance. This muſt neceſſarily follow; for Ordinances fixed in a ſet way to the Lord's Day, muſt be ſerved every Lord's Day; for they are of the Foundation, and challenge it originally. And Occaſional Ordinances that fall out, which have a proper eſpecial occaſion to call for them, muſt be alſo firſt performed. And certainly God hath not debaſed any Ordinances ſo low, as thus to attend all others; eſpecially not ſo great an Ordinance, as this of the Lord's Supper is.

3*dly*. It ſtands with Reaſon, that every Ordinance might have its proper root for it to grow up upon, and ſo come to have its exiſtence; it was meet that it ſhould have a ſtation, and ſeaſon poſitive, as the main fundamental ground of its Inſtitution, that ſo it might exiſt of it ſelf, and be able to challenge it ſelf a Place that cannot be denied it. And thus Continued Ordinances have ſuch a ſeaſon, by God's primary Inſtitution of them; which having an Exiſtence given them at fixt Times, God in a ſecondary intention enlarged the uſe of them to Negative occaſions (as I term them) as he hath that of Publick Prayer, and the Preaching of the Word; which are continual Ordinances (in their proper root) for every Lord's Day; which yet God hath further commanded to be ingrafted upon occaſions; but ſtill ſo, as, this is the root they naturally firſt grow upon: and the Lord's day and every Lord's day is their Seat, and their Station by Inſtitution; and that ſet time their inheritance, which they may make claim to. Thus Occaſional Ordinances likewiſe have a proper root peculiar to them, like Flowers, that, though they put not forth continually, yet have their ſeaſon which neceſſarily gives them exiſtence; and when thir ſeaſon is, they may challenge it (but whether their ſeaſon be neceſſarily and electively only the Lord's day, that I ſhall afterwards diſcuſſe;) ſurely God hath took as good order, and made no worſe proviſion, for the exiſtence of his Creatures of the new World (his Ordinances) than for the Creatures of the old, Now every ſpecies or kind of Creature in the old world hath a root; a ſeaſon, either continual and fixed, or ſpecial and proper. God made no Vagabond Creatures, then only to have a place and to exiſt, when and where there ſhould be a *Vacuum*, a void emptineſs of other Creatures. And ſurely God hath acted by the like meaſure in the new World, wherein the Ordinances are the Creatures; and either ſome proper time and poſitive occaſion, or elſe ſome fixed time all the year long, is their root of being.

II. The *ſecond* main Propoſition is this; *That for all Ordinances, which are not Occaſional, but ſtanding and continual, there muſt neceſſarily be a ſet time by Inſtitution appointed for them.*

This Propoſition is a neceſſary Corollary of the former, and follows upon thoſe particulars, which I have brought to confirm the former.

Reaſ. 1. For every Ordinance that hath an Eſſence, Conſtitution, or being in the Church, muſt alſo have ſome exiſtence, and therefore a time. All Creatures of the Old world have two things allotted them;

1. A *Conſtituted Eſſence*, by which they are, and differ from other Creatures: As the Eſſence of a Man is, that he is reaſonable; and a Beaſt, that it hath a Senſitive being.

2. An *Exiſtence*, by which ſome individuals of each kind do exiſt, and ſtand forth in the world, at ſuch or ſuch times and ſeaſons. And there is no Eſſence nor kind of Being, but is appointed to have an exiſtence at ſome time or other, in the world: For elſe that being might be ordained in vain, and have no being, and ſo it had as good con-

tinue

tinue nothing ſtill. Therefore *Solomon* ſays, *Eccleſiaſtes* 3. 1. *That there is a time to every thing, and a time to every purpoſe under the Sun*; As to every purpoſe of Man's heart, which is a thing moſt contingent; So to every kind of thing or being, Natural and Artificial, to all ſorts of things under the Sun (for he inſtanceth in things Natural, Artificial and Voluntary) and he ſays, there is a ſet time, ſo the word ſignifies, *Tempus determinatum*. Time is a neceſſary Circumſtance of Being, and therefore was Created when other things were, and is ordained to be, when things are ordained; ſo as nothing was in God's purpoſe, that ſhould have a being, but hath a time for it alſo, which alſo, as *Solomon* ſays there, *Gives it a beauty and a comlineſs*. Now as it was with Creatures of the Old World, ſo is it with thoſe of the New World, and amongſt thoſe, with Ordinances which are parts of it. If God hath given to any of them an Eſſence and Being to be *Ordinances*, you muſt ſuppoſe them to have a time appointed them, to come forth into exiſtence. As no Creature could come to have an Eſſence, a Rank among Creatures, but it muſt have a time to exiſt, ſo, nor Ordinances could ever come to have had an inſtituted being given them, but in Relation to an exiſtence, and a proper time for them to flouriſh in. Now ſuch Ordinances which are not occaſional, and ſo have no ſpecial occaſions allotted in providence to call for their exiſtence, that they may ſtand forth and call for a place, and be beautiful in that their ſeaſon, they muſt neceſſarily have an inſtituted time, a ſet time appointed them. And if providence and occaſion do not ſet out this time, then neceſſarily Inſtitution muſt.

2. The very purport or meaning of this Name of diſtinction given it, when it is called a *Continual Ordinance* (as in Scripture that phraſe is uſed) doth neceſſarily intimate thus much; that, that diſtinction is given it from its having a ſet time, fixt by Inſtitution for its exiſtence. The word, *Continual*, as it doth reſpect time in all Men's apprehenſions; ſo in the Scripture acception, it reſpects a ſet, fixed, appointed time, that in the Courſe of time comes about again and again continually, whether it be every day, or every Month, or every year. That was called *Continual* (as was ſaid before) not only which is done at all times, or every day, but of ſet courſe; ſo (2 *Sam.* 9. 7.) *Mephiboſheth* is ſaid to ſit at *David*'s Table continually, that is, not as a ſtranger, coming in upon occaſion, but at the ſet times of Meals. And ſo, *Pray continually* in the New Teſtament, is taken, not ſimply, for praying always, or upon all occaſions, or continuing in prayer with fervency only; but to pray ſettly, Morning and Evening (as I ſhewed out of 2 *Tim.* 1. 3.) even as it is called the *Continual Sacrifice*, becauſe it came about every day by Inſtitution, and if any were ſeldomer, yet if Ordinances, they had a ſet time for them. Thus the High Prieſts going into the Holy of Holies, becauſe it came about every year once, at a ſet inſtituted time, is ſaid to be continually, Heb. 10. 1. *Thoſe ſacrifices which they offered year by year Continually*. As therefore we ſay, that time is concreated with all things, ſo I may ſay of ſuch Ordinances, that their time is Inſtituted together with their Inſtitution, and by the ſame Authority.

And 3*dly*. If any Continual Ordinance had not a Time fixed for it, obliging the Conſcience by Inſtitution, that might call upon Men Now to practiſe it, and challenge an intereſt in ſome time allotted it; it were caſt below an Occaſional Ordinance, and made of an inferiour nature to it, in its Inſtitution: For it would not have ſo much as a proper occaſion to call for it, as thoſe Occaſional Ordinances have.

4*thly*. This Propoſition is backt with this, that in the Old Teſtament all Ordinances, not occaſional, had a fixed Time by Inſtitution. It is true, that ſome occaſional ones alſo, had a fixt Time when once an occaſion required them; as Circumciſion the Eight Day, but it was becauſe of ſome Typicalneſs annexed to it. But now under the Goſpel, all Occaſional Ordinances are left to their proper ſeaſons, as Providence calls for them, and ſo not affixed, as it became the Goſpel wherein ſuch Types ceaſe. But yet Continual Ordinances are to be affixed to a ſet Time by Inſtitution; elſe Chriſt were not ſo compleat in his Inſtitutions, as *Moſes*, but ſhould leave things to Man's will, which being as corrupt and negligent now, as before, needed the fixing of ſuch Ordinances to a ſet Time, as much as then.

III. The third Propoſition which I lay down is this; *That this Ordinance of the Lord's Supper, is a continual ſtanding Ordinance: It is of that Rank, and can be of no other*;

And the Reaſon thereof (which to me is undeniable) is this; becauſe that it is not an Occaſional Ordinance, that is, it is not an Ordinance, that hath, or can have any poſitive, ſpecial, proper, peculiar occaſion to call for it, and require it one day or time more than another: And therefore it muſt be a Continual Ordinance; and ſo by conſequence, a ſet, and fixed Ordinance to a Time by Inſtitution; as the ſecond Propoſition declared. Now the Reaſon is founded upon this, that there is no Rank of Middle Ordinances, but every Ordinance muſt (as I ſhewed) be either the one or the other: And therefore to prove that it is not occaſional, taking occaſional in that ſenſe before explained, is enough to prove that it is continual.

1. It is not occaſional in its firſt fundamental Inſtitution. Indeed ſome of the Popiſh Divines would put it into occaſional ſeaſons; for they allowing a Private Communion at home, when Men are ſick, and alſo allowing in Publick, that the Church ſhould receive not always neceſſarily together, but that every day when Maſs is ſaid, any one or two (though no more who have a mind to Communicate be preſent) may Receive, if they pleaſe. For (ſay they) ſome perſons may have more ſpecial need of the Sacrament of the Lord's Supper, than others (in reſpect of Tentations) to be comforted by it: And ſome have a more ſpecial mind to that Ordinance, and are more peculiarly affected unto it, than unto any other; and ſo may occaſionally be called to it. They do hereby evidently ſhew, that they reckon this Ordinance to be occaſional. But we know no ſuch Divinity; for we ſay,

1. This Ordinance, of all others, is an Act of the whole Church It is the only proper Badge of the Church's Communion; and in this reſpect Church-Members are called *One Bread*, as well as *One Body* (1 *Cor.* 10. 17.) and therefore they are to take it together, when their Meeting hath the full number of all that can come, and this rather than any other Ordinance is in this manner to be celebrated. And therefore (1 *Cor.* 11. 33.) in this caſe, and for this Ordinance, if any come late, others are to ſtay for them; *Tarry one for another*, which in other Ordinances they are not ſo ſtrictly tyed unto. And if thus it be the Ordinance of the whole Church; then variety of ſuch occaſions, as Perſonal Tentations, &c. cannot come to be any ſuch peculiar, ſpecial occaſion to the Adminiſtring of it to one Man more than another; for it is alike the Act of the whole.

2. Indeed, and in truth, there can never be invented, or ſuppoſed, any ſuch proper, ſpecial occaſion, requiring this Ordinance to be adminiſtred upon this Lord's day, or that, rather than upon another, which might, more eſpecially call upon the Church for the practice of it. As for other Ordinances, there are ſuch proper occaſions, thus prayer for the Sick, Baptizings, and Excommunication: and even the propheſying of private Members is but an Occaſional Ordinance, as God ſtirs up their hearts, and reveals ſomething to them; as the Apoſtle ſpeaks. There is nothing in the ordinance it ſelf to vary it, or make it more ſeaſonable at one time than at another, but it is fitted to all believers alike, whether grown Chriſtians or young. It is Milk and Strong Meat too; For it is the Common *Chriſt* of all: neither was it inſtituted in any ſuch more ſpecial manner for Tentations, or victory over Luſts; not peculiarly or ſpecially; ſo as that you can ſay, it is good for one thing more than another: or that it hath a ſpecial vertue for ſomething, which one Chriſtian needs more than another. But it is an ordained Καθόλικον, compoſed of Qualities to work upon all Tempers, and in all ſeaſons upon all conſtitutions of Souls. If Faith be never ſo weak, it ſtrengthens it; if ſtrong, a man is as much neceſſitated to take it, to grow in ſtrength. Even as Church-Fellowſhip the cauſe of ordinances, is alike neceſſary for all, in all ſeaſons, ſo is this. Yea it is ſo uniform in its nature and working, that all Churches in the world taken together, have as much need of it as one Church, and one Church as all and no more.

3. Neither can there be any variation in reſpect of any Circumſtance a Church can be in at one time, which it is not in at another. There may fall out impediments; as if the not having an *Officer* to adminiſter it (but ſo there may be alſo of ſuch Ordinances as are affixed to the Lord's day) but there can be no proper occaſions or circumſtances, that may vary it, ſo as to have it adminiſtred one day, and not another. No Man or Church can ſay, we cannot prepare to receive every Lord's day; nor that any occaſions on the week days do unfit us: For they are bound to be in ſuch a Frame as always to be prepared: and if they be not prepared according *to the preparation of the ſanctuary*; yet they ought not to omit it, as the *Iſraelites* did not the Paſſover. Yea,

let me add this; it is leſs ſubject to variation by occaſions, than the Word, or Publick Prayers of the Church, or laying up for the Neceſſities of others are; for which you have Inſtitutions for every Lord's Day. For the Matter of the Word, the Subject of our Sermons do vary with occaſions: And our Sermons are longer or ſhorter, and they are compoſed for Comfort one day, and for Reproof another day; for as your needs are, ſo they vary; yea, ſometimes as a particular Member's need is they vary. *A word in ſeaſon is to be ſpoken to the weary.* But here in the Lord's Supper there is no ſuch variation. The Word, like the Moon, though it be a ſtanding Ordinance in Heaven, yet appears in ſeveral ſhapes, and ſo the Word too: But this, as the Sun, is uniform; for the Perſon of Chriſt (the *Sun of Righteouſneſs*) Crucified, is wholly and entirely the Matter of it; and as he is the *ſame to morrow, and to day, and yeſterday*, ſo is this Ordinance. So the Duty of Alms varies: As God hath bleſt a Man; ſo let him lay up, as the Church, or other Churches have need. But it is not ſo with this Ordinance: And therefore this is capable of a more uniform Rule, and fixed Obligation, and Inſtitution, than any other.

I might in the laſt place ſhew, that it is a Continual Ordinance, from this *Acts* 2.42. where all Ordinances Continual are reckoned up, which are four in number: And this, in the Firſt Church, as the Meaſure of ſolemn ſet Worſhip for ever: But I leave that now, intending to argue it out in Reaſons.

Object. But there is this Objection grounded on that ſpeech of the Apoſtle, 1 *Cor.* 11. 26. *As oft as you eat, you ſhew forth*, &c. The Apoſtle ſeems there to ſpeak of it, but as an Indefinite Ordinance, and not as a Continual; in that he ſays, *Toties quoties, ſo oft as.*

Anſw. 1. His ſcope there is not at all to ſpeak of the Time of this Supper; but only to inform them of the high end and nature and intention of this Ordinance: That when they took it, they might know what they did (as we uſe to ſay) and what they were about. You know they ſlighted it, and took it in vain, and diſcerned not the Lord's body. He therefore minds them of the Inſtitution, that they might know what they did. *Know what you do* (ſays he) *for as oft as you receive this, you ſhew forth the Lord's Death.* It is a manner of Speech, uſed to ſhew what is the ſcope of an action that is cuſtomary; when we would inſinuate the great danger of ſome Action frequent, yet out of ignorance ſlighted. Thus, if we hear one ignorantly and ordinarily ſwear, as not knowing what it is to take an Oath; we uſe to ſay, Do you know what you do in ſo doing? As often as you ſwear, you give your Soul to the Devil. So here (ſays the Apoſtle) as oft as you receive unworthily, you eat your own damnation. And becauſe they were to receive frequently by Chriſt's Inſtitution, therefore he minds them the more of it, that they might know what it was to receive. *As often as you receive* (ſays he) *you ſhew forth Chriſt's Death*, and therefore tells them, that if they receive unworthily, They eat Damnation to themſelves.

2. This phraſe of Speech was to ſhew the unvarying, conſtant, uniform End, and intent of this Sacrament; which is conſtantly at all times to ſhew forth Chriſt's Death. So oft as you do it, it is ſtill for this principal end. The word ſometimes ſhews one thing, ſometimes another, but this conſtantly preacheth Chriſt's Death. *As oft as you receive, you ſhew forth Chriſt's Death.*

The third General Aſſertion is as the Concluſion of the two former, and inferred from them both; and it is this, That,

This being a continual Ordinance (as hath been ſhewed in the firſt propoſition) and continual Ordinances neceſſarily requiring a time Inſtituted, or fixt ſomewhere (as was ſhewn in the ſecond) The fixed time therefore for every Ordinance neither is, nor can be other, than the Lord's day, according to the ordinary Courſe and Tenour of the New Teſtament, which imports that every Lord's day is the Inſtituted time for them.

I ſhall demonſtrate this by Reaſon firſt; and then examine Scriptures afterwards. It is proved by Reaſon thus; or by theſe ſteps.

1. Under the Goſpel you have no other Inſtituted Time ſet and fixed, for any Ordinance, but the Lord's Day. I do not ſay, you are to have no other times for Ordinances, but you have no other times fixed by Inſtitution. Occaſional times there

may, and ought to be upon other days, by vertue of the Command, that bids us ſerve *the ſeaſon*, &c. (*Rom.* 12.) and take the fitteſt occaſion for every Work and Ordinance Occaſional. But you have no other Inſtituted Time appointed fixedly by God, beſides the Lord's Day: Which indeed is one of the Differences between the Times of the Law and of the Goſpel. Under the Law, God made ſpecial Sabbaths by Inſtitution fixed to ſet Days, for ſpecial Ordinances to be adminiſtred upon, *viz.* for the Paſſover, and for the Firſt Fruits: But now, there is no Inſtituted Time except this. Now then, if this Ordinance, being not occaſional (as was ſaid) muſt therefore have an Inſtituted Time appointed it by God, ſet, and fixed; this Time can be no other than the Lord's Day: For there is no other Time appointed by Inſtitution, under the Goſpel, except the Lord's Day.

But it may be ſaid, that this gains but only thus much, that the Lord's Day is the Time Inſtituted for it: And ſo alſo it may be ſaid of Occaſional Ordinances, that the Lord's Day is an Inſtituted Time for them too; in as much as it is ſuch for all Ordinances in common.

Therefore 2. I go a ſtep further, and ſay, That Continual Ordinances, and among them the Lord's Supper, are not only to have a *Time that is Inſtituted, for them to be adminiſtred upon*; but further, there muſt be an Inſtitution to appoint a Time for them, even a fixt, determined Time ſet apart for them by vertue of an Inſtitution, which may determine the Conſcience to them, and by vertue of a Command call for them. And ſo it is not enough to ſay, That the Lord's Day is the Time Inſtituted indeterminately, indefinitely and at random for this Sacrament of the Lord's Supper, as for all other Ordinances it is: But when it is ſaid, that the Lord's Day is Inſtituted for it, the ſenſe muſt neceſſarily be, that it is the Time fixedly and determinately ſet by Inſtitution, for this Ordinance: And ſo it differs from the relation that this Inſtituted Time hath unto Ordinances occaſional. It may be ſaid, that the Lord's Day is the only Time, that we find Inſtituted, wherein they, or any Ordinance may be adminiſtred upon: But for other occaſional Times in the Week Days, though there be a general Rule that will oblige the Conſcience to them, as occaſions are; yet they cannot be called Inſtituted Times. And therefore in that ſenſe it may be truly ſaid, that when Occaſional Ordinances are to be adminiſtred, the Lord's Day is the only Inſtituted Time of the New Teſtament for them. But ſomething more muſt be ſaid of Continual Ordinances; namely, that there is a Time Inſtituted that calls for them, and obligeth the Conſcience by an Inſtitution to them. And ſo theſe two Ordinances differ in their Intereſt in this Day. That Occaſional Ordinances have, by vertue of the Inſtitution of this Day, but a remote, indefinite, undetermined Intereſt therein; and for their determinate Exiſtence on this or that Lord's Day, there muſt come over and above, ſome ſpecial occaſion, that calls for it, on this or that week, more than on another; only the Lord's Day preſents it ſelf ſtill, as a Time bleſſed, and Inſtituted for ſuch Ordinances in common and at random. But if this Ordinance of the Lord's Supper be a Continual Ordinance (as it is) and This the only Time we find Inſtituted; then this Ordinance muſt have by an Inſtitution ſome fixed determinate Intereſt in it; and that by a defining by appointment, what Lord's Days it muſt be adminiſtred upon. And the Reaſon, for this, is out of the former grounds evident; of which now, I urge only this, that otherwiſe this Ordinance ſhould have no determinate Exiſtence allotted it; but were in that reſpect, caſt below all Occaſional Ordinances. For if its Intereſt in the Lord's Day be thus unlimited, and but in a common relation; that it is only a Time Inſtituted for it, no otherwiſe than it is for all Ordinances in general, and as a common Hall is for all Commers: And withal, that it hath no ſpecial ſet occaſion to call for it, and require its Exiſtence; then it is ſtill left in far worſe caſe and hazard for exiſting, than Occaſional Ordinances are: For they (as Providence gives occaſions) do call for Time, and oblige the Conſcience unto a ſet Time for them: But this would be left like an *Individuum Vagum*, that has nothing to ſhew for it, why it ſhould challenge a place or room in this Inſtituted Time, more than Vagrant Perſons have in Common Town-houſes. Yea, ſeeing other Ordinances can ſtill challenge ſome peculiar, determinate Intereſt, either by Occaſion, or Inſtitution; this might ever be extruded, having nothing but an indefinite, common, Vagrant Intereſt to ſhew for it ſelf. Therefore certainly, if the Lord's Day be the only Time Inſtituted under the New Teſtament; then muſt be found an Inſtitution to determine and fix on what Lord's Day this is to be adminiſtred. And this, not to be left to the wide World for its ſubſiſting and exiſtence ; but ſuch, as by Law, or inheritance, it may call for, as its Portion.

Now 3. Therefore add to this then, That if there muſt be found an inſtitution for it on ſet Lord's days (they being the only time Inſtituted) then either the Inſtitution ſets apart, every Lord's day, or ſome ſpecial Lord's days (which the word ſets out and appoints for it, rather than others) I would ſee a Warrant for, however, ſome Churches perſume to ſingle out ſome ſpecial days; becauſe their Congregations be too vaſt (and ſo not according to Rule, which is, that Churches ſhould conſiſt of no more, than can meet together in one place) to adminiſter it to all, every Lord's day. And others by preferring one Lord's day before another, as *Eaſter day, Whitſonday*, &c. do appoint it to be only or ſpecially then adminiſtred : Yet there is no word for it, nor Reaſon by conſequence from the word.

Now, if there be no warrant of inſtitution for ſpecial Lord's days ; then neceſſarily, the Inſtitution muſt fall upon every Lord's day.

Yea, 4. Let it be but granted in general, that there is no other Rule to determine this Inſtitution, but this common *Maxim* ; That all Ordinances both Continual and Occaſional are ordained for the Lord's day ; and that the Lord's day is the only Inſtituted time for all Ordinances in this common general way : let that be all that the word ſays for it : ſo as no ſpecial Charter or Intereſt be pro duced, by Inſtitution ; yet this very common Charter will carry it ; and this general, indefinite inſtitution will ſerve its turn. For when each Ordinance ſhall come to claim its right, and particular allotment, and portion, in theſe Lord's days ; It muſt neceſſarily be ſet forth according to the Nature and kind of each Ordinance. And then, look how Occaſional Ordinances will juſtly put in, and call for an Occaſional allotment for their adminiſtration, as occaſion is offered, and requires ; ſo continual Ordinances will challenge a continual ſet allowance, every Lord's day. For they muſt have maintenance and ſubſiſtence according to their Rank and Quality, and end of being ordained. The common Law and Dictate of Reaſon would, and muſt thus ſet out their Portions. Continual Ordinances muſt be continually on the Lord's day ; and what is that, but to be every Lord's day ? We ſay in the Deciſion of another point of Controverſy, and difficulty, between the *Arminiaus* and *Us* : about the exiſtence of things Contingent, and the Voluntary Acts of Man's will ; That in reſpect of God's decree, all things do exiſt neceſſarily, and by his determinate Council ; yet in reſpect of ſecond cauſes, and their coming forth into actual exiſting or being, we ſay, that they all exiſt according to their kind. Which is, that Free agents, as, namely, Man's will ſhould in reſpect of its own motion work freely : And Contingent or caſual things that fall out by chance, ſhould in reſpect of ſecond cauſes fall out Contingently, according to their kind : But neceſſary and natural actions, as, namely, the motion of the Sun, ſhould fall out neceſſarily and conſtantly, according to its kind, and yet all act in their ſeveral kinds, by the determinate Counſel of God, that rules all their cauſes according to their kinds. Thus we illuſtrate alſo the ſeveral exiſtences of Ordinances, for their time and ſeaſon, by ſaying, That they are varied according to their ſeveral Natures and Kinds. God hath took order in his word, for the exiſtence of them all : but for Occaſional Ordinances, he hath not given ſet Rules of Inſtitution for the time of their exiſtence, to bring them forth in : for that had not been according to their kind, but, indeed, clean contrary to it : For they being in their Inſtitution intended for occaſions, accordingly muſt exiſt, but as occaſions are. Yet by a neceſſary command, when occaſion is offered ; Therefore as neceſſarily (when ſuch occaſions fall out) as continual Ordinances to be adminiſtred. But Ordinances of Continual and not Occaſional uſe he hath ordained to exiſt, according to their kind, Continually, and not Occaſionally ; and therefore a Rule of Inſtitution muſt determine their exiſtence. And he having declared that the Lord's day is the only time that is inſtituted by him for all Ordinances : Suppoſe he had given no other Rule ; yet Occaſional Odinances are to exiſt occaſionally on that day : that is, as occaſion calls for any of them ; But continual Ordinances are to exiſt, and be adminiſtred continually on that day ; and what is that, but that every Lord's day they ſhould be adminiſtred !

I will now in the laſt place, as the *Coronis* and Concluſion of all, and for the Confirmation of both theſe Aſſertions, add only this, which ſhall concern both, that it ſtands with the greateſt Reaſon, both that there ſhould be an Inſtituted Time for continual ſtanding Ordinances : and alſo that there ſhould be continual Ordinances purpoſely appointed for that inſtituted time ; and as much Reaſon for the one, as for the other. So as there is a proper, peculiar mutual Relation, between ſuch Ordinances, and ſuch an inſtituted time, they are mutually ordained for each other ; theſe Ordinances for that time, and that time for theſe Ordinances. It ſtands with the greateſt Reaſon that may be.

1. That God ſhould inſtitute continual ſtanding Ordinances, for his Church to meet together, to celebrate ; and ſo to conſtitute his publick viſible worſhip ; Beſides ſuch Ordinances as ſhould be for occaſions, that yet uncertainly would fall out. For it became him, who is the great God, the ever-living ſtanding God of the World, who upholds all continually, by a conſtant hand of power and wiſdom ; to have a ſtanding ſet worſhip, whereby he ſhould be ſet up, and acknowledged in the World ; and not be like the Gods of the Heathen, nor the Saints of the Papiſts, who were Gods for occaſions, and are Saints for ſpecial occaſions ; and as they had Sacrifices, ſo theſe have Prayers, upon particular occaſions. But the ſtanding God muſt have ſtanding Ordinances. It was not fit for God the great King, to ſtay and wait upon occaſions, for all the publick worſhip he was to have; which might have fallen out, or perhaps not have fallen out. No, it had been too too little for him.

And 2. That he ſhould inſtitute and appoint a ſet and ſolemn Time for ſuch Continual Ordinances, out of his own will ; did become him alſo ; and was as neceſſary as the former ; For otherwiſe (beſides other Reaſons proper to that Argument) he had waited upon a greater uncertainty for the celebration of ſuch Ordinances, than that which doth attend upon Ordinances Occaſional, even on Mens wills and their occaſions and pretences to put off ſuch worſhip; For occaſions ſtill as they had riſen, would have called for ſuch ordinances as were occaſional.

But if God himſelf does not ſet a time, and fix it, there would be nothing to determine and call for ordinances, ſo as to oblige the Conſcience. And ſo, ſuch ordinances, in ſtead of being the ſtanding, continual ordinances of his worſhip, ſhould have become the moſt uncertain, and (through Man's Corruption) the ſeldomeſt adminiſtred of all other. And indeed, fixedly to appoint, how oft they ſhould be adminiſtred, and when, is that which makes them to be continual ordinances, and the worſhip of God to be ſolemn and ſtanding in the world. And the determination of the Circumſtance of time, how oft, and on what day, was a matter of more moment, and more intrinſecally conjunct with the worſhip of God, than the deſignation of a particular place. For though a place be as neceſſary as a time ; yet from a ſet time appointed, doth ariſe a ſolemnity of worſhip : and it is as Royal a property and attribute of God's worſhip, as any other ; and ſerves to ſet it out, and greaten it. And the iteration of a time in a ſet courſe thus or thus, adds to the worſhip a greatneſs, both in Multiplication of it, that it is ſo oft ; and alſo a ſolemnity and a reſtraint upon Men; and ſo bears an impreſs of God's Authority ; But thus it is not in the deſignation of a ſet place. Therefore, often in Scripture when there is an inſtitution of a ſet day for an Ordinance, or mention of ſuch a day ; it is called a ſolemn Aſſembly, as the Prophet calls *the new Moon's Feaſts and Sabbaths that were ſet, The Solemnities of the Houſe of* Iſrael, *Ezek.* 45. 17. and 46. 11. And (*Levit.* 23. 36.) the eighth day of the Feaſt of Tabernacles is Tranſlated a Solemn Aſſembly ; which accordingly is by Chriſt called the great day of the Feaſt, *John* 7. 37. Solemn they were, by being ſet, and thereby greatned. And every ſuch day had its ſet Ordinances by inſtitution appointed to fill up the worſhip of the day, and (as the Phraſe is, *verſe* 37. of *Lev.* 23.) God ſpeaking unto *Moſes* concerning the Ordinances to be upon ſuch Feaſts, ſays, *that they muſt perform every thing upon his day.* For every ſuch ſet time had its ſet Offerings and Ordinances; and the days were appointed for them, and they for the days. And therefore a ſtanding day muſt have ſtanding Ordinances, that have a proper referrence to the day, and the day to them ; they being made for the day, and the day for them. And this difference for God's inſtituting a ſet time for worſhip, under the Goſpel, rather than a ſet place ; They who are againſt the Inſtitution of the Sabbath, have not conſidered ; when they argue, that there is like Reaſon of Place and Time, between which, is this Relation to worſhip, there is a broad and manifeſt difference.

Now then, if under the Goſpel it was meet there ſhould be *Continual Ordinances* for a ſtanding Worſhip ; that God might ſtill be ſure of being worſhipt (whatever occaſions were) and that there ſhould be a ſet Inſtituted Time in theſe Ordinances :

Then marry theſe two together, as being made one for another; theſe holy things, for this holy Day; ſtanding continual Ordinances, for this ſet, and ſtanding Day, according to the proportion of that Rule, out of *Leviticus*, *Every thing upon his Day*; *Opus Diei in ſuo Die*; the Day and the Ordinance thereof being mutually made for each other. And thus a ſolemn and ſtanding Worſhip ſhall be kept up in the World, under the Goſpel, as well as under the Law, which alſo was propheſied of (*Ezek.* 46. 13, 14, 15.) That there ſhould be a continual Worſhip now, as there had been a continual Sacrifice then. For there *Ezekiel* propheſies of the Worſhip of the Goſpel, and that, under the Type and Notion of the continual Sacrifices and Sabbaths.

Uſe 1. See the gracious Proviſion that God hath made in the World for his Worſhip, and alſo for to feed his Church.

1. He being a great King, for his own glory reſerves a ſtanding Revenue of Glory to come in by Worſhip of Men, to himſelf, as it became him, beſides that which comes in by occaſions. You know, Princes have Crown-Lands, which bring in a ſtanding Rent, that cannot be ſold, or alienated (in a Legal way) and they have Cuſtoms and Tributes, which come in other ways; but the other are their Royalty. So God hath ſtanding Ordinances, as Crown-Lands, to give him a ſet Revenue of Old Rents, which muſt never be left unimproved; as well as he has occaſional Cuſtoms from other Ordinances.

2. See here the gracious Proviſion made for the Church; the Family and Houſhold of God. Here is a conſtant Proviſion, of no leſs than four Ordinances, the Word, Prayer, Communication, and the Lord's Supper. We are not like to ſtarve then. God hath kept to his own Rule, to *provide for his Family*. As good Houſe keepers have ſome conſtant proviſion of ſtore, as Corn, Beef, and the like; beſides all occaſional Dainties, that, like Fowl and Fiſh, come in to their Tables; ſo God hath laid up all ſpiritual proviſions for us: And to be ſure you have Chriſt himſelf for one ſtanding Diſh continually ſerved up to you, as ſome Rarity uſeth to be ſerved up, again, and again, and goes round at laſt. A Diſh that fills all, and ſerves all Taſts (as they ſay *Manna* did) which is Milk to Babes, and to grown Men ſtrong Meat; *all in all, and unto all*. Many things in a Sermon thou underſtandeſt not, and haply, not many Sermons; or if thou doeſt, yet findeſt not thy Portion in them; but here, to be ſure, thou maiſt. Of Sermons, ſome are for comfort ſome to inform, and ſome to excite; but here in the Sacrament, is all thou canſt expect. Chriſt is here Light, and Wiſdom, and Comfort, and all to thee; he is here, an Eye to the Blind, a Foot to the Lame; yea, every thing, to every one.

Uſe 3. Hath God himſelf inſtituted both a Time, and alſo ſtanding Ordinances for that Time, to keep up a conſtant Worſhip? what arrogancy is it then in ſuch Church-Governours (whether Popiſh, or Reformed) as aſſume this power to themſelves? ſaying, that Chriſt hath inſtituted no ſet Day for his Worſhip, but has left it unto them; it becoming the Liberty of the Goſpel, not to be ſubject to Days and Times, as under the Old Law: And that God hath not defined out what ſet Times ſhould be for the Lord's Supper; and ſo it falls under their Juriſdiction to appoint it; and they do all this, to enlarge their power. I will never believe that God would truſt Officers with ſettling ſuch Circumſtances of Worſhip, as he truſted not his own High Prieſt with, under the Law, but ſettled them himſelf: No, God would have never have left matters of ſo great importance, at uncertainties: He would never have left even the Revenues of his Crown-Lands to thoſe Landlords, of whom many would have the *Vineyard to be theirs*. And the fruit of their aſſuming this power, you may ſee in the Lord's Supper; which is abſolutely by them commanded to be received at ſome certain times of the Year, no oftner neceſſary to be received; which is their poor Allowance for that Ordinance. And if God had left the Time of all Worſhip to their appointment, and not more clearly fixt it, it would have come to the ſame paſs in proceſs of Time; and a Sabbath once a Month would have been well, which haply might have been but once a Year. And yet all this was for the Churches Liberty; to free them from God's Yoke, and to bring the Conſciences of Men into a worſe Bondage of their own. As if God had made Chriſtians free now, from the like Inſtitution of a Sabbath to that of the Jews of old, and which himſelf then enjoyned;

to leave room to Men, and their Power, to determine the very ſame. Thus they exclude God, that themſelves may Rule. But bleſſed be thy Name, O God! that tho' other Lords beſides thee have Ruled over Us, and would appoint us when to have Sabbaths, and Sacraments; yet thou haſt wrought all our works for us: Thy ſelf haſt appointed our Works, and Times of ſerving Thee: Thy Service is perfect Freedom, but theirs is Bondage, which thou in mercy haſt freed us from.

That you may clearly ſee the goodneſs of God in it, I will add this, that I find the Papiſts themſelves, and the beſt of their School, acknowledge, That the Lord's Supper being a Sacrament given, often to be adminiſtred; there muſt neceſſarily be a defining by ſome Divine Authority, how many times at leaſt, we are to receive it, elſe, ſays *Vaſques*, the Affirmative Precept binding no Man ſo to any preciſe Time to receive this Sacrament; but that he might omit it, a Man might forbear to receive it, all his Life-time, (as well as any time) without ſin. The like ſaith *Suarez*. Therefore they ſay, that Chriſt indeed left it indefinite; becauſe he left power in the Church, to fix a ſet Time *how often*; which the Pope by Divine Authority (ſay they) hath done; which if he had not, this Precept, if indefinitely given, would not have neceſſarily obliged a Man all his Life-time. And therefore they ſay, it is a ſin not to Receive once a Year, becauſe the Pope (in whom is Divine Authority) hath ſo fixt it; but not oftner to Receive is no ſin. But now we, if we were left thus indefinitely (whoſe Conſciences cannot acknowledge any ſuch Power in the Church) were left in a miſerable uncertainty, how oft, at leaſt, we muſt Receive or we ſin. We have no help in this caſe, but the Word it ſelf to decide it. And this is neceſſary. For, as we ſay of a Church, that the ſet Number, how many it ſhould conſiſt of, cannot be determined; yet there muſt *ad minimum*, be two or three gathered together in God's Name (as it is ſet down, *Matth.* 18.) or elſe it is no Church; one Saint alone not ſufficing to make up a Church: So I ſay of this Sacrament; though *How often* at moſt it may be adminiſtred, cannot be determined (for it may be adminiſtred every day, as it was in the Primitive Times) yet how oft at leaſt it muſt be adminiſtred, was to be determined ſo, to ſet bounds unto Man's neglect, and fix the Inſtitution.

Uſe 4. If the Lord's Day be thus primarily appointed for theſe Ordinances, and they for it; you ſee then the Errour in appointing any other day electively for the Lord's Supper; as *Chriſtmas-Day*, &c. Beſides their miſſing of that Bleſſing which attends the Inſtituted Day of this Ordinance, they furthermore ſet up Days like God's, and prefer them to his; and yet thereby do afford this evident Beam of Light to us, that ſuch an Ordinance honours a Day; for to that end was the Sacrament appointed by them to be on thoſe Days celebrated; and ſo does this Ordinance, and the like, honour the Sabbath, which is ſanctified by them.

CHAP. VI.

Some Caſes concerning the Time of the Adminiſtration of Ordinances Reſolv'd.

UPON what hath been hitherto treated of concerning the Adminiſtration of the Lord's Supper every Lord's day and the grounds thereof, there is a juſt occaſion, or perhaps a neceſſity of Propounding and of Anſwering ſome Queries about other Ordinances. Some Caſes of difficulty are to be diſcuſſed, and which are indeed the greateſt difficulties and knots in this Queſtion.

1. It is to be conſidered What intereſt this Ordinance of the Lords Supper hath in the Lord's day comparatively to other Ordinances? and whether by inſtitution this Ordinance is to be adminiſtred, whatever be done about others?

And 2. If all have an intereſt alſo, then if the Caſe ſhould be that the time and ſtate of the Congregation cannot permit that all ſhould be adminiſtred, it is to be conſidered which of them ſhould rather be cut ſhort or give way?

To Reſolve theſe Caſes; Firſt in General, to prevent miſtakes, I premiſe theſe two propoſitions.

1. That there is no ſuch inſtitution of any Ordinance, that all other Ordinances ſhould give way to it, or that by inſtitution this or that of neceſſity you muſt have,

whatever

whatever become of others. 'Tis true, indeed, there is a general Ordinance that Sanctifies all Ordinances, as every Creature is ſanctified by Prayer; as *Paul* to *Timothy* ſpeaks. We are to pray afore the Adminiſtration of every Ordinance as occaſion is; But ſuch prayers came in but as appendixes and handmaids waiting and attending upon thoſe Ordinances. They come to have a room not upon their own Title or Intereſt primarily and *ex ſe*, of themſelves by a ſpecial proper inſtitution that gives them this ſubſiſtence; but as adjuncts and attendants of thoſe Ordinances, that when any of them is to be adminiſtred, then prayer neceſſarily muſt be before to Sanctifie it. But this is but a dependent ſecundary Title and Intereſt that ſuch prayers come to have in the vertue of thoſe other Ordinances; as where the Lady goes, the Gentleman-Uſher goes alſo, but for her ſake only. Thus although Prayers go before, yet in the right of that Ordinance that follows.

But otherwiſe take theſe kind of publique ſervices (which you have here, *Acts* 2.42. and which are commanded, 1 *Tim.* 2. 1.) as they make up an Ordinance inſtituted as diſtinct from all the reſt and that ſtands alone and is a Subſtantive Ordinance. And ſo know that this Ordinance ſo taken is not of that abſolute ſingular tranſcendent inſtitution, that this muſt be, whatever be done with the reſt. They are all ſecond Commandment Inſtitutions, and muſt have alike their turn. They are Children all of one Father and of one Rank; The Eldeſt, which is prayer, is not enobled above the reſt, that it muſt have a Subſiſtence, whatever becomes of the Younger Brethren.

2. The Intereſt, which by Inſtitution any Ordinance hath is not ſuch but that in Caſes that may fall out, any of them may give way to another; or all of them may give way to one. For beſides the neceſſity of the Inſtitution, there may be a Superadded neceſſity by Circumſtances, that either now a particular Ordinance muſt be adminiſtred, or it cannot at all, or not to that full purpoſe be adminiſtred as is meet, and ſo God's name would be taken in vain. So it may fall out in the Admiſſion of, or excommunication of a Member. And ſo it may ſeem to have fallen out in that caſe, *Acts* 20. That *Paul* preacht out the time of the Lord's day and adminiſtred the Sacrament at night when the Sabbath was ended.

For as he was an extraordinary Officer, ſo therefore his preaching was more than an ordinary Ordinance. It had a Superadded power of infallibility went with it. And though it was ſtill but an Ordinance of the 2d. command; yet it was an Ordinance extraordinary and which they could enjoy but once; and at that once receive a foundation to build their Faith upon, and raiſe other Sermons upon that foundation all their lives. Yea, and it is to be conſidered that they could ſeldom enjoy him in that way of God's Inſtitution, for their Office was to go up and down. And it is to be conſidered too that he was in the heat of Preaching, and though he broke off in a caſe of abſolute neceſſity to reſtore a man to life, yet he would not break off for another ordinary Ordinance, for that work as in his hand it was performed was greater.

And ſo that place (wherein he ſays, *I was not ſent to baptize; but to preach*) is to be underſtood, for his preaching was an Apoſtles, his baptizing was but as an act of another man, the one was as an extraordinary Ordinance in his hand, the other was but as ordinary; yet it doth not follow from hence that ordinary preaching is to be preferr'd to baptizing.

Now there may (I ſuppoſe) fall out Caſes, wherein there may a circumſtanial neceſſity fall out ſuperadded beſides that of ſimple Inſtitution; and then an Ordinance that hath place meerly by Inſtitution may give way; as Ordinances Inſtituted do to works of neceſſity, as well as mercy. And there may be a neceſſity of mercy come to be annexed to the Adminiſtration of an Ordinance by ſome ſpecial Circumſtances; and then an Ordinance that hath but the meer neceſſity of an Inſtitution, muſt needs give way, as it doth to other works of neceſſity, but ſtill not by vertue of any tranſcendent ſingular inſtitution.

The Rule of no Inſtitution is ſuch, but an impediment may come in; and no Ordinance is ſo inſtituted but it may give way to another.

But to come nearer to the Caſe, the queſtion may either be made of this Ordinance in Compariſon with the Continual Ordinanes, Prayer, Preaching, &c.

Or, 2. The Queſtion may be of Occaſional Ordinances as Baptiſm Admiſſions, &c.

1. If the Queſtion be limited to Continual Ordinances, which of them hath more Intereſt?

I *Anſwer*, They have, by Inſtitution, Intereſt alike: But yet ſo as one may have in Order the priority afore the other; As, *Let firſt of all Prayers*, theſe publique prayers be made, &c. 1 Tim. 2. 1. He ſpeaks of Ordinary Church-meetings, as appears throughout that Chapter; So that prayer hath the firſt place, by inſtitution. And then the preaching of the word ſeems to challenge the next place, and the Adminiſtration of the Lord's Supper the laſt; But whether after all other, or no, I yet know not.

2. Some Ordinances may for the meet Adminiſtration of them require more time, or elſe they are lamely Adminſtred. So preaching may be oftner and require more time. I obſerve the phraſe uſed, Acts 20. 11. *When Paul had talked, a long while*, as we tranſlate it, but in the Greek it is ἐφ' ἱκανὸν. When he had ſaid what was fit throughly to inſtruct them in what their neceſſities required; when he had ſaid *enough*.

It is certain that there is time enough for all ſtanding ordinances and continual ordinances upon this day: and ſo as none of them will take up time ſo as to cauſe one to give way to another; and their Intereſt by Inſtitution is alike.

But 2. The Queſtion will moſt fall upon occaſional ordinances, & if ſo ſtated; I deliver my Judgment with ſubmiſſion herein.

1. That the Intereſt which continual ordinances have in the Lord's day is (as I take it) more direct, immediate, proper and conſtant; ſo as it is a more native primary intereſt compared with that which occaſional have.

I call it more direct, and immediate, for there is no third thing that comes between them to bring theſe two, *viz.* the Lord's day and theſe Ordinances together, but according to the ground formerly delivered, both being ſet and ſtanding, they were made on purpoſe one for another, theſe for the day, and the day for them; that ſo to be ſure God might have a ſolemn ſtanding worſhip, and not occaſional only. So as the time, the Lord's day it ſelf by inſtitution calls for their adminiſtration and their exiſting. But as for occaſional Ordinances the day doth not thus immediately call for them, but only as an occaſion intervenes, thus Baptiſm is required when a Child is to be Baptized.

Therefore the allyance between the Lord's day & continual Ordinances is, as that of a man's own kindred, immediate and direct, and of themſelves, but that of it and the other Ordinances but as of affinity by marriage, through ſome middle thing coming between, that cauſeth it. And as it is thus more near, ſo more conſtant; and the conſtancy of any Relattion and tye mutual makes a greater nearneſs, than that converſe that is by fits and times.

Men that ſtand in ſuch a relation one to another, that they muſt conſtantly meet together out of Office or a ſet Conſtitution, are & ought to be nearer one to the other in intereſt & reſpect, than thoſe that uſe to meet but occaſionally and by fits when ſuch or ſuch a buſineſs falls out. Now the *Lord's* day and other occaſional Ordinances meet but occaſionally, but thoſe that are contiual are ſtandingly yoked together with it, and meet by mere Inſtitution; And ſo their Intereſt comes to be primary and native, and in the firſt place, for that God might have a ſtanding worſhip at ſet times, both this day and ordinances were ordained. But the day being thus ordained for this ſtanding worſhip, and ſo founded, occaſional ordinances are adminiſtred alſo, and the Church then meeting by Inſtitution, they are fitly adminiſtred then. It is as in founding Colledges where the founders build Chambers and places of publique reſort for Scholars indefinitely, but between the Scholars the Statutes do put this difference, that ſome are Scholars of the houſe as we call them, and of the foundation, which, that the Colledge might be ſure to be upheld as a ſociety, have a ſet penſion and places of maintainance, that the Colledge may not be diſſolved: and others are Pentioners, for whom the Statutes provide that ſuch ſhould be admitted alſo; but yet the primary, native, original foundation & intereſt, is that of Scholars of the houſe who are therefore preferred to Chambers, &c. before others; and the other is but the Intereſt of Strangers that are added to them, and have room amongſt them by the founder's will. And hence (as I take it) is the denomination of your Meeting and Aſſemblies more frequently given to theſe continual Ordinances, even by reaſon of their primary original Native & Conſtant intereſt, as the ground of it. Thus here it is ſaid, Acts 20. *When they meet to break bread*, And (1 Cor. 11. 20.) Their coming together in all thoſe places is mentioned as if only it were for the Sacrament. Now the Reaſon is, becauſe they are primarily and conſtantly to meet together for theſe Ordinances, and the Lord's day being firſt ordained for theſe, other Ordinances came to have a fit ſeaſon alſo: by reaſon it is a ſanctified time and the Church is then to meet. This ſeems to be the way made for the Adminiſtration of an occaſional Ordinance, as (1 *Cor.* 5. 4.) for Excommunication, when ye are gathered together, then to deliver ſuch an one to Satan: but for the Sacrament they meet, *to eat*, and the meeting is denominated from it. Now as an houſe is denominated *theirs* rather, who are the ſtanding dwellers than occaſional Incomers, that for an occaſion have a room in it, ſo 'tis here: As the Goſpel and Ordinances of it are called the Heavens in Scriptures, as (*Pſalm* 19. 1. *Rom.* 10. compared) So theſe ſtanding Ordinances are apointed as the Sun and Moon that divide and conſtantly Rule this day; and other Occaſional Ordinances are as the Stars that have their influences in their ſeaſons, *Job* 38. 32.

2. The ſecond thing whereby I expreſs my ſelf in the Compariſon of theſe two Ordinances Intereſt in this day is, That anſwerable to this more direct and primary inſtitution of theſe, each for other, it comes to paſs that a more ſpecial bleſſing doth mutually ariſe from the adminiſtration of continual Ordinances. God, when he ſanctified and inſtituted this day, bleſt it alſo; which bleſſing is actually derived to us through thoſe Ordinances adminiſtred upon it, as thoſe whereby the day is ſanctified; and he in like manner ſanctifying theſe continual Ordinances for this day bleſt them by ordaining a ſpecial bleſſing from their adminiſtration by this day. The day bleſſeth the Ordinances more and the Ordinances convey the bleſſings put upon the day, which, I ſay, ariſeth from this primary fundamental inſtitution. So that though you may have a Sacrament of the Lord's Supper on the week day, and ſo likewiſe the preaching of the word (as was ſaid) yet there is a further bleſſing on them may be expected on this day than any other.

So as, put the caſe you could meet conveniently enough for your occaſions for a Sacrament on the week day, and therefore would defer and put off the Lord's Supper from the Lord's day; yet you ſhould chooſe rather to have it on the Lord's day, for there is a ſpecial bleſſing on it that day, which through the mutual ordination of one for the other is beſtowed upon it; ſo as that very reaſon ſhould ſway it rather to the Lord's day.

But now for an occaſional ordinance I do Queſtion, and do but propound it, whether there be ſuch a ſpecial bleſſing that ariſeth upon it, from this day rather than another day: So as a Congregation ſhould rather put themſelves to ſome inconveniences to have all ſuch Ordinances adminiſtred on the Lord's day than on the week day, meerly for the Bleſſing ſake which the day brings upon them. And my reaſon is becauſe, they being Occaſional Ordinances, and occaſions calling for them, receive their ſpecial bleſſing (if any there be) from time or ſeaſon or from their occaſions, and ſo as their occaſions give them exiſtence, an *Eſſe*, ſo alſo the fitteſt ſeaſon that is ſuited to ſuch occaſions in reſpect of occaſional circumſtances, gives them their *bene eſſe* or *melius eſſe*, their better being. So for baptizing a Child; as when a Child is born to any of you an occaſion calls for the being of this Ordinance: So thoſe Circumſtances of time whether on the week day, or the Lord's day, as ſhall ſuit beſt with the good, or avoiding the hurt of the Child; the Conveniency of the parents, who may be to go a Journey, and the occaſions of the Congregation, do give the preheminence to the adminiſtration of this Ordinance. And the ſame may be ſaid as to admiſſion of Members, *&c.* we are not ſimply for the Lord's day's bleſſing, to affect to have theſe Ordinances on the Lord's day, notwithſtanding other inconveniences. But we ought to inſiſt on it to have the Lord's ſupper on the Lord's day, for it is the work of the day, and the day is appointed for it.

But Though baptiſm is an ordinance to be adminiſtred but once and ſo (if a greater bleſſing could be ſuppoſed to accompany it on the Lord's day) it were much rather to be deſired upon it, than any other day, yet we ſee the Apoſtles in the *Acts*, did baptize preſently upon any day, as *Philip* baptized the Eunuch in his Journey, and *Paul* baptized the Jaylor's Family, &c. For the deferring it was not worth any ſpecial bleſſing conveyed by the Lord's day upon it; when all things elſe fell out to call for the adminiſtration of it. And therefore we are not bound to adminiſter it on the Lord's day meerly for the bleſſing ſake.

Now then to ſum up the Solution of the caſe.

1. If all ordinances, both continual and occaſional, can be adminiſtred on the Lord's day, as conveniently every way as on the week day they ſhould. The Reaſon is becauſe it is ſanctified time inſtituted for Ordinances; neither is any other time inſtituted.

2. If all Ordinances cannot be adminiſtred on that day, then, I ſuppoſe no one continual Ordinance is in the frequency of it,ſo for to be preferred,as that it ſhould be continually on this day,and another ſhould give way:There is here to be obſerved the ſame Rule which the Apoſtle gives for propheſying of all. If many be in a Church, and all cannot prophecy at once, the Rule is, that two or three ſhould do it at one time,and two or three at another and that by courſe, So,ſay I,let Ordinances take their courſe in their omiſſions, and no one be preferred to the reſt, but let it go by a *ſeries* one by one, as the Apoſtle there ſays that all may prophecy.

Theſe are Rules given by command for ordering Ordinances,and ſuit with right reaſon (ſo *v.* 37.) when ordinances have a like intereſt.

3. Or thirdly, That all may be adminiſtred every Lord's day, there muſt be the leſs time given to every one. For that alſo is a rule to order prophecying of Brethrn by, which have a like right and intereſt (ſo *v.*30.) let the firſt hold his place, that is, ſo contract himſelf that another may ſpeak,to whom God may have given a Revelation as well as to him, and therefore he muſt not take up all the time. The like, I ſay, is to be obſerved with reſpect to ordinances.

Or 4. The aſſemblies may begin ſooner; and though ſome cannot come ſo ſoon yet when the moſt may, let them begin and the reſt come after. For though for a ſpecial reaſon ye are to ſtay each for other for the Sacrament (as 1 *Cor.*11.) becauſe it is a badg of the Communion of the whole: yet I know not whether we ſhould allways thus ſtay for all other Ordinances for it is better that ſome few ſhould want part and the beginning of the worſhip, that the whole may enjoy all.

Now theſe things I ſpeak in caſe the Church cannot meet on other (as it ſeemed theſe in *Troas*, *Acts* 20. could not; for *Paul* ſtayed ſeven days for an opportunity to preach) which may alſo be the caſe of ſome Churches that are poor and numerous.

But in caſe the Church meet upon other days, and occaſional Ordinances ſo encreaſe, as you cannot have all upon the Lord's day: or the inconvenience otherwiſe is ſuch you cannot. Then,

1. For the reaſons above given you ſhould defer occaſional Ordinances (as you uſe to do) to other days, and keep up the ſolemn ſtanding worſhip by theſe Continual Ordinances.

As I apprehend it, the Lord's day is electively to be taken, for breaking bread but; not ſo for admiſſion excommunication,&c. And in that caſe you are to deferr Occaſional Ordinances rather for this Reaſon alſo. For being to be done but once for all, it is all one on what day,; it is no loſs to defer any of them to the week day, or another Lord's day: But if you omit a Lord's Supper upon this day, it is an irreparable loſs: There is one Lord's Supper leſs in the Courſe of Sabbaths in your lives, and the loſs cannot be made up: 'tis as the loſs of a good thought in it's ſeaſon: But in the other caſe,*omittitur non ammittitur*,there is a delay but not a loſs.

And 2. There may be ſuch Circumſtances in Occaſional Ordinances, as will make their adminiſtration much better on a week day than on the Lord's day. And admiſſion may require haſte,through ſome journey to be taken by the party,or the like. So, a man's ſin may be ſo ripe and high,as I would not have his excommunication deferred an hour longer that ſo the Church may clear it ſelf.

Object. But here comes in the Objection,that there is no time under the New Teſtament,for which out of duty Chriſtians are bound to meet,but the Lord's day. There is no other time inſtituted, and therefore it is to be ſuppoſed that the general rule that binds all Churches is that all Ordinances ſhould be on the Lord's day only.

Anſw. I Anſwer, That, indeed there is no other time ſingled out by inſtitution to oblige them to Aſſemblings together but the Lord's day. But yet there is a command to meet upon other days when preſſing Circumſtances urge to it, and their occaſions will permit. The ſame command that lyes on *Timothy* to preach the word out of ſeaſon, lyes upon Churches to hear out of the proper ſeaſon aſſigned by inſtitution. Other Circumſtances may preſs to a neceſſity of a duty as well as an inſtitution may; and ſo may oblige to meet on the week days, as well as Inſtitution obli-

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geth us to meet on the Lord's days. And if ſtill the condition of any Church be ſuch (which yet ordinarily we ſee by weekly Lectures general in City and Country it is not) that they cannot meet on week days; but Occaſional Ordinances multiply ſo as that they, and all continual ones cannot be adminiſtred on the Lord's day; then, ſay I, let ſome of the Continual give way at ſuch a time, for if the caſe be that an Occaſional Ordinance may not be adminiſtred at all, if not on that Lord's day or that it will otherwiſe be deferred too long, then, rather omit the practice of a Continual Ordinance rather than *that occaſional one* ſhould be ſo hazarded. And the Reaſon is becauſe *that Occaſional Ordinance* is a thing to be done but once: And rather than not have a Child baptized at all and dye ere baptized; it were better to looſe a Lord's Supper which you may have every Lord's day. The Lord's Supper you have always with you, but not the other.

CHAP. VII.

Whether a Church of Chriſt may lawfully make an Agreement among themſelves to to divide themſelves into ſeveral parts, and to have the Sacrament of the Lord's Supper Adminiſtred to one of theſe Parts one Lord's day, and ſo ſucceſſively to every part of the Church.

I Need not prove the firſt principle of a Congregational Church, and its being appointed by God as the ſeat of his publick worſhip and ordinances. I have already proved it, and may take it for granted by theſe, who profeſs Congregational principles with difference from others.

The Papiſts profeſſing a viſible Church Catholick, &c. do allow the diſpenſation of this ordinance of the Lord's Supper *Vage* and unlimitedly; Hence they have private Maſſes, and they think a Prieſt, and one more, to be enough for the performance of them and alſo for the giving and receiving the Sacrament.

Our Epiſcopal Divines, profeſſing a National Church, allow a private communion to a party that is ſick in caſe of that neceſſity.

Our Presbyterian Brethren that profeſs a National principle and that every ordained Miniſter is a Miniſter to the whole Church, do aſſert, that if ſeveral Chriſtians meet and one ſuch Miniſter be with them, he may (eſpecially in difficult Times) adminiſter the ordinance to them, though he hath no ſpecial Relation of being a Miniſter to them as a Congregational Church, and tho' thoſe Chriſtians have no particular Relation of members one to another.

In *Scotland*, alſo, a good and holy Miniſter, in repute, cometh to a place, and when thouſands of people gather about him from far and near to hear him preach, ordinarily ſuch a Miniſter uſeth to adminiſter to them the Sacrament alſo.

That which is my deſign is to find out *what of a Church* is the true and proper ſeat of this ordinance of the Lord's Supper.

The Seat impowered for this, or any ordinance, is a matter of great moment, and it is not a Circumſtance ſuch as a local place is, and as *houſes to eat and drink in* are. This is but a meer Circumſtance of place, but (as the Apoſtle ſpeaks) of this Ordinance *the Church of God* is unalterably the ſeat, as the oppoſition there ſhews, 1 *Cor.* 11. 22. Such Circumſtances the Church may and doth appoint but the proper ſeat of an Ordinance inſtituted is another manner of thing.

The Paſſover (which this ordinance doth ſucceed) had an whole family appointed for the ſeat of it, *Exod.* 12. 46. *In one houſe ſhall it be eaten, thou ſhalt not carry forth ought of the Fleſh abroad out of the houſe*, &c. Afterwards it muſt not be celebrated in any City but in a Family in *Jeruſalem*, Deut. 16. 5. 6. *Thou mayſt not Sacrifice the paſſover within any of thy gates which the Lord thy God giveth thee. But at the place which the Lord thy God ſhall chooſe to place his name in there thou ſhalt Sacrifice the Paſſover at even at the going down of the Sun, at the ſeaſon that thou cameſt forth out of Egypt.* Unto which (as holy *Ainſworth* ſays in his diſcourſe of the communion of Saints) a new Teſtament Church anſwers as the ſeat of ordinances.

Now that which I ſhall firſt do, is, to find out whether this ordinance of the Lord's

Supper hath not a proper ſeat for it, with difference from other ordinances of worſhip that may be adminiſtred every where. I mean not as to the Circumſtance of place, for of that the Apoſtle hath determined, 1 *Tim.* 2. 8. *I will men pray every where*, as to place, and ſo the Sacrament may be adminiſtred any where for place. But as the ordinances of diſcipline have, beſide the circumſtance of place for meeting, a proper ſeat of a Church (*Do not you judge them within*, 1 Cor. 5. that is within your ſelves and that are of you?) So the enquiry is whether this Ordinance alſo hath not a *ſedes propria*, *A ſeat proper to it* with difference from other Ordinances, and what that may be?

This enquiry I ſhall manage by conſidering.

1. Our own commonly received principles hitherto, & ſee what they do neceſſarily (if retained) drive us up unto.

2. I ſhall conſider how the Scriptures will fall in, to confirm and ſuit with that, which by thoſe principles ſhall be found to be the *Propria ſedes* of this Ordinance.

We uſe to make a *Statue* by cutting away of matter, as in carving a Statue out of free-ſtone, and ſo in what is left a form ariſeth and it bears the image of what we intend (as well as we do it by adding to of matter as in making a *ſtatua* of *Playſter*, &c.) and ſo here *Præſcindendo* or by cutting away what will not ſerve for a *ſedes*; the true form in ſuch and ſuch a matter will diſcover it ſelf.

Now according to our Congregational principles received I believe we will agree in theſe particulars that follow, and if not, let the breach be made where any one thinks meet to make it upon them.

I ſhall in the firſt place ſet them down by way of Narration; the uſe and benefit of which Narrative will be to help us to diſcern the ſpecial value and tendency of this Ordinance of the Lord's Supper, which, when all is done, muſt regulate this caſe. And alſo by degrees each of thoſe particulars added to others coming up ſo far to the concluſion, thereby both the ſtate of the Queſtion will be ſeen, yea and perhaps ſome demonſtration of it ſpring out of all at leaſt to convince your judgments of the final concluſion which is this.

A Congregational body to Chriſt, or Church, conſidered as ſuch, and met as ſuch, is the proper ſole ſeat of this Ordinance of the Lord's Supper, with difference from other Ordinances of worſhip and other meetings. Now towards the proof of this I advance by theſe ſteps.

1. That if the whole Congregational Church were met it muſt be a Miniſter who muſt diſpenſe this ordinance, let the neceſſity of the Ordinance be what it will. Obſerve this that in caſes of the moſt abſolute neceſſity none will admit any other than a Miniſter to adminiſter it; and your beſt ground for that is (which I ſhall own) that we read not that any other but ſuch adminiſtred it, or baptiſm in the New Teſtament, and every where we read that where the Sacrament of the Lord's Supper was adminiſtred it was by an whole Church, and ſo the argument for the negative is for this cauſe as good as for that other, *viz.* that Miniſters only ſhould adminiſter it: Nay, we have more inſtances for the one than the other. And this alſo ſhews a manifeſt difference of the Lord's Supper from other ordinances. For if we conſider publique prayers or preaching, gifted Brethren in caſes of neceſſity may adminiſter them, and yet you will not ſay this is common to the Lord's Supper which none but a Miniſter may adminiſter. However for this firſt difference betwixt this and other Ordinances there muſt be ſome reaſon in the nature of the Ordinances themſelves (for that it is the thing which in the firſt place I enquire) that ſhould require and admit ſuch a difference.

2. The qualification of being a Church-member, or of being in the order (as I may call it, Col. 2. 5.) of that ſtate, is alſo as requiſite as to a perſons receiving the Lord's Supper; as that the perſon adminiſtring it ſhould be in the order of preaching Elderſhip. This is acknowledged alſo, inſomuch that the holyeſt man in the world (and who is known to all that ſociety to be ſuch, and to be utterly remote from the leaſt jealouſy of Scandal) who owneth not a Relation to ſome Church-memberſhip, would not be admitted to this Sacrament by any of our Churches when met together.

3. The third caſe is this, If ſome Members out of each or all Congregational Churches in *England* were met together in a Town, and a Miniſter of that Town were

met with them (where ſome one Congregational Church reſides, but yet, where at that time that Church he belongs unto as Miniſter are not met, but yet there is ſuch a full Congregation of ſuch Saints mentioned with teſtimonials from their reſpective Churches) he, according to our principles could not adminiſter the Lord's Supper to them, and yet they are all qualified for it in this reſpect, that they are in the order of a Church, and in a Church-ſtate as Church-members, ſo as the defect that it was in, in the former caſe, is taken away alſo hereby.

And if it be ſaid they cannot be adminiſtred unto, becauſe he that is the Miniſter is not *their proper Miniſter*, but not becauſe they are not capacitated themſelves for it, I add theſe ſteps more ſtill by putting further Caſes in the way of anſwer to this, and to ſhew that this defect is ultimately reſolved into this, that, indeed, they are not a Church, for that is the ground of any Man's being their proper Miniſter.

4. If any Apoſtle were preſent he could not adminiſter this Ordinance to them. We may make this ſuppoſition, for in the primitive times it might *de facto* have fallen out: Therefore, the above-mentioned defects doth not lye in their not having a proper Miniſter, for an Apoſtle, having an univerſal Relation of Office to all Churches and Saints, would be (ſo far as being a Miniſter of all parts therein lyes) ſufficiently qualified.

5. But ſtill there is a defect why this company of men could not have the Lord's Supper adminiſtred to them, and that, although qualified in being each a member of ſome Church; and where lyes the obſtacle but in this, that they are not one particular Church, or members of one and the ſame Church amongſt themſelves? ſo that an Apoſtle's preſence and power doth not extend to ſupply that defect, any more than to make a company of Diſciples a Church without their Co-alition firſt ſo to be. We uſe to ſay that a company of Elders met in a Synod cannot have the Sacrament together, if *Paul* were with them, although they each do repreſent particular Churches. So as ſtill (according to us) the Adminiſtration of the Sacrament farther depends upon theſe being one in the ſame, individual, particular Church-fellowſhip, which can be ſaid of no ordinance elſe whatever.

6. If two or three of that Church were met, and a teaching Elder with them, he might pray with them, preach to them, &c. but not adminiſter this ordinance. The Evangeliſt *Philip* and the *Eunuch* alone went together, and he could baptize him, but he could not have adminiſtred the Lord's Supper to him, ſo as ſtill it is not ſufficient that members of the ſame individual Church be met with a Teaching Elder. Thus ſtill the adminiſtration of this Ordinance advanceth it ſelf and climbeth up further and further towards its having for its ſeat that company of believers which ought to be accounted an whole particular Church.

7. It is not *a number* of the Members of the ſame Church met with a teaching Elder *which* your priniples will allow capacitated for the Adminiſtration of this Ordinance. Yea, tho' it be ſuppoſed a number of ſo many and of ſuch perſons, that if there were a Church to be begun, there were a ſufficient number for to make a Church (be it the *minimum quod ſic* of ſeven (as Mr. *Cotton* ſays) or of ten, as in a Synagogue, or of eleven, as Chriſt's Diſciples were when *Judas* was gone forth.) Yet your principles will not allow it. For,

1. Then any ſuch *number* met with a teaching Elder for other Religious worſhip might in the end ſay, Let us have the Sacrament alſo in the cloſe, ſince God hath been with us in the other ordinances, and we are ſufficient for number. But this you would not allow.

2. If there be a Church of five hundred, and as many teaching Officers as were in the Church of *Antioch*, Acts 13. 1. who would accordingly meet in ſo many ſeveral parcels as they had Teaching-Elders over them (one teaching Elder meeting with one parcel of many of them, another with a ſecond *many*, a third with a third *many*, and ſo on) and would multiply their meetings according to the number of their Elders, this you would not allow neither, eſpecially you would not admit ſuch ſeveral Meetings for the Lord's upper at one and the ſame time. This yet is a caſe ſuppoſable and it may be put. *S*

Now by caſes put, we having brought the matter thus high, and thus near, it is to be conſidered what is here yet wanting or to be ſuperadded to capacitate and endow them with power for this that the Lord's Supper may be adminiſtred in this caſe? Let any man of us either make a breach upon ſome or all of theſe principles, or aſſign wherein the defect lyes, and as *Peter* ſaid, what ſhould forbid, that theſe ſhould not be baptized? ſo let us enquire what doth forbid or hinder why theſe ſhould not be the Seat of the Lord's Supper when ſo met; and when there are all requiſites materially for it.

1. Saints in the Order of Church-fellowſhip.

2. In the ſame individual Church-fellowſhip, and Members one of another in that reſpect.

3. A Teaching-Elder in proper Relation unto them.

4. A need (perhaps) of Edification of many of them, yea,and an earneſt, ſpiritual and ſpecial longing after it at the meeting, and a great preparation made by other Ordinances unto it.

5. The common Warrant (as for time) to receive this Ordinance *oft* (*as oft as ye receive*, &c. 1 *Cor.* 11. 26.) and ſo, both ſeaſon and time do meet alſo. There is,

6. A ſufficient number as to the *Matter* of a Church to make an whole Church according unto that, to which any principles of any profeſſion amongſt us Epiſcopalian, Presbyterian, or Anabaptiſts will ſay is required for a Church, and ſo it is in that reſpect equivalent unto an whole Church. Wherein ſhould the impediment lye? I preſs any man to aſſign it; but he that doth it muſt aſſign ſuch a *Ratio* or *Condition* of this company to be ſuperadded yet to them, as (taking into his eye all the fore-mentioned caſes) ſhall carry with it a difference and diſtinct ground founded in the nature of the things, and he muſt compare them together.

1. With the Caſe of many Members of ſeveral other Churches ſo met with an Apoſtle, who yet may not receive the Lord's Supper.

2. With the caſes of two or three (but not ariſing to many) of their own Church met with their own Elder, *&c*, who yet may not.

And yet 3. All theſe may enjoy any other Ordinance of worſhip, prayer, *&c.* but not this.

And 4. He muſt conſider all theſe meetings to be of a diſtinct nature from a Church meeting of the whole Church, that is ſo acknowledged, in which, not the Lord's Supper only, but any or all other Ordinances of *Diſcipline*, *Excommunication*, &c. may be adminiſtred, which cannot be in any of the other Companies. Let any, I ſay, whoever, weighing the premiſes, aſſign what *Notio*, *conceptus*, or *Ratio* (taking *Ratio* for the *Modus*, *Relation* or reſpect put upon a thing) is a-new or farther requiſite to *this Company of many*, &c. ſpecified, and ſuch a *Notio* alſo as will bear warrant and afford a true ground of difference of ſuch a Church, both from the other Aſſemblies mentioned, and will alſo ſtate a difference of this ordinance of the Lord's Supper from the other Ordinances, according to the variation of the caſes put, and he will find himſelf driven up to what I ſhall by and by aſſign.

For, bring me two Half-crown-pieces, the one ſtampt the other *unſtampt* (which yet for matter and all ſuch requiſites belonging to the matter, *&c.* is, *in valore*, in value, equivalent unto an half crown that is *ſtamped*) yet the unſtampt piece is not conſtituted currant as Money to that purpoſe of payment as the other is; ſo it is in the preſent caſe.

The 7th. caſe propounded preſents you with a *many* of Members of one and the ſame Church enough to begin a Church, *&c.* and yet you would not (out of times of perſecution) in the modes of them propounded allow them capacitated for this adminiſtration, and yet they are, *in valore*, in value every way equivalent unto a Church which is immediately capable of this Adminiſtration. Let any Man now ſay what is the ſtamp that is to be ſuperadded unto ſuch a *Company* or *Companies?* Till others aſſign theirs I ſhall preſent what I conceive *in abſtracto* this formal reaſon to be, *viz.* that a company of Saints, *&c.* met, muſt be indued with this ſuperadded *Formality*, with this *Nova ratio formalis inſtituta*; That it is a diſtinct body unto Chriſt, wherein the Members are united to one another as ſuch, with diſtinction from other Churches that are alſo Inſtituted bodies to Chriſt. And this is that company which having an Officer or Teaching Elder over them are the *propria ſedes*, *the proper ſeat*, for the Adminiſtration of this Sacrament, and unleſs this conſideration is, or can be juſtified to be in ſuch, or in any company, they are not capacitated for this Ordinance of the Lord's Supper. For otherwiſe it is not their *Number*, and their being members of one and the ſame Church and their meeting with an Elder, who is their own Elder, that will impower them for this Ordinance.

1. In *General*, that there muſt be ſome farther *formalis Ratio*, ſome *conceptus*, or no-

tion ſuperadded unto the materials of former inſtances (eſpecially that laſt put) is evident.

1. Becauſe all things that go to compleat the matter do meet in that laſt inſtance. There is, 1. A *many*. 2. *Many* of the ſame Church. 3. They are met with their own teaching Elder, and yet they are defective, and are not the proper ſeat of the Lord's Supper.

2. Becauſe there muſt ſome difference and diſtinction ariſe(beſides what ariſeth from theſe perſons as the matter in this company) whereby they do and may become *Propria ſedes* of this Ordinance with difference from all the former inſtances. Now differences ariſe properly from the form,and ſo it muſt be *Nova Ratio formalis*.

2. It muſt be ſomething *inſtituted*, a *Ratio formalis inſtituta*, (as I ſaid.)

1. Becauſe it is that which muſt make a difference and diſtinction from,

1. A Company of Saints in no Church-Fellowſhip.
2. A Company of Saints in ſeveral Church-Fellowſhips.
3. From two or three of the ſame Church-Fellowſhip.
4. From a *many* of the ſame.
5. And ſo as that whereas any ſuch Company of the former may partake of any other Ordinance of worſhip, yet not of this. That which muſt be,to put the difference, muſt be *Ratio formalis, inſtituta*, as take as many men for number and (every way qualified and enabled,*&c.*)as are ſufficient to make a Corporation fit to enjoy ſuch or ſuch priviledges, yet they muſt over and above be empowred by Charter, and over and above have ſuperadded the ſeat of their being a Corporation by a Civil Inſtitution; So it is here.

2. Now ſecondly, for the demonſtration of that particular *formalis ratio inſtituta* aſſigned, *viz.* That an inſtituted body to Chriſt conſidered as ſuch is the only proper ſeat for this Ordinance, I ſhall proceed.

1. By removing all ſuppoſitions I can think of or that have been ſuggeſted; or what may be pretended to give the ſtamp or inſtitution, ſo as it will ſtill remain that nothing elſe but ſuch a company as I have before defin'd, may aſſume and take on them to be an inſtituted body to Chriſt.

1. It is not a *Par Ratio* a parity of Reaſon. *The Church* is ſaid to have prayed for *Peter*, Acts 12. 5. *Peter therefore was kept in priſon, but prayer was made without ceaſing of the Church unto God for him*; and this was done by two ſeveral meetings at leaſt and ſo by parts of the Church, *v.* 12. *He came to an houſe where many were gathered together praying*; and another company was elſewhere, as appears from what *Peter* ſays *v.* 17. *Go tell theſe things unto James and to the Brethren*; and the words that follow are, *And he departed and went into another place.* But yet all this will no way come up to evince the matter we are upon, nor warrant that the ſtamp of being a Church may be put upon every aſſembly of many,nor will it follow that the Church may meet in parts for the Lord's Supper.

1. Becauſe prayer is ſuch an ordinance as may be exerciſed by a Church by parcels; and thoſe parcells may be fewer or more, whether their Office is met with them or not, as in one of the former inſtances was alledged that one Elder meeting with one ſick perſon may pray with him, whereas if all the Elders met with that perſon they would not be capacitated to adminiſter the Lord's Supper to that ſick perſon. For if this had been the manner then,or an apoſtolical Practice, the Apoſtle *James* had as fit an occaſion to have made mention of it and to have enjoyned it to be adminiſtred alſo by them,as well as to prayer over them, *&c.* For the Sacrament is as needful for the Soul of ſuch a Perſon as prayer, *&c.* is for their body.

It may alſo be ſaid that any two of the Church and the whole Church by two and two may meet to pray for any buſineſs of importance, but you will not ſay they may do ſo for this Ordinance; Yea they may do ſo without any Officer, as, two or three may meet for prayer, but not ſo for this Sacrament. And one reaſon is becauſe this Ordinance is a *Communion* of Chriſt's body, and of one with another therein; but it is not ſo in the other Ordinance of Prayer, ſo as there is *diſparitas, a diſparity of Reaſon.* For it would be a ſtrange Aſſertion to ſay that two may meet for a Communion of Chriſt's body as well as to pray, and thereby exerciſe the Communion of Saints, which cannot be done apart, as well as by all, or many together.

Object. But the *Phraſe* of *Acts* 12. 5. is urged, that prayer was made of the Church unto God for *Peter* (which how it was done the 12th. and 17th. *verſes* ſhew, *viz.*

That it was by parcels) and therefore the Church may be ſaid to meet in ſeveral parcels; The reply is,

Anſw. 1. A Queſtion may juſtly be made whether that phraſe of *Prayer being made of the Church without ceaſing*, refers us unto thoſe Prayers that are afterward inſtanced to have been made by parcels of the Church, or whether that phraſe is not intended to ſhew how the whole Church had during his being in priſon met and made prayers for him; for unto the former whole time of his having been in priſon doth that ſpeech reſer (view the words and compare, *verſe* 4.) and thoſe after-paſſages (*v.* 12, 17.) are but what fell out to be that night afore he was to appear next morning, *verſe 6.* But I will not at all inſiſt on this but will ſuppoſe that during this time of perſecution all their meetings were by parcels as well as that night; though I believe that the aſſertion in the Anſwer given can never be diſproved. But,

2. Prayer may be ſaid to be made by the Church in parcels, and yet it may be affirmed that none of them were meetings of the Church as a Church. Tho', yet, if two by two had in ſuch minute parcels met, yea if privately only one had earneſtly prayed it might have been ſaid, That prayer had been made by the Church thus diſtributed.

For, 1. The word *Church* in ſuch a way of ſpeech is taken materially for the members of the Church, whether ſingly or otherwiſe, and when a thing is done by them generally either one way or another it may be ſaid, *The Church prayed*, and it cannot be inferr'd that they prayed as met together, no more than to ſay, *Prayer was made by the Churches*, would argue they all met together for one prayer. And that the phraſe of *Church* is ſo uſed in this Book of the *Acts* is evident, for when 'tis ſaid (*Acts* 8. 1.) that there was *a great perſecution againſt the Church*. The word *Church* is materially taken. So as the phraſe (*v.* 5.) and thoſe compared with it (*v.* 12. and 17.) will no way evidence that theſe meetings were Church-meetings or that they met *qua* Church, and ſo they had not the ſtamp which we ſeek: They were barely meetings of ſeveral members of that Church, and ſo the whole Church, indeed, might be materially in the one and in the other, but ſtill it was not there *qua* Church.

2. The nature of the duty of prayer is unqueſtionably ſuch, as will admit a Church to perform it by parcels greater or leſſer, yea in its members ſingly. And how then can we interpret this phraſeology, in *Acts* 12. to ſerve that purpoſe for which it is urg'd.

3. Nay 3. The Holy Ghoſt hath warily penned it to preſent ſuch an interpretation, for he ſtyles the meeting of thoſe in *verſe* 12. (where it is ſaid, *Many were gathered together praying*) in diſtinction from being a Church, or the Church, or a Church-meeting, and ſo it in reality comes up but to that ſeventh or laſt inſtance we gave of many of the ſame Church-meeting, to whom yet you would not give the Supper. And as for the other company, who are called *James* and the *Brethren*, we will ſuppoſe them met as theſe *Many* (*v.* 12.) were, and yet ſo much is not ſaid there, but the meaning may be that *Peter* bid them to go to their ſeveral houſes. They are but the *Brethren* with *James*, not the Church, though *James*, their chief Elder, had been met with them.

Yea, 4. There will fall out this contradiction to what is ſaid in the 5th. *v.* if you ſay that theſe were each formal Church-meetings. For then it muſt have been ſaid that they met in *diſtinct Churches*, and not that *that Church, in ſingulari* met in each of theſe meetings, *v.* 5.

2 It is not the will or conſent of that which we muſt call the whole Church (the *πανηγυρὶς*) that can have authority to ſet this new ſtamp of a *Church* upon ſuch partial Meetings of its own Members.

For 1. Tho' in Law Eſtates or Titles are convey'd, both by the will of man in making his will, and by inheritance, yet here, the adopting any or all of theſe meetings apart, into the priviledge of a Church, goes not by the *will of Man.* But look what Company is ſo met as by the will, and inſtitution of God, the inheritance falls upon, they only are the Church. The Church's will gives not the ſtamp, but it muſt be ſuch in the reality afore God.

2. If the will of the Church had this pretended authority, then the whole Church may ſay of any ſuch few or many of the members at any time met, that they are a Church, and that others, tho' many, are not ſo. Yea,

3. Then it may be ſaid of as many ſeveral Companys that have each an elder with them, that they are ſo many Churches; and if all theſe receive at the ſame time the

Sacrament, they would be ſo many Churches made by that one whole Church and belonging to that one Church; whereas an inſtituted Church conſiſts in *Indiviſibili*.

4. It is not conſidered enough that the authority of being a Church is not *Poteſtas vicaria nor deputata, A vicarious, or deputed power.* Therefore the whole Church cannot ſay, This ſhall be your Church at ſuch or ſuch a time, for ſuch or ſuch an end.

5. It is not a caſe of neceſſity for the Ordinance, that will be argument ſufficient for the adminiſtration of it to any ſuch divided parcels of a Church. For put this caſe that many of the ſame Church are in caſe of great diſconſolation and therefore need this ordinance, or that they have not had this Ordinance of a long time adminiſtred to them, and one of their proper Miniſters were with them. Yea, put the caſe of neceſſity which the Papiſts and our Epiſcopal Divines put, that two or three or more are ſick and weak in a great Family belonging to one Church, and being near death in all view, they as greatly long for, yea, more need this ordinance, *in agone mortis*, in an agony of death, than any other company of Church-Members in caſe of perſecution: neither of theſe caſes will be allowed to be ſuch a neceſſity as would make or conſtitute ſuch a meeting to be a Body unto Chriſt, inſtituted with difference from another part of that Church.

CHAP. VIII.

Whether, in caſe of apparent danger of Life, loſs of Eſtate rationally foreſeen, or in caſe of violence and force, cauſing Ordinances to ceaſe, there may not be a prudent forbearance or ſecret avoidance?

THE Rule our Saviour gives, *I will have Mercy and not Sacrifice*, is our meaſure and ſtandard to forbear Ordinances in the Caſe mentioned; for it is *Mercy* which God would rather have. Sacrifice was the eminent Ordinance of the old Teſtament in all the ages of it, yet, it being but a duty of the ſecond Commandment or Inſtituted worſhip and not of the firſt, it yields unto mercy, as alſo the duties of the Sabbath do, as our Saviour Chriſt hath alſo declared and paralell'd that with the duties of the ſecond Commanded, Luke 6. 1, 2, 3, 4.

But I ſhall give inſtances of ſuch a Forbearance which confirm this, and ſhew the extent of this Rule.

1. I ſhall produce Inſtances out of the old Teſtament.

1. *Jacob* fled from his Fathers houſe when *Eſau* had but ſpoken words of threatning, *Gen.* 27. 41. *And* Eſau *ſaid in his heart the days of mourning for my Father are at hand, then will I ſlay my Brother* Jacob; *And theſe words of* Eſau, *his elder Son, were told* Rebecca, *and ſhe ſent and called* Jacob *her younger Son, and ſaid to him, Behold, thy Brother* Eſau *as touching thee doth comfort himſelf, purpoſing to kill thee.* Here was but a hearſay and report of *Eſau*'s intention, and yet thereupon his Mother adviſes him to flee to *Laban* to *Haran*, verſe 43. but to do it only to avoid the preſent diſtreſs, hoping his Brothers fury would be over as the word is, *verſe* 44, 45. *And tarry thou with him a few days until thy Brother's fury turn away; until thy Brothers anger turn away from thee* (that is, the fury of his anger be over) *and he forget that which thou haſt done to him, then will I ſend and fetch thee from thence.* And he did accordingly and had *Iſacc*'s bleſſing with him alſo (*Gen.* 28. 1, 2, 3, 4, 5.) and was ſent away by his Authority; and yet, conſider the Caſe how it ſtood; He went away from his Fathers houſe where God was worſhipt, and where Sacrifices were offered; for ſo in the Patriarchs Families they were, and had been from the beginning, from *Adam*, *Abel*, and *Cain*, and ſo on. Yet, to avoid this fury he fled to a Family, where a ſtrange God was worſhipt (for we read that *Laban* did ſwear to another God than *Jacob* did, *Gen.* 31. 53. *viz.* The God which *Abraham* and *Nahor* had worſhipt before *Abraham*'s Converſion, Joſh. 24. 15. *The Gods which your Fathers ſerved that were on the other ſide of the flood*: That *Laban* was an Idolater alſo appears by the ſaid, *Gen.* 31. 30. *Wherefore haſt thou ſtollen my Gods?* compared with *verſe* 34.) and his flying was but a matter of prudence, it was but for a danger threatned: He was not yet ſurprized, but it ſeemed rationally impendent. And alſo it was but for a time, but not for always, and

his Mother (as *Ainſworth* ſays) counſell'd him in Faith ; yea, and farther *Iſaac* ſent him away with a bleſſing as from God. And there was this farther in the caſe, that he having bought the birth-right of his Brother *Eſau*, if his Father (who was ſo old, that he was ſtriken with blindneſs, and *Eſau*, in his ſpeech, had implyed that it would not be long to his death) had dyed, it was he that ſhould have Officiated in the Prieſt's Office in the Family, and have performed the worſhip of the Family, as having bought the birth-right ; and ſo was the head thereof in that reſpect. How ſoon his Father might dye he knew not, and yet he fled, and fled upon this occaſion and with this reſerve, till his Brother's fury ſhould be over.

I might from hence urge an argument againſt what is ordinarily alledged by people in our times, who, in the caſe of eminent danger, tell their teachers and one another, *You muſt truſt God*, and not avoid or forbear.

I reply, why ſhould not he have truſted God againſt ſuch fears as theſe, which were indeed but from flying ſpeeches of his brother? but becauſe it was rationally probable that his Brother would indeed have killed him, he therefore flyes to avoid it, but when indeed God really did call him to truſt him, as when his brother *Eſau* came with 400 men againſt him, he then truſted God, and prayed it out ; but in this caſe, he was not called to do it, but wholly to avoid it rather.

2. To Sacrifice, and to worſhip God together in Aſſemblies had been the Religion of their fore-fathers tranſmitted to them from before the flood, as appears from the firſt, in the caſe of *Cain* and *Abel*, Gen. 4. and from the 26. v. of that Chap. *Then men began to call upon the name of the Lord*, that is, to call upon him together. But while they were in *Egypt*, the people did forbear Sacrifices and publique worſhip, Exod. 8. 25, 26, 27. Pharaoh *called for* Moſes *and for* Aaron *and ſaid, Go ye, ſacrifice to your God in the Land. And* Moſes *ſaid, It is not meet ſo to do; for we ſhall Sacrifice the abomination of the Egyptians to the* Lord *our God*: *Lo! ſhall we ſacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us? we will go three day's journey into the willderneſs, and ſacrifice to the* Lord *our God, as he ſhall command us. videtur colligi non fuiſſe liberum*; *it ſeems to be inferr'd, that it was not free, Sacrificia offerre,* no not in their own dwellings *for them to offer Sacrifices,* no not in their own dwellings in *Goſhen,* or if they did it, they did it but *ſecretly.* And it is for certain that publick Sacrifices and meetings were not uſed; for it is but now granted as a ſpecial favour by *Pharaoh, Go, Sacrifice in the Land,* as that which they had not done afore, and they forbore upon a prudential ground (when yet according to the principles of truſting God in any caſe, &c. and if they were true, they ought not to have foreborn) they knew not infallibly and certainly, that the people would ſtone them, and yet thereupon *Moſes* ſays, *It is not meet ſo to do,* verſe 26. *for we ſhall Sacrifice the abomination of the Egyptians before their eyes, and will they not ſtone us? we will go three days journey into the wilderneſs, and Sacrifice to the* Lord *our God.* Which argues further that they knew their Fathers had offered up Sheep and Oxen ; and ſo it was not out of Ignorance that they forebore, as if they knew not what God would accept.

Rivettus in Locum.

From the tranſactions of *Moſes*, this may clearly alſo be argued, that if, in caſe any perſon be to enter into a ſtate of Church-Ordinances (which Sacrifice was then more eminently in the room of) or to joyn with a ſet company and with a Paſtor ſuitable to them, &c. which hitherto they have not done, they may warrantably forbear and wait a due and fit ſeaſon for it in a ſetled way. Or if a man intended to remove for ordinances to another Country he were not bound (perhaps for ſome good ſpace of time) to enter preſently into them in the place where he is, or upon the next opportunity, which will preſent it ſelf. Alſo in that caſe of a dangerous oppoſition from their Relations, ſuch as, by reaſon of their Spirits and Principles, do threaten to break all between them ; we do uſe rightly in ſuch a caſe to adviſe, that Wives and Children are not ſo bound up to do it, but they may forbear to gain the conſent of ſuch Relations. And our Argument we account ſtrong, becauſe, for preſent enjoyment, we are not to hazard or prejudice a future more ſettled and quiet enjoyment, which yet truly hath much of the caſe afore us : For we only profeſs to forbear at particular times, wherein there appears, rationally, a more certain danger, to preſerve our ſelves and our Eſtates to enable us to enjoy them more frequently at other times, and not to expend all your future enjoyments upon one preſent, and ſpend (as it were) the whole of all at once. And this is truly *Mercy* and is the ſame kind of Sacrifice too, *viz.* for the future inſtead of Sacrifice at preſent.

Now all this is juſtifiably inferred from the Caſe of the *Iſraelites* in *Egypt*, eſpecially from the time that *Moſes* preſented himſelf as a deliverer unto them, for ſeeing deliverance was at hand, why did they not preſently fall upon Sacrificing? Why doth *Moſes* defer the time, and not ſet upon it preſently? It was not that the duty of Sacrifice was not inforce, for it had been (as Chriſt ſays of Circumciſion) from the Fathers, and obliged them as well as their fore-fathers, eſpecially when *Pharaoh* had given liberty, ſaying, *Go Sacrifice in the Land.* No, but he defers it, to work about another thing, *viz.* a total deliverance, and ſacrifizeth the preſent enjoyment they might have had unto the attainment of a future ſettled enjoyment. He forbears at preſent, that the preſent performing it for once might not hinder the future for a continuance.

3. During *Saul*'s wicked Reign, there was no frequenting the Ark, which yet was the Ordinance of God, 1 Chron. 13. 3. *Let us bring again the Ark of our God, for we enquired not at it in the days of* Saul. I omit *David*'s flying from *Saul*, and complaining of his dwelling in *Meſhech*, and his ſaying, *O that I were a Sparrow, a Door-keeper! in the houſe of God*, Pſa. 84. 3, 10.

4. We have another inſtance in the Caſe of the ten Tribes all the days of the Kings of *Iſrael:* There was in *Elia*'s Time 7000 had not bowed to *Baal*, but they kept themſelves from the defilement of Idols conſcientiouſly (1 *Kings* 19. 18.) and yet they went not unto ordinances at *Jeruſalem* to Temple-worſhip, nor did not during all thoſe times, which were well nigh 250 years, nor do we find them any where blamed for it. Yea, and ſurely, had they been obſervant thereof, it would have been here remembred by God for the evidence of their ſincerity, as well as that Negative of not bowing unto *Baal*.

If the Objection be, that of *Jeroboam* and the reſt of the Kings, it is indigitated, that he made *Iſrael* to ſin, namely, in their not going up to *Jeruſalem* as well as in worſhipping his Calves.

I *Anſwer*, 1. That the ſin of *Jeroboam*, and the Kings that impoſed both, did lye in both, *viz.* in reſtraying them from their going to *Jeruſalem* as well as in requiring their worſhipping his Calves, & the ultimate aim on his part was to keep them from going to *Jeruſalem*, *If this people go up to Sacrifice in the houſe of the* Lord *at* Jeruſalem, *then ſhall the heart of this people turn again unto their* Lord, *even unto* Rehoboam *King of* Judah, *and they ſhall kill me, and go again to* Rehoboam *King of* Judah: Yet the ſin imputed to the people is eminently if not limitedly ſaid to be their worſhipping of the Calves, 1 Kin. 12. 29, 30. *And he ſet the one in Bethel, and the other put he in Dan. And this thing became a ſin; for the people went to worſhip before the one even unto* Dan.

Anſw. 2. The Nation generally incurred the guilt of both, becauſe they walked willingly after *Jeroboam*'s Commandment, *Hoſea* 5. 11.

But 3. Still thoſe Godly people who kept themſelves from the worſhip of his Calves (as certainly they did, as the prophets alſo did) and being under this hard reſtraint which hath been ſpoken of, and Mourners for it, to them ſimply their forbearance to go up to *Jeruſalem* was not imputed as a ſin, nor is any where found to have been ſo charged on them.

And that the greateſt of the Prophets themſelves did in that as well as in other Caſes of danger betake themſelves to ways of prudence to ſecure and ſave themſelves after the moſt *Heroick* darings, and durſt not abide by it; you have *Elias* for an example. *Elias*, indeed, once daringly offered a great Sacrifice, and gained thereupon the people to kill 800 of *Baal*'s Prieſts, in the midſt of *Ahab*'s and *Jezebel*'s Reign, 1 *Kings* 18. But when he had done, he ſtayed not by it, but to ſave himſelf he betook himſelf to his heels and run away and went as far as his Legs could carry him, clear out of all *Ahab*'s Dominions and reach, 40 days Journey, even to *Mount Horeb*, where the Law was given, 1 *Kings* 19. 8.

Some further Objections may ariſe from the Adventures and ſeeming Hazards of utter ruine, that many godly of the 10 Tribes at ſeveral times made to come to *Jeruſalem* to Sacrifice. There were three ſpecial times in which we read that many of that people after the beginning of *Jeroboam*'s Reign went up to *Jeruſalem* to worſhip.

1. Then when the Diviſion had been firſt made by *Jeroboam* during the ſpace of 3 years.

2. In the days of *Aſa* of *Judah*, and *Baaſha* King of thoſe ten Tribes, ſome 15 years after *Jeroboam*'s death, another irruption out of ſome of the 10 Tribes came unto *Jeruſalem*, 2 *Chron.* 15. 9.

3. The third was juſt at the laſt, even but 5 years afore the final ruine of the Nation.

Of any other times we read not (that I know of) of any one's going up unleſs you will credit that which old *Tobit* ſays of himſelf, *Tobit* 1. 6. *I went often alone unto* Jeruſalem *to the feaſts*; and what the Angel is brought in to ſay (*Chap.* 5.) of two more that accompanied him at ſome of thoſe times. Yet there it is not he always went when it was duty as well to do ſo, but only often, and that he alone did it, not others of the godly of that Nation in his days.

Now the Circumſtances of thoſe three times ſpecified and the Condition of that people are to be enquired into that it may appear why then it was done by the godly, and not at other times (that are recorded) as that which will give a difference in the caſe, and give light to us in the point in hand, when to adventure and when not, for 'twill be found that none of theſe three Inſtances in the Circumſtances of them will riſe up to prove ſuch an abſolute obligation unto inſtituted Ordinances, but as may ſtand with mercy ſhewn to our ſelves in our lives, preſervation of our lives, and of our Families from ruine. I ſhall therefore make a particular enquiry into the Circumſtances of all theſe three.

1. As touching that firſt fluſh or breaking forth of *goers to* Jeruſalem, when it was but young-tide with *Jeroboam* and his Government, we read, 2 *Chro.* 11. 13, 14, 15, 16. *And the Prieſts and Levites that were in all* Iſrael *reſorted to* Rehoboam *out of all their coaſts (for the Levites left their ſuburbs, and their poſſeſſions, and came to* Judah *and* Jeruſalem: *for* Jeroboam *and his Sons had caſt them off from executing the Prieſt's Office unto the Lord; and he ordained him Prieſts for the high places, and for the Devils, and for the Calves which he had made) and after them out of all the Tribes of Iſrael ſuch as ſet their hearts to ſeek the Lord* God *of Iſrael came to Jeruſalem to Sacrifice unto the Lord God of their fathers.* But the Circumſtances of the times and condition of the perſons muſt be therein conſidered.

As, 1. That this was done at that time when this alteration together with the government was firſt made, and (which alſo is to be taken along) was practiſed by the people; but the three firſt years, as v. 17. hath it: and although *Jeroboam* was thus rigid from the firſt towards the Prieſts and Levites (of which by and by) yet it being the beginning of his Government (when *Politique* Princes proceed by degrees) it may well be ſuppoſed that his being King depending much upon the people, he was a while more ſlack and conniving at the people; and indeed his firſt Declaration (I call it ſo rather then Edict) concerning the Calves and their going up to *Jeruſalem* was (as to them) publiſhed in ſofter and milder and but exhortatory terms, and without penalties that we read of at firſt annexed, as appears, 1 Kings 12. 28. *Whereupon the King took counſel, and made two Calves of* Gold, *and ſaid unto them, It is too much for you to go up to Jeruſalem, behold thy Gods, O Iſrael,* &c. It was but a preſenting to them another worſhip and trying firſt how it would take with them.

2. The condition both of Prieſts and People is to be conſidered, to put the difference, between this and after times.

1. Conſider the condition of the Prieſts and Levites who began firſt, as *v.* 13. 14. It is apparent that their Removal was Total and forced and abſolutely neceſſitated. They could not chooſe, unleſs they would become Prieſts to ſerve *Jeroboam*'s Calves, for refuſing which it was *Jeroboam* began with them. 'Twas he and his Sons had caſt them off from executing the Prieſt's Office, 2 *Chron.* 14. and ſo their livelyhood and maintenance utterly ceaſed, for their portion always had been to live upon *Jura templi*, *upon the revenues due by* God's *law to the Prieſts as ſerving the Temple*, as you read, *Num.* 18. *Deut.* 18. and *Joſh.* 18. all which ceaſed in *Iſrael* then with their Non-execution of the Prieſt's Office. Only, it ſeems he left it yet free to them to continue in their dwellings, for 'tis ſaid, thoſe *they left, their ſuburbs*, as v. 14. for, alas! what would that have conduced to their Maintenance, they having no inheritance or Lot of Lands? but on the contrary, if they would remove to *Judah* and *Jeruſalem* (which at this dawn of his Government it ſeems *Jeroboam* yet hindred them not from but permitted them) there they had a ſervice at the Temple waited for them; for in their Courts they were there to ſerve. They had alſo a maintenance by God's appointment ſet out for them, and the Prieſt's ſelf-denyal in this was but as that of Prieſts and Jeſuites now with us in *England*, who, if they be baniſhed from thence have yet Colledges and Monaſteries and Univerſities to retire unto, where they have employments and

other ſervice to do and maintenance ready for them; which different caſe of theirs from others, who, if baniſhed, have meer nothing to betake themſelves to, is not enough conſidered and laid to heart. Yea, as things ſtood, it was every way their intereſt and advantage in this diſtreſs to take this courſe of reſorting to *Rehoboam* out of all *Iſrael*.

Then 2. For *the People* who *after them* (as 'tis ſaid) both *after* that time, and after their example, came to *Jeruſalem* alſo; beſides that (as was ſaid) they as yet had no poſitive prohibition to the contrary (that we read of) further, it is not apparent at al that they did for theſe three years remove their Stations from out of *Iſrael*, but keeping their houſes and their Lands ſtill did only go up to *Jeruſalem* to Sacrifice at the uſual times, and ſo it is *only* ſaid of them, 2 *Chron.* 11. 16. *They came to Jeruſalem to Sacrifice unto the* Lord God *of their Fathers*; and becauſe this is ſpoken with an obſervable difference from what had been ſaid of the removal of the Prieſts (*verſe* 13, 14.) that they alſo *left their dwellings*, &c. and that the people here are barely ſaid to go *to Sacrifice*. Hence therefore it ſeems more than probable that theſe peoples going was only at the feaſts for Sacrifice, but they returned again to their own dwellings and lively-hoods in *Iſrael* as in former times they had been wont to do. And if ſo, then this clearly argues that *Jeroboam*'s Laws (if any concerning them were yet made) were not as then ſo ſevere againſt the peoples going up (that is, not for theſe three firſt years) as afterwards they were, when by the experience of their going up during thoſe three years he ſaw that the Kingdom of *Judah* was *ſtrengthened thereby*, v. 17. And that but three years are mentioned argues that then they ceaſed any more ſo to go up.

On the other hand if the caſe of this people had not ſtood thus free in this reſpect for thoſe three firſt years (as hath been argued) but that they ſhould be thought utterly to have quitted their Station, it had been far harder with them than with the Prieſts and Levites, and indeed unſuportable. And the vaſt difference between the caſe of the Prieſts and the People (if thus ſtated) is very apparent. For the Prieſts and Levites left but meer dwelling-houſes, but had a proviſion for them though perhaps leſs in J*udah* upon their removal, but the people, if they removed were to leave inheritances in Lands, Vineyards, Orchards, &c. which they already poſſeſſed in *Iſrael*, and that alloted them by God, which if J*eroboam* had been ſo ſevere with them at firſt, as is ſuppoſed, they could not have ſold them neither, for he would have prevented them in that alſo, and if they had liberty to have ſold them, it had been but for the time till the year of the next Jubilee by the Law, which to many, would have been but little profit, for it was but 20 years at the utmoſt, as the Biſhop of *Ardmach* reckons them, others but 14 between J*eroboam*'s very beginning of his Reign unto the next Jubilee which was the 10. And when they ſhould have come unto Judah they could not have brought any other lands of inheritance there, for thoſe that were that time dwellers allready had their inheritances fixt to them by Divine right, they were, *Bona immobilia*, immovable Goods, which they could not ſell longer than the next Jubilee, when they muſt have returned, and ſo theſe poor *Iſraelites* ſhould have had nothing to have lived upon, no, nor to employ themſelves in, in the Land of J*udah*, if thither they had removed.

Neither had they any ground (for ought I know that may be gathered out of the ſtory) to hope for any ſupport or encouragement either from that people of J*udah* or *Rehoboam* who was not a godly Prince nor ſincerely hearty to the cauſe of Religion, but (2 *Chron.* 12. 1.) *After he had eſtabliſhed the Kingdom* (once) *and had ſtrengthened himſelf he forſook the* Law *of the* Lord *and all Iſrael with him*. And in that former place alledged 'twas but thoſe three firſt years that he and they *walkt in the ways of* David *and* Solomon, upon which it may therefore well be ſuppoſed that the Godly people of theſe ten tribes ceaſed to go up to worſhip, though in the end he humbled himſelf, and *things went well again in* Judah, 2 *Chron.* 12. 12.

But then that after thoſe three firſt years J*eroboam*'s ſeverity interrupted any from going up (as we read of that none did) is very likely and moſt probable, for of J*eroboam* it is particularly ſaid that he began to uſe force and violence to keep the people from going up to *Jeruſalem*, as the ſummary account which God gives why he removed that nation wholly, at the laſt ſhews, 2 *Kings* 17. 21. *Jeroboam drave the people from following the* Lord, that is, from their going up to *Jeruſalem*, for, indeed, in that did his main interreſt lye, and his Calves was but a device to divert them to another worſhip; and that word, *drave from*, imports violence to have been uſed. And

this

his way of ſeverity begun by *Jeroboam*, was continued by other of their Kings both by ſevere Laws, as the ſtatutes of *Omri*, mentioned (*Mic.*6. 16.) ſhew whoſe Statutes are therefore mentioned, becauſe he was under more ſtrict penalties than ever had enacted the obſervation of the things which *Jeroboam* had firſt brought in. For unto the level of what *Jeroboam* had done *Omri's* wickedneſs is limited, 1 Kings 16. 26. *For he walked in all the way of Jeroboam the Son of a Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the* Lord *God of Iſrael to anger with their vanities.* And therefore thoſe his Statutes in *Micab* are to be underſtood as more ſeverely backing what *Jeroboam* had begun, and this *Omri*, who made theſe Laws, began his Reign not paſt 30 years after *Jeroboams* death; ſo that it did riſe up to the higheſt ſeverities very ſoon. And as he was ſevere by Laws, ſo alſo, by way-laying any that ſhould go up to *Jeruſalem*, which the *Jewiſh* writers do affirm their Kings did, and how they ſet guards and built watch-towers, on purpoſe, at the paſſages and ways to take and kill them that attempted to go to *Jeruſalem*, and confiſcated their Goods, and they do ſay that, that place, *Hoſea* 5. 1. is an alluſion to that practice which their former Kings had uſed upon *Mount Tabor* and *Miſpeh*, whereon (ſays the *Jewiſh writers*) they had placed watch-towers and centinels as gins and ſnares to catch any that ſhould attempt to go up to *Jeruſalem*; theſe two places being out-lets into the dominion of *Judah* from ſome part of Iſrael. And that this was one way and courſe taken up & continued by theſe Kings, thoſe Scriptures, do expreſly relate. For of *Baaſha* that ſucceeded but two years after *Jeroboam*, it is there ſaid, *Baaſha King of Iſrael went up againſt Judah and built Ramah, that he might not ſuffer any to go out or come in to Aſa King of Judah.* Now *Ramah* was on the borders of *Benjamin* in the way to *Jeruſalem*, and one freſh occaſion of this deſign had been that (as 2 Chr. 15. 9. relates it) Many in abundance out of *Ephraim* and *Manaſſes* and *Simeon* had fallen to *Aſa*, and came out from thoſe Tribes to *Jeruſalem* for the worſhip of God's ſake. And *Ramah* which he attempted to build was the direct paſſage for thoſe particular Tribes to go into *Judah* by.

See Rivet. on Hoſ. 5. 1.

Jeroboam *ut aſſeritur ſatis rationabiliter poſuit cuſtodes in terminis regni, ne quis de reguo ſuo aſcenderet in* Jeruſalem, *et qui aſcenderent caperentur & occiderentur et confiſcarentur opera eorum.* Toſtatus *on* 2 Chr. 11. *quæſt* 17.

The Second out breaking over the banks which the Kings of *Iſrael* had raiſed up to reſtrain their Subjects from inundations into *Judah*, is recorded, 2 Chr. 15.9, 10, 11, 12, 13. *He* (viz. *Aſa*) *gathered all Judah and Benjamin and the ſtrangers with them out of Ephraim and Manaſſeth and out of Simeon (for they fell to him out of Iſrael in abundance, when they ſaw that the* Lord *his* God *was with him) ſo they gathered themſelves together at Jeruſalem in the third Month, in the 15th. year of the Reign of Aſa. And they offered unto the* Lord, *the ſame time, of the ſpoil which they had brought, ſeven hundred Oxen and ſeven thouſand ſheep. And they entred into a Covenant to ſeek the* Lord *God of their Fathers with all their hearts and with all their Soul, that whoſoever would not ſeek the Lord God of Iſrael ſhould be put to death whether ſmall or great, whether Man or Woman.*

We ſee this was a Flowing in abundance, and there were two perſuaſives of them to it, 1 God's proſpering *Aſa*. 2. Their deſires to worſhip God. Yet here in like manner the Circumſtances of that juncture of time, as alſo of the perſons (who and what Tribes theſe were) are to be duly weighed, and will ſtill ſerve to contribute light to us in this great point, both as under what rationally probable apprehenſions men are called to adventure for the enjoyment of Ordinances in the times of ſuch diſtreſs; as alſo in what caſes and Circumſtances, they are to do it.

1. As to the perſons (who and of what Tribes) although the number of them was in a great abundance yet but three Tribes only are ſpecified; and ſo interpreters do much narrow it unto the Godly of theſe Tribes, *Ephraim*, *Manaſſeth and Simeon*. To clear which it muſt be further conſidered,

1. That a good part of *Ephraim* (called elſewhere in this Story *Mount Ephraim*, 2 Chron. 15. 8. that is the Mountainous part of that Country) had been already brought under the Dominion of the King of *Judah* ſince *Jeroboam's* Revolt; firſt ſome by *Abijah* this *Aſa's* Father, 2 Chron. 13. 19. *Abijah perſued after Jeroboam and took Cities from him, Bethel with the Towns thereof, and Jeſhanah with the Towns thereof, and Ephraim with the Towns thereof.* And thoſe Cities were not recovered again by *Jeroboam* or their Kings, as *verſe* 20. ſhews. Then again, more and other Cities had been taken by this King *Aſa* himſelf, 2 *Chron.* 15. 8.

Other Cities were taken by him, beſides the former by his Father, for it would not have been firſt there, and then again ſo expreſly over and again ſaid that *Aſa* had taken Cities if they had been no other than thoſe Cities his Father *Abijah* had taken afore him; and all theſe *Jehoſhaphat* poſſeſt in his time alſo, as that 2 *Chro.* 17. ſhews. Now this part of *Ephraim* bordered upon *Benjamin*, which was in the Tribe of *Judah's* Lot, as in *Joſh.* c. 16. and c. 18. appears.

Then 2. The Tribe of *Simeon* here ſpecified, lay ſo near the Tribe of *Judah*, as it had been antiently a part thereof, and reckoned *within it*, *Joſh.* 19. 1. And then the three Tribes, *viz.* *Manaſſes*, *Ephraim* and *Benjamin*, were adjoyning to one another, *Joſh.* ch. 16. and 17.

So all theſe being immediate Borderers, and ſome of the Cities being already become the dominion of *Judah*, no wonder if many of thoſe Tribes alſo fell in with *Aſa* (eſpecially if withal you take in the Circumſtances that follow) and perhaps further many whole Cities of theſe Tribes, beſides thoſe formerly taken by them fell in, and not only particular perſons out of them. And the way lying ſo open and fair to go forth out of theſe three Tribes unto *Jeruſalem*, it is the leſs wonder that they ſhould in ſuch abundance come up thither, whereas others of the Godly Tribes, among them lying further off and remote, were cooped up and utterly debarred, diſabled, and invincibly hindred from ſo falling in with him as theſe did, and therefore none of them are mentioned.

2. The Circumſtances of the time were exceeding promiſing & inviting of them thus to fall in. And they were ſuch, as I believe that every man will ſay, that if any Godly Zealous Chriſtians were environed with the ſame in the like caſe, they would, and ought to do the like in any age for the enjoyment of the Ordinances of God. Let but the face of the Sky and of the times be conſidered with their difference from other times as both by the Prophecies of the prophets of that age and providence concurring they lay afore them then, and it muſt be ſaid that it was in its ſelf the beſt choice they could make for themſelves (according as was meet for them to judge) to fall in to *Aſa*, as things lay afore them, and to have done this, tho' there had not been this ſuperadded invitement (the greateſt of all other) that they ſhould have the Ordinances of God to boot. And this we may not aſſert, although we ſuppoſe withal that many of them had quitted their poſſeſſions, for all needed not to do ſo in coming to *Jeruſalem*, from which City, and the worſhip of God there, their Brethren in other Tribes were utterly debarred.

The Circumſtances of theſe perſons who thus came to Jeruſalem, were theſe;

In general, they had had many demonſtrations and convictions from God of his wrath againſt their Kings of *Iſrael*, and againſt the People, who willingly continued to cleave to them, and who declared for this very thing of their Calves, and for the driving of *Iſrael* from the true worſhip.

1. They ſaw an inſtance of this wrath of God by prophecy and a Miracle accompanying it at the very Altar of *Bethel* one of the new Chapels, whilſt *Jeroboam* ſtood there to offer incenſe, the Altar cleaving in two, and the aſhes falling out, and the prophet crying out againſt it, *Jeroboam's* hand dryed up whilſt he ſtretcht it out to lay hold on the prophet for ſo crying. You read the ſtory of this, 1 Kings 13. and this fell out within the memory of theſe *Iſraelites*.

Then 2. It would have amazed any man to have ſeen *Jeroboam* for ever after ſo unfortunate, to have obſerved that fatal ſlaughter of five hundered thouſand Men (a ſlaughter ſo great as was never read of afore or ſince any where in the world) out of an army of eight hundred thouſand, and that but by half the number of the King of *Judah's* men; and this was done when the iſſue and tryal of the battle was in an appeal to God put upon this very gage and cauſe of *Judah's* retaining the true worſhip, and *Jeroboam's* having ſet up a falſe (2 Chron. 14. from the 4. *v.* to the end) To ſee theſe Cities taken from him, yea and his *Bethel* too, and himſelf ſo weakened as never to recover ſtrength again.

Then, 3. It was an aſtoniſhing ſight to ſee *Jeroboam* himſelf at laſt ſtruck to death by ſome extraordinary immediate ſtroke of God *The* Lord *ſtruck him that he died*, ſays the text, in the 1 Kings 13. 19, 20.

Then, 4. It was an affrighting conſideration to have prophecy upon prophecy iſſued forth againſt his houſe, and one of the loudeſt of them as it were drawn upon himſelf whilſt he himſelf of his own motion would needs ſend his wife *Incognitio* and diſguiſed to *Abijah* the prophet, 1 Kings 14. 10, 11, 12. *Behold I will bring evil upon the houſe of Jeroboam, and will cut off from Jeroboam him that piſſeth againſt the wall, and him that* *is ſhut up and left in Iſrael, and will take away the remnant of the houſe of Jeroboam, as a man taketh away dung till it be all gone. Him that dyeth of Jeroboam in the City ſhall the Dogs eat, and him that dyeth in the field ſhall the fowls of the air eat; for the* Lord *hath ſpoken it. Ariſe thou therefore, get thee to thine own houſes, and when thy feet enter into the City the Child ſhall die:* Of the certainty of the fulfilling of all which the prophets gave him a preſent and as ſad a ſign. *The Child ſhall die* (ſays he) and he names the very time and hour of his Sons death, *verſe* 12. *When thy foot enters the City*; and in the 14. *v.* he declares how it would be that God would raiſe up a King, *viz. Baaſha,* that ſhould execute and perform all this, and do it within a very ſmall ſpace. *And when was it to be done? Even now,* ſays God, v. 14. that is, *I will not ſtay long, but make quick work with them, I will do it preſently*; and he performed all this accordingly on *Jeroboam*'s ſon, and all his poſterity within leſs than two years, ſome ſay, leſs than one after *Jeroboam*'s own death; and of this thing this people (we are ſpeaking of who here fell in with *Aſa*) knew; for theſe things, *viz.* both the prophecies and theſe events thereof newly fulfilled afore their eyes, were not done in a Corner, and the people knew this very ſin to be the Cauſe of all this.

Then, 5. It muſt needs have a great influence on theſe perſons, to have heard (which came more home to touch them) the ſame prophets with the ſame breath to have denounced a fatal Captivity and deſtruction of that whole Nation of the ten Tribes as that which ſhould be the end & iſſue of theſe ſins, v. 14, 15. *Moreover, the* Lord *ſhall raiſe him up a King over Iſrael, who ſhall cut off the houſe of Jeroboam that day; but when? even now. For the* Lord *ſhall ſmite Iſrael as a reed is ſhaken in the water, and ſhall root up Iſrael out of this good* Land *which he gave to their Fathers, and ſhall ſcatter them beyond the River, becauſe they have made their groves, provoking the* Lord *to anger.* And this is uttered indefinitely for time, for no time is ſet or named when it ſhould be, for ought they knew, it might be that or the next year; and they having had ſo ſignally ſeen the former part of that prophecy, *Even now,* fulfilled, they might well tremble to think that this Captivity and Deſtruction threatned of the whole Tribes might, they knew not how ſoon, come upon them and their poſterity together with the whole Nation in common if they were found in the ſame ſin.

Then 6. Another thing which had an influence upon them was, To behold the Kings of *Judah* (theſe two laſt of them eſpecially) one after the other to be holy, good men, and every way to proſper; yea even the Grand-father of theſe two, *Rehoboam,* (from whom God rent the Kingdom) ſo to be favour'd, that in his laſt times *things went well in Judah,* and after him his Son *Abijah,* a godly Prince, to have ſo great a victory, as was mentioned, and to grow *mighty* thereupon (as in an oppoſition to *Jeroboam*'s decay, it is ſpoken of him, 2 *Chron.* 13. 21.) And then to ſee this *Aſa* now Reigning, the third King, an holier man, to ſee how he ſtill to be ſo proſpered, as to have with a few ſo great a Victory againſt the *Cuſhites,* as to rout an Army of a *Milion of men* and more, (2 *Chron.* 14.) and to take all the ſpoil of them, together with the ſpoil of all the Cities about G*erar* from their Confederates *THE PHILISTINES.*

And then 7. It moved them, when they ſaw, hereupon, a new Prophet ſent from God to *Aſa* and all his Subjects and Compliants with him to revive the memory afreſh, and their ears to rehearſe the ſum of theſe things to them, and ſo ſpread afore them the infinite vaſt difference God had put between him with them of *Judah,* and the others, the people of the ten Tribes; and this done on purpoſe to hearten and encourage them that God would ſtill be with them and reward their work, ſetting afore them what and how great miſeries had followed one upon the neck of another unto thoſe of the Ten Tribes.

Thus in the beginning of this 15. chap. ver. 3. *Now for a long ſeaſon,* ſaith he, (namely, from Jeroboam's ſetting up) *hath Iſrael been,* v. 3, 4, 5, 6. *without the true God and without a teaching Prieſt, and without* Law. *But when they, in their trouble, did turn unto the* Lord God *of Iſrael, and ſought him, he was found of them. And in thoſe times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the* Country: *Nation was deſtroyed of Nation, and* City *of* City; *for* God *did vex them with all adverſity.*

The fourth verſe *Piſcator* Renders, interpreting the whole round about it of the time paſt, that if ſo be *Iſrael* (namely the ten Tribes) had turned, when trouble was upon them, unto the Lord God of *Iſrael*, he had been found of them ſeeking of him. The Vulgar Tranſlation reads all this in the future, as if the

Prophet laid afore them what for time to come would certainly be the condition of thoſe Tribes, as thus, *Iſrael ſhall be for a long ſeaſon* (yet to come) *without God,* &c. *And in thoſe times there ſhall be no peace to him that comes out or in, but great vexation ſhall be,* &c. verſe 5, 6. And the Original admitting either interpretation I ſhould take both to be intended; and I am ſure that in the event and matter of fact, both had been the Condition of theſe ten Tribes and had continued to be ſo more or leſs until their final Captivity. But whether it be a Narrative either of what had befallen them, or ſhould hereafter befal them, or both, it ſerves all fully to the mainpurpoſe I cite the Prophet for, which was to move and hearten them of *Judah* (who both had had, and he promiſeth ſhould have for the moſt part clean contrary diſpenſations from God) to ſet up a reformation of the publique worſhip of God, and together with them to hearten alſo the godly of the ten Tribes (that poſſibly any way could do it) to come over unto them (as *v* 9. we read they did) and to leave their intereſt amongſt thoſe ten Tribes, and to give themſelves up unto the Lord and his worſhip as the moſt ſafe and ſecure allotment, they, in thoſe times, could any way betake themſelves unto. And that the prophet ſpeaks all this as of a different condition of *Iſrael* from *Judah*, is evident, both, 1. In that his ſpeech was directed unto *Judah* and *Benjamin*, and that *Iſrael* are the perſons ſpoken of; Neither, 2. Was it true that *Judah had been for a long time without God*, &c. but the contrary. And, 3. The ten Tribes were after their ſeparation from *Judah* ὀνομαστικῶς termed *Iſrael*; as alſo, 4. He tells them that *Judah* had enjoyed a clean contrary diſpenſation to this; *The Lord* (ſays he) *is with you*, v. 2. and will be *whilſt you are with him*: And ſo indeed he had been from that firſt ſeparation and rent made by *Jeroboam* from them until now. And that ſpeech alſo you may put either in the time paſt, *He hath been with you*, or in time to come, *He will be with you*; the Original hath left it free for either, or for both, in ſaying only; *The Lord with you*, only the following words do carry it to the time to come.

Theſe were the Circumſtances of this Juncture of time, and after all theſe things thus related and urged by this prophet, thereupon that followed immediatly in the ſtory, which alſo had followed as the conſequent (at leaſt) of this his exhortation; which ſurely was divulged by *Aſa* in his gathering them together, *verſe* 9. *And he gathered all Judah and Benjamin, and the ſtrangers with them out of Ephraim and Manaſſeh, and out of Simeon, for they fell to him out of Iſrael in abundance when they ſaw that the Lord his God was with him.* So as this ſecond *Ebullition* and inundation of theſe three Tribes in ſuch abundance was effected in the view and intuition of all thoſe things that have been mentioned; yea and alſo in the vertue and ſtrength of them it was that *Aſa* did gather ſuch numbers, which muſt have been by ſending unto all *Judah* and *Benjamin*, and theſe Tribes, inviting them to come in and to worſhip God at *Pentecoſt* at *Jeruſalem* (*verſe* 10.) and to enter into a Covenant ſo to do, &c.

Now if we look round about the Coaſt and face of theſe times and view the poſture of affairs it will not be much material to enquire whether all theſe of the three Tribes or others of the ten that could remove had quitted their own poſſeſſions of Lands, &c. in their reſpective Tribes, and removed to *Judah* and *Jeruſalem* to dwell therein.

It is moſt likely that many of theſe perſons were neceſſitated to abandon their preſent poſſeſſions by reaſon that the people of their reſpective Cities that continued ſtill under the King of *Iſrael's* dominon, would ſee to it, that thoſe who went out from them ſhould no more return to poſſeſs what they had amongſt them, eſpecially ſeeing thoſe that went are ſaid to fall in to the King of *Judah* as unto their Prince, and not only to have come to him for the preſent, yea and to have entred into an Oath and Covenant to continue to worſhip God, &c. v. 12, 13, 14.

It muſt ſtill be withal remembred and carried along with us, that theſe three Tribes were near borderers upon *Judah*; and ſo although they had been inhabitants in ſome of the Cities and Towns under the King of *Iſrael's* Dominion, yet, being borderers, they had a fairer and ſhorter paſſage to ſlip into *Judah*, or any of the Cities in theſe Tribes in the poſſeſſion of *Judah*. 'Twas but a day, or a day and a half's Journey. Yea and that a paſſage was at this time ſomewhat open for them ſo to do, may be argued from this, that *Baaſha* the preſent King of *Iſrael* afterwards upon this very occaſion did attempt to build *Ramah* to obſtruct this paſſage (as the 1. *verſe* of the next Chapter hath it) which paſſage for theſe Tribes therefore afore (and ſo at this time) lay more free for them to paſs.

But this was not the preſent condition of the Godly, their Brethren in the other ten Tribes, who were diſtant many days Journeys, and who if they would remove muſt adventure far greater perſonal dangers of being taken and intercepted. Would not (think we) thoſe hundred Prophets, whom *Obadiah* hid in *Ahab's* Reign, have much rather run away unto *Judah*, unto the good King *Jehoſaphat*, then Reigning there, than to have lain hid in a Cave and live barely on bread and water, 1 *Kings* 18. 4. As the times were harder ſo the diſtance made the difficulty to have eſcaped far greater. Theſe in the heart of thoſe Dominions, or utmoſt parts thereof, were more ſtrictly watcht and encompaſſed and hedged in, and utterly diſ-enabled to remove whole Families.

And the Conſideration of this difference between theſe three Tribes and thoſe others doth afford a great light unto the Caſe in hand, *viz.* What hazards we are to venture and what not.

But that which I urge and inſiſt on in the caſe of thoſe three Tribes (that did remove and had opportunity without ſuch dangers to do it) as to the ſolving any ſeeming Objection that may ariſe therefrom, is; That, ſuppoſing the loſs of their Eſtates at home (for that we will ſuppoſe) yet ſuch a removal was ſimply and abſolutely in it ſelf beſt for them, and the beſt choice that poſſibly could be made by men conſidering all thoſe Circumſtances fore-mentioned, and they needed not to have much debate, or heſitance what to do.

The experience of ſo many former miſeries which they and their Country-men had run through like one wave treading on the neck of another; the fore-telling that the ſame, or worſe, would continue for a long ſeaſon (as indeed they did) and then the certain prophecies of a final Captivity at laſt to diſpoſſeſs them of all and remove them to Heatheniſh Countries, which continueth even unto theſe our days were, conſiderations ſufficient to make them change their abode, when they ſaw ſuch changes of Princes, Uſurpers over them made and like to be made, as the curſe of their revolt from the houſe of *David*, when they ſaw ſo unſtable a government, unhinged, and like a reed in the water toſſed this way and that upon every alteration, ſo as they muſt needs make account to hold nothing that was their own in any certain way, but to tire out a dying life in fears and expectations of they knew not what calamities, nor how ſoon to come upon them, and when in the mean time they knew this to be certain, that the oppreſſion of their Conſciences in matters of Religion would continue as long as the Nation.

Theſe thoughts were enough to make them weary of their dwelling, and it was beſt for theſe men in this caſe to quit all, and come into a ſettled ſtable Government, ſecured by a ſucceſſion of Kings of the ſeed of *David* to which the promiſes were made for after times, whom God afore their own eyes had proſpered hitherto unto wonderment, and to whom the promiſe was, that he would continue ſtill to do great things for them. It was beſt for theſe men to remove into a place where a defence was upon all the glory. Yea, and they had this farther encouragement, that they had ſeen two ſuch Kings farther and ſon, one after the other, ſo truly godly and Zealous of God's true worſhip, and lovers of their Brethren, the godly *Iſraelites*, whereof the latter now Reigning was holy to an Eminency; and farther they were encourag'd to caſt themſelves upon the brotherly aid and aſſiſtance of their Brethren of *Judah* and *Benjamin*, &c. and upon the bounty of ſo holy and large-hearted a Prince as this *Aſa* was, and who, through the bleſſing of God was newly enriched with ſo great ſpoils (unto a conſecrated part of which they came to joyn in the Sacrifice, *v.* 10.) and ſo was abundantly enabled to provide for them out of this abundance that fell to him, beſides the other ordinary ways of doing it; who alſo had lately won Cities to put them into (if need were) eſpecially conſidering that this King and this people had invited them to come and gathered them together upon the Sermon of a Prophet ſent from God to that end to worſhip God and propoſed unto them to joyn in a ſolemn Oath and Covenant afore God mutually, and alſo unto God ſo to do. For, by their acceſs the Kingdom of *Judah* would be (as it was) greatly ſtrengthened and grow in reputation and honour thereby, yea, and finally God had by that laſt Prophet promiſed this King and thoſe of *Judah*, *that their work ſhould be rewarded*, v. 7. and to unite and gather together, and ſo to ſupport theſe ſtrangers, their perſecuted brethren in their ſufferings, or to help any others who had afore voluntarily come into them, was one and a great part of that work the promiſe was made unto, that it ſhould be rewarded. Now upon all theſe grounds. Theſe perſons had reaſon to judge that this King and this people were in the higheſt meaſure engaged and obliged hereunto. Since therefore they were in theſe Circumſtances, and were rationally poſſeſſt with theſe and ſuch like apprehenſions, it was moſt eligible for them to leave their dwellings, &c. Though indeed in it ſelf it was an hard and difficult tryal, yet when they were ſo neceſſitated on the one hand and their way on the other ſide was ſo promiſing and ſweet'ned, and on both hands rendred the only way to ſecure and preſerve themſelves and their poſterity, an appeal might be made unto all men to judge if theſe alone were not ſimply motives ſufficient to render it every way moſt eligible, yea and to make them ſo to rejoyce in the good providence of God that had ſo wiſely and ſo graciouſly contrived ſuch a juncture and opportunity and ſeaſon of advantage for them. And indeed their removal is put upon this very thing as part of the ſeaſon of it in the text, *v. 9. They fell to him* (*viz.* Aſa) *in abundance when they ſaw that the Lord his God was with him*, ſo wonderfully with him as hath been related, ſo as the outward proſperous condition of him moved them.

Sir *Walter Rawleigh* hath ſhewen himſelf as deep-ſighted, and apprehenſive to ſpy out of the Stories and imperfect Narrations of Times, what the face or Scheme of things in any age was, as any Hiſtorian whatever that hath undertaken to ſet forth matters of that Nature. And he gives this Judgment of that juncture of time during *Aſa*'s Reign and puts not only this Remark upon it, that it was the *eminent ſole time of advantage* (for he could find no ſuch other during the whole 250 years) for the whole people of *Iſrael* to have tcken the opportunity to have ſet themſelves free from that Idolatry, &c. and to have united themſelves to this *Aſa* King of *Judah* their natural Prince, and the people of *Judah* their Brethren; and he ſpends two whole ſections upon the debate thereof, and that chiefly upon politique and prudent conſiderations. He begins his fifth Section thus, *In the Reign of Aſa the Kingdom of Iſrael felt great and violent Commotions which might have reduced the ten Tribes unto their former allegeance unto the houſe of David if the wiſdom of God had not otherwiſe determined.* And the ſixth Section begins thus: *Any man that ſhall conſider the ſtate of Iſrael in thoſe times may juſtly wonder how it came to paſs either that the whole nation wearyed with the Calamities already ſuffered under theſe unfortunate Princes* (from Jeroboam until now) *did not return to their ancient Kings and re-unite themſelves with the mighty Tribes of Judah and* Benjamin.

And therefore give me leave, not to wonder, if, at ſuch a ſeaſon, multitudes of particular godly perſons of thoſe three bordering tribes, Zealous of the true Religion did thus chooſe to break from that Yoke for a time, when withal, this courſe was preſented unto them to be the only probable way of ſafety, and ſo invited them thereto, and the opportunity lay ſo fairly open for it, eſpecially when the enjoyment of the Ordinances of God was connext with it, and caſt into the bargain to their preſent ſecurity.

3. There was a third going up of theſe Tribes in *Hezekiah*'s time but five years afore the final ruine of that people as a Nation; which was occaſioned and drawn in by an invitation of *Hezekiah* (as that of *Aſa*'s had alſo been) upon which it is ſaid that Divers of *Aſher, and Manaſſes, and Zebulon humbled themſelves and came to* Jeruſalem, 2 Chron. 30. 11. when the generality of that people laughed at the meſſage and meſſengers, *v.* 10.

But then, withal, let the caſe and condition of this people at that juncture of time be conſidered alſo, and it will be found, the people then had a far greater freedom than any formerly had.

Their Condition at that time, in 2 *Chron.* 30. (not to inſiſt on that which was before-mentioned in the caſe of that ſecond removal) was this, that there were many Cities of the ten Tribes that had continued all along ſubject to the Kings of *Jeruſalem* from *Abijah*'s, and *Aſa*'s days even to *Hezekiah*'s, whom *Hezekiah* could command as well as invite to come; Read for this, 2 *Chron.* 13: 10. and *ch*: 15. 8. Yea, and it would ſeem that the Cities of *Manaſſeh* and others of *Ephraim* had upon the commotions and Miſeries that had fallen out in *Iſrael* given up themſelves unto *Hezekiah*, or formerly unto ſome of the Kings of *Judah*; For 'tis evident *Hezekiah* had dominion therein what is ſaid (2 *Chron.* 31. 1.) that after that paſſover the people went and brake down the Images in all *Judah*, in *Ephraim* alſo, and *Manaſſeh*, which being done by *Hezekiah*'s Subjects and with his authority, theſe Cities alſo muſt have been under his dominion.

But that which I principally conſider and urge in the caſe, and which will carry all afore it and defend it from objections is this, That God, in his gracious providence had ſo diſpoſed of this nick and juncture of time that all of the ten Tribes that would, had liberty to go to *Jeruſalem* to worſhip by the permiſſion of their King who was over them; which was a mercy and priveledge never afore vouchſafed for almoſt two hundred and fifty years. *Hoſea* was then their King (and the laſt King of their own over them) when *Hezekiah* ſent this invitation to the ten Tribes, and the power of their Kings had been afore (as appears by 2 *Kings* 15. 19. and *v.* 29.) and was (as it remained in this Kings time) much broken; inſomuch that the firſt nine years of the time from the vacancy of the former King whereinto this *Hoſea* ſucceeded is reckoned by interpreters as a time of confuſion and anarchy of the people, after thoſe nine years when he is reckoned to have become a ſettled King, it was by his having been made but as a Tributary unto *Salmaneſer* King of *Aſſyria* (as in 2 *Kings* 17. 3. expreſly tells us) and who, as many think had ſet him up King, and by reaſon of this dependance, on a foreign Prince, his intereſt was changed from that of thoſe former Kings who had prohibited the going of People to *Jeruſalem*, out of a fear which they had of their making a party among them for the Kings of *Judah*, and hence, as for other reaſons which the Circumſtances, wherein he was, led him unto, he, of all the other Kings, gave this liberty unto the people to worſhip as they pleaſed, and this that paſſage (which the Holy Ghoſt, as on purpoſe, hath inſerted) 2 *Kings* 17. 2. ſeems to ſignifie and point to us, *And he did that that was evil in the ſight of the Lord, but not as the Kings of Iſrael that were before him:* Thoſe latter words, *but not as the Kings of Iſrael that were before him* do *notanter*, *remarkably*, give a different character of this King from all the foregoing Kings and that in reſpect of that ſin which had been common and univerſal to them all afore, and not of ſome particular perſonal ſins only. Now what had that been but that ſin which is noted all along to have been *Jeroboam*'s ſin firſt, who was the Father of that abomination, and who led the round to all that ſucceeded, and which ſin is heedfully all along from *Jeroboam* downward affixed to them all that they made *Iſrael* to ſin as *Jeroboam* had in worſhipping the Calves at *Bethel*, and who withal ſeverely prohibited any of their Subjects to go up unto *Jeruſalem* to worſhip; for that was the main intent that the Calves were ſet up for. This was general to them all whereas *Heatheniſh* Idolatry (which ſome would have to be the difference) was but the ſin of ſome of them.

Many Interpreters, from hence, do plainly collect and, *in terminis*, in expreſs Terms, affirm, that this *Hoſhea* did give liberty to this people, his ſubjects, to go up to *Jeruſalem* to offer there. The true reaſon whereof was, that the proper intereſt of thoſe former Kings was broken, and he holding of a foreign Prince, ſtrong enough to uphold him, ſcrupled not to quit this ſo long-continued a Law, *viz.* that prohibition about going to *Jeruſalem*; and thus Jewiſh writers themſelves have underſtood it: Say they, though *Hoſhea* himſelf did worſhip the Calves, yet permitted he his ſubjects that would, to go up to *Jeruſalem* to worſhip in the Temple, which the reſt of the Kings of *Iſrael* had not permitted, nay did uſe to ſet Watch-men and Gaurds at all ways whereby their people ſhould go to *Jeruſalem*, to ſtop and hinder them from going to worſhip.

And there is this further evidence for that in 2 *Chron.* 30. 6. where that ſerious and ſolemn invitation of *Hezekiah*'s is made by Letters and Poſts unto the Cities of the ten Tribes in theſe words, *So the Poſts went with the letters from the King and his Princes throughout all* Iſrael *and* Judah, *and according to the commandment of the King, ſaying, Ye Children of* Iſrael, *turn again unto the* Lord *God of* Abraham, Iſaac *and* Jacob, *and he will return to the remnant of you that are eſcaped out of the hand of the Kings of* Aſſyria. Where you ſee the King is twice mentioned, and the firſt mention doth evidently refer unto *Hezekiah* and his Princes, who were the writers, and ſenders of the Letters together with the Poſts, and who were at the charge of it; but the ſecond mention in theſe words, *And according to the Commandment of the King*, do refer (ſays *Deodati*) unto the Command or permiſſion of the King of *Aſſyria* himſelf to them who was the ſupream over them, and had aſſented to give them liberty. But I ſhould ſay, thoſe words refer rather unto this *Hoſhea* himſelf, who though a Tributary King, under the *Aſſyrian*; was yet left to rule them as to their Religion, &c. as he ſhould order, or elſe ſuppoſe him a King made by the people, and independent on any other, yet ſtill ſo it fell out, that to gratifie all ſorts among the people he had given allowance by an edict that they who would,ſhould go up to worſhip, ; and ſo it was according to their own King's Commandment,that this was done as well as by *Hezekiah*'s invitation and Letters. And truly it cannot be rationally thought that the Letters as written in *Hezekiah*'s name ſhould run in the ſtyle of a Commandment from him, as ſent unto the ten Tribes of *Iſrael* (whom what follows there doth particularly concern) for they were no way under his Command or Juriſdiction, but ſubjects of another King ; and therefore I take the whole of it up thus, That *Hezekiah*, the King of *Judah*, indeed wrote and ſent the Letters, the contents whereof are ſpecified, *ſaying*, *Ye children of* Iſrael, &c. But yet withal there had been an edict of granting freedom by their own King promulged, which is termed his Command,and whereas that word *ſaying*,immediately following the word *Commandment*, ſeems according to our Tranſlation to carry the contents that follow, as if commanded by that King, we muſt know that in the *Hebrew* this word, being in the place of a *gerund*, may and doth refer to the Letters *Hezekiah* ſent,and ſhews what they contained, and not unto the Command; for, indeed, theſe words, *according to the command of the King*, are beſt read by way of Parentheſis, as ſignifying a coincident matter with the Letters, as if he had ſaid, that theſe things were done by *Hezekiah* not againſt, but with an edict of their own King himſelf concurring, and declaring for leave to his people, which *Hezekiah* took the advantage of.

Indeed, if this *Hoſhea* their own King had not thus far afore-hand ſomeway declared this, it may well be thought that the entertainment of them that went with the Letters into his Dominion would not have been a mockage in word by the common people, but would have ended in blows rather,or in their having been intecepted at leaſt, ſeeing the people were ſo highly and generally ſpirited againſt them for their Meſſage (which their mocking ſhewed) and for their coming into their Kingdom under the Juriſdiction of another King, and that boldly to invite them unto what in former times had been accounted Treaſon and Rebellion. Certainly, unleſs King *Hoſhea* had ſome way promulged and made publickly known ſo much as might quiet and hold the hands of this people off from violence unto theſe ſingle perſons the Meſſengers,they would have fallen upon them: But in that they only mocked and went not about ſo much as to excuſe themſelves for their refuſal, which excuſe had been eaſie and ready, if ſo be,they had been under the old wonted reſtraint in this King's days,which had been in force, all this put together would argue that they were indeed really at a liberty to have taken *Hezekiah*'s invitation if they had pleaſed, but that out of their own innate prophanneſs of heart they contemned it (having been for a long time diſuſed thereto)which frame of heart (where it was let thus free to their arbitr'ment)God ſuffered to fore-run and make way for the filling up their own and their fore-fathers iniquity in this particular ſin, and for juſtifying that fatal final Captivity that followed upon the whole Nation ſpecially, and to this purpoſe further the Lord guided *Hezekiah* in his Letters to write in this manner to them, verſe 7,8, 9. *And be not ye like your Fathers and like your Brethren which treſpaſſed againſt the* Lord *God of their Fathers who therefore gave them up to deſolation, as ye ſee. Now be ye not ſtiff-necked as your Fathers were, but yield your ſelves unto the* Lord, *and enter into his ſanctuary which he hath ſanctified for ever ; and ſerve the* Lord *your God, that the fierceneſs of his wrath may turn away from you. For if ye turn again unto the* Lord,*your Brethren and your Children ſhall find compaſſion before them that lead them Captive, ſo that they ſhall come again into this* Land: *for the* Lord *your God is gracious and merciful, and will not turn away his face from you, if ye return unto him:* Whereinhe prompted to them , that their Captivity threatned might hereby be prevented, and not only ſo but that their Brethren that had already been led Captive might yet come to have that compaſſion from the Kings of *Aſſyria*, who had led many of them away, and that God would encline their hearts ſo, as even they alſo ſhould come again into their own land; ſo good and gracious is our God as for the repentance of ſome part of a Nation to be moved to ſhew mercy unto others of that Nation thereupon; which is a very great inſtance to encourage the people of God in a Nation to turn to him and ſeek to him for themſelves and their Brethren.

One thing by the way I muſt here note, That whereas of theſe preſent inhabitants (to whom thoſe Letters were ſent) 'tis ſaid, v. 6. *They were a remnant that had eſcaped*

ſcaped out of the hand of the King of Aſſyria, this paſſage is not to be underſtood as if the preſent King of *Aſſyria* had not been at this time ſupreme over them and they and their King *Hoſhea* Tributary unto him, as was noted ; but it is only to be underſtood that by God's gooodneſs this ſmall remnant had eſcaped from being carried Captives as the reſt had been by *Pul*, and *Tilgath-Pilneſer*, 1 Chron. 5. 26. 2 Kings 15. 29. and that theſe words (*v. 26.*) are ſpoken in relation unto Captivity, the comparing of *v.* 8. and *v.* 9. ſhews.

There is one appearance more of an argument that they had ſuch a freedom granted them by their King *Hoſhea* in that the Paſſover having been ended (2 Chr. 31. 1.) *All Iſrael that was preſent brake down the images*, &c. *and after all was done, Then all the Children of Iſrael returned every man to his own poſſeſſion into their own Cities.* This being ſo indigitatively ſaid [*All the Children of* Iſrael] carries this with it, that thoſe of the ten Tribes that had come out of all *Iſrael*, returned every man to his own City from whence he had come, and where his own poſſeſſion lay, which (if they had not liberty from their King *Hoſhea* to have come up, ſuch as in former times had not been granted) they could not peaceably have preſumed to have done or to have again enjoyed their poſſeſſions, which alſo that paſſage in Chron. 30. 25. confirms *And all the Congregation of Judah with the Prieſts and Levites and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the* Land *of Iſrael, and that dwelt in Judah, rejoyced.* Where we ſee, that, *The Congregation, who came out of Iſrael*, are diſtinguiſhed from *the ſtrangers that formerly came out of the Land of Iſrael, and then dwelt in Jeruſalem*: So as the moſt of that Congregation that had at that preſent come, returned to their own homes. And yet I cannot but think that God did perſuade and guide many of their hearts, either at that paſſover or ſome of the next (that for five years followed) to ſtay at *Jeruſalem*, and ſo they eſcaped that lamentable Captivity, which, after thoſe years ended, fell upon thoſe fore-mentioned mockers in that Nation.

You have ſeen how many inſtances the old Teſtament holds out either for forbearance, or a prudent management of injoying Ordinances, or avoiding the Caſe of Danger.

Object. There's no Objection of moment in the Old Teſtament to the contrary, that I know of, but that of *Daniel*, Chap. 6. v. 7, 10. *Where all the preſidents of the Kingdom, the Governors and the Princes, the Councellors and the Captains having conſulted together to eſtabliſh a royal Statute and to make a firm Decree, That whoſoever ſhall ask a petition of any God or Man, for thirty days, ſave of the King, he ſhall be caſt into the den of Lions: Now when Daniel knew that the writing was ſigned, he went into his houſe, and his windows being open in his Chamber towards Jeruſalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did afore time.* And this indeed is a great Objection ; in appearance, for he neither forebore altogether the practice of the duty, nor uſed any avoidance, or ſo much as a concealment. For if he would have pray'd he might have prayed ſecretly and performed the inward worſhip of prayer which God regards, or he might have performed the outward *privately*, as *for time*, he might have done it in the night; as *for place*, he might have done it in another place, in a privater room; he needed not to have opened his windows ; but yet we ſee that he chooſeth to uſe an open and an avowed profeſſion, ſays the 10th. *v. Now when Daniel knew that the writing was ſign'd*, that is, knew full well the nature of the Decree, that it was irreverſible, knew his Enemies manner of getting it and their deſign in it, knew full well the danger that he ſhould incur, *viz.* that the inſtant after he ſhould have done it death muſt follow ; for he knew the King, though he favoured him, could not pardon him ; yet, he never ſo much as deliberates at all whether he ſhould or he ſhould not, but went immediately into his houſe and down upon his knees with his window open, and as ſome read it, did *every way* do as he had wont.

The argument from hence is this, that when the ſupreme Magiſtrate forbids any part of worſhip of God publick or private, every Chriſtian is bound after *Daniel's* example to continue to practiſe it with boldneſs, openneſs, yea, in all Circumſtances as he had wont ; there being the like reaſon of all worſhip elſe as there is of prayer.

Anſ. 1. This is perfectly contradictory to all the former inſtances. And in a ſpecial manner unto that laſt, Ezra. 4. 23, 24. *They made them ceaſe by force and power, then ceaſt the work of building the Temple.*

Anſw. 2. That this example of *Daniel* ſhould extend unto all duties of Religious worſhip when prohibited by the Magiſtrate, whatever the caſe be, cannot be. For neither were all theſe former inſtances ſinfully acted, nor was *Daniel* the only valiant man in the old Teſtament, whoſe example ſhould reprove all the reſt. The Scriptures (as our Saviour Chriſt ſays) cannot be broken, and therefore of neceſſity there muſt be found out a reconciliation.

And thoſe that are of that opinion of an abſolute obligation in caſe of ſuch prohibitionsin any part of publick worſhip, without any relaxation,ought not to run away with one part (as yet men uſe to do) but are obliged ſoberly to ſeek to reconcile theſe things as well as we of this other oppinion,and to do otherwiſe is a great contempt unto Scripture;and this Reconciliation is no way done but by finding out the clear ground of the difference from the nature of the duties and the caſes. Our Non-conformiſts in the caſe of the Oath.*Ex Officio*, in which a man was put upon it to accuſe himſelf in matter of fact, had Chriſt's inſtance was urged upon them, *that Caiaphas* the High Prieſt *by* an Oath did adjure him, *I adjure thee by the living God that thou tell us whether thou be Chriſt the Son of God, Jeſus ſaid unto him, thou haſt ſaid*; And it was inferred from thence that therefore every man was bound to anſwer by Oath unto what he ſhould by theEccleſiaſtical power be put upon.TheNon-conſequence of this did eaſily appear from a contrary practice of our Lord,as that when falſe witneſſes came and ſaid in the words afore, *This man ſaid I am able to deſtroy the Temple of God and to build it in three days* (which yet in the ſubſtance of it was what he himſelf had, indeed, ſpoken in relation to the Temple of his Body, yet unto this *he anſwers nothing*. Was it that he had an oath put upon him in the one caſe, which put the difference? No, he might have choſen whether he would have accepted of that Oath or no; yet, he thought himſelf bound to anſwer to the one,but not to the other.

There was therefore in this caſe this ground of difference ſuggeſted by thoſe good men, between the one caſeand the other,that the ſubject matter whereabout he was askt was differing. The one was *matter of fact*, but the other was *matter of confeſſion*. A point of abſolute neceſſity to declare himſelf the Son of God, which was neceſſary at that time, or elſe for ever his Teſtimony ceaſed. For his Enemies were reſolved to put him to death, it was neceſſary, eſpecially for the matter of it, it being that great point both of his concernment, and our faith, *That he was the Son of God*. And the difference of theſe two doth give a rational ground why he anſwered to the one and not to the other. The like may be obſerved when they askt him Concerning his Doctrine, he refuſes to anſwer (*John* 18. 20.) becauſe it was *matter of fact* in what he had preached, of which afterward.

Things that are thus like in all appearance have yet in the foundation of them a vaſt difference, and ſo will this Caſe of *Daniel's* be found to have from the former Inſtances.

1. There have been ſome who have denyed that it was well done of him, but that he was ſimple and fooliſh in it, and needleſly expoſed himſelf to Death; for he might have prayed, ſay they, 1. Inwardly, and ſo have performed his Duty, At leaſt, 2. If he would pray with bodily worſhip,he might have done it privately,or at night,and in another place.

But this opinion is confuted not only becauſe the Holy Ghoſt hath recorded this great act of his, and alſo that it is witneſſed unto, by ſo great a deliverance from God, which ſhewed God's acceptance of it, and alſo that *Darius*, a *Heathen*, did witneſs upon it to *Daniel's* integrity in thoſe words,*Thy God whom thou ſerveſt continually he will deliver thee* (v. 16.) But alſo becauſe *Daniel* himſelf (*verſe* 22.) puts it upon this reaſon, *For as much as before God innocency was found in me*, and (*v.*23.) *No manner of hurt was found upon him, becauſe he believed in his God.*

2. Others ſay it was an *Heroick* extraordinary act that is not to be drawn into Ordinary Example. But we have no Warrant to think ſo, and I ſhall not have recourſe to extraordinaries whereby to difference it from the former Inſtances.

3. It yet muſt be acknowledged to be a ſpecial act in a ſpecial caſe, whereof perhaps ſuch another inſtance is not, in all points, to be again found in the Old Teſtament.

4. I will tell you what the good old Non-conformiſts principles were in this caſe. Their practice is known, that when they were ſilenced from preaching by the Magiſtrate,or Biſhops, they forbare preaching all their days,and afterwards when the way of

going to *New-England* had been ſtarted, ſome that were but in danger of the High Commiſſion removed unto *New-England*, and ſo avoided the ſtorm (as Mr. *Cotton* did, leaving the bulk of his Church here) and when this Inſtance of *Daniel* was urged Mr. *Cotton* gave this account of it.

He uſed to produce that example of *Ezra*'s ceaſing the building of the Temple conſtrain'd by force, for juſtification of the *Non-Conformiſts* forbearance, and ſuffering themſelves to be ſilenced and then being ſilent: ſo, in anſwer to this place of *Daniel* and reconciliation of both, and for the clearing of either, he put this ſubſtantial difference between the one and the other, That *Daniel*'s caſe came under an immediate duty of the firſt Commandment, which was perſonal prayer unto God, as alſo under a duty of Confeſſion to be made of the true God, in which caſe there is no room for mercy or preſervation of a man's ſelf; but he is called to lay down his life in that caſe. But that other Inſtance in *Ezra*, and the like, was the forbearance of an outward inſtituted worſhip, and ſuch an one Temple-worſhip was, Sacrifice, and the like, parallel to our Ordinances of preaching by Miniſters, and to our Churches, Sacraments, &c. and that of theſe latter with difference from the other Chriſt's rule holds true, *I will have mercy rather than Sacrifice* (which was the Temple-worſhip) *Sacrifice* being the higheſt Inſtances of inſtituted worſhip.

I ſhall enlarge this Notion and proſecute it farther.

I ſhall, 1. Conſider the Nature of this fact of *Daniel*'s, in the Subſtance of it. And,

2. Inſiſt on the differences of other caſes.

3. I ſhall remove Objections that may be made from his retaining of outward Circumſtances, kneeling openly and toward *Jeruſalem*, as he had wont every day to do.

1. The ſubſtance of the act is a Complex of many things which, when ſtated, and firſt conſidered apart and then put again together, will aford a clear difference from the Caſe of other outward Ordinances. *Calvin* inſiſts on two things, as I obſerve out of his Comment, as Mr. *Cotton* alſo hath done.

1. That the Object of the prohibition was, that none ſhould pray to God for a Month together; and then he further adds that it came under the nature of the Caſe of a Confeſſion of God. Now I will not lay all the ſtreſs of the whole weight upon each of theſe apart ſingly (though each would bear a rational ground of difference from the former inſtances) but on the whole Complexion of all together.

1. The Object of the Edict was, that none ſhould pray at all unto God; for it runs thus, *To eſtabliſh a Royal Statute and to make a firm Decree, that whoſoever ſhall ask a Petition of any God or man for thirty days, ſave of the thee, O King, he ſhall be caſt into the den of* Lions. * *Calvin* firſt makes a great matter of this that prayer ſhould be thus forbidden, becauſe that in the worſhip of God Prayer is the top and the chief worſhip, and the higheſt Sacrifice of all other; and it is at large urged by him that it is that we own ſimply to God in all conditions; a duty whereby we are to witneſs God to be the Author of all good to us, to acknowledge our dependance upon him for all benefits, either to come which we obtain by Prayer, or paſt and preſent; and therefore, in *Daniel*'s practice here (*v.* 10.) as he prayed ſo he gave thanks before his God. It is by prayer that we offer up our Deſires and Vows unto God and caſt all our cares upon him, which if we forbear we ſhew we can be without God, without His help, His aid; whereas if he withdraw, we periſh every moment; and this we are to do every day. Now, to make a Decree that whatſoever a man's diſtreſs be, if he be ſick he muſt not pray, if under luſts, if he were near unto death (as a man might think) he muſt not pray or call upon God for a moment together, would be to make an edict againſt all Religion: † And others alſo urge it unto ſuch a purpoſe as this; we further put it, it was againſt Nature, the Law of Nature (as the *Dutch Annotations* ſay) For, the *Heathen Marriners* in *Jonah*'s Ship, when in danger of death, called every man upon his God.

1. Hence then, there is this difference between *Daniel*'s Caſe and that of Inſtituted worſhip; That, in this caſe of *Daniel*, Prayer in the general Univerſal Nature of it was prohibited, not Family-Worſhip or Aſſembly-Worſhip, but all; and Prayer thus

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* *Cum in adoratione et cultu dei primas partes obtineat precatio—— ne quiſquam oraret erat manifeſta et craſſa nimis abnegatio pietatis* —— and again that it being *præcipuum Sacrificium*—

† Hence, ſays *Calvin*, *Cum Rex vetaret uſque ad totum menſem ullam precationem concipere, hoc erat exigere a ſingulis ut Deum abnegarent.* *Edictum Darij pugnat cum jure naturæ. Quod enim quemq; docet et convincet eſſe Deum ac proinde colendum Polanus.* Again he ſays, *Infringeret* Daniel *jus omnibus Hominibus innatum.* Alſo, *Willet* on Daniel, *Cap. 6. quæſt.* 16.

taken is immediately Natural, and needed no ſuper-added Inſtitution, but it is Eſſentially Worſhip, it is *Cultus Eſſentialis*, and not *Medium Cultûs*, as to pray in a Congregation, and the like, are, and ſo it doth differ wholly from Inſtituted prayers in a Church, &as put up by one man as the Mouth of the reſt; ſuch were Temple-Sacrifices, Synagogue-Prayers and Preaching, which are parallel to ours.

2. Add unto this that it was not only Commanded that thus prayer, in the general nature of it, and then ſimply conſidered ſhould be forborn (though that had been an horrible impiety againſt the immediate Law of Nature, the higheſt Law of Nature that is for the worſhip of God) but further, this Act of *Daniel's*, in the Circumſtances he ſtood in, roſe up to be a Confeſſion and Profeſſion of the true God as God, which he muſt have renounced if he had forborn; and *Calvin* makes that a ſecond ground of this act of *Daniel's**ſome interpreters puts it upon that though they extend that profeſſion unto too great a Latitude, and leave the reader at an uncertainty about it. † *Calvin* himſelf makes a diſtinction of two ſorts of profeſſion, excluding the one as not binding us, and in the other he ſpeaks limitedly, and uncertainly, in ſaying, *Quantum neceſſe eſt in cultu Dei*, as much as is neceſſary, he doth not ſay what is abſolutely neceſſary, but that in the worſhip of God we ſhould not give any ſign of a perverſe and preſidious diſſembling, as if we caſt off godlineſs; which I would ſay too.

* *Quod ad profeſſionem ſpectat neceſſe fuit*, &c Calvin.

Externus jus cultuſetum fuit loco confeſſionis veri dei. Polanus.

† *Duplex eſt profeſſio, ne que; enim dico*, ſays he, *quicquid ſentimus paſſim vulgandum eſſe, ita ut ſtatim rapiamur ab hoſtibus, ad Mortem.*— and ſecondly *Quantum neceſſe eſt* and therupon he ſpeaks uncertainly, limitedly, *Sic nos contineamus in cultu Dei, ut nequod ſignum perverſæ & perfidæ ſimulationis dem macſi abjiceremus pietatis ſtudium.*

To explain this head, I ſhall diſtinguiſh thus: Confeſſion is taken indeed;

1. Largely for the manifeſtation or holding out of any particular practice or duty, point or truth of Religion, of any or every Command of God whatſoever; for in holding forth of theſe, their is a profeſſion (as we call it) runs alongs with all theſe. Now there is no man will ſay, that a man is bound to hold forth every truth he believes, although he is prohibited to ſpeak it; *Haſt thou faith?* (ſays the Apoſtle) *have it for thy ſelf*; which is alſo the thing that *Calvin* aſſerts, that as there are many truths which a man may forbear to ſpeak, as not being bound to do ſo, ſo many practices in which it is meet to forbear; and yet in all theſe there is a profeſſion runs along; for in theſe Caſes their not profeſſing is not a denying ſuch a truth or practice, but a concealing it, and forbearing to hold it forth at ſuch and ſuch a time, which at other times and in other caſes we would do and were bound to do. *Therefore the prudent ſhall keep ſilence in that time, for it is an evil time*, Amos 5. 13. And this holding forth of duties or truths or practices in this general nature is rather profeſſion than confeſſion; And here there muſt be found a right joint or rational ground of difference, to Judge what we be bound to profeſs and what not, and at what Times and Seaſons.

2. There is Confeſſion ſtrictly and properly taken: which is not at large a profeſſion only, but an abſolute Confeſſion of God, wherein we muſt deny God, if we don't affirm him, if we conceal our ſelves, and our Faith. And Confeſſion ſo taken is a tranſcendent thing, and comes up into the firſt Commandment, and is all one as to avouch God to be a man's God, and to love God or to fear him.

This called in Scripture *Confeſſion*, with this additament, and a *not-denying* of him, *John* 1: 10. when the *Jews* ſent Prieſts and Levites from *Jeruſalem* to ask *John* the Baptiſt, who art thou? as ſuppoſing he might be the Chriſt, it is ſaid, *He confeſſed and denied not, but confeſt, I am not the Chriſt*; and (ſays he, *v.* 27.) *He it is, who coming after me, is preferred afore me*, whom afterwards he pointed unto.

This muſt not be extended to every forbearance of a truth, or of an Ordinance, though prohibited by a Magiſtrate's Command. When therefore the point of abſolute Confeſſion is urged, as abſolutely neceſſary, the Queſtion ſtill muſt be, and conſideration muſt be had, of the Nature of the duty, and of the truth, which, in ſuch and ſuch caſes to forbear or conceal, would be truly and plainly and really a declining it.

It is not barely, and hand over head that every man is bound, by the Law of Confeſſion, preſently to perform any or every practice, or any or every truth that the Magiſtrate ſhall interdict for the preſent; for concerning things of ſuch a degree there may be ſome other Rule from God, who may warrant me to the contrary, as that which hath been inſtanced in of mercy and not ſacrifice. Our Saviour Chriſt would not tell the *Jews* by what Authority he did theſe things; but he made a poſitive anſwer when he came and was put to it whether he was the Son of God, or no, by *Caiaphas* the High-Prieſt (and as it is ſaid) by all the Aſſembly, Luke 22. 70. *Art thou then the Son of God? and he ſaid unto him, Te ſay that I am; and they ſaid, What need we any further witneſſes? for we our ſelves have heard it out of his own Mouth.* When they askt him of his Doctrine, as preacht by him, he would not directly anſwer, John 18. 19, 20, 21. *The High-Prieſt asked Jeſus of his Diſciples, and of his Doctrine, Jeſus anſwered him, I ſpake openly to the World, I ever taught in the Synagogues, and Temple, whither the* Jews *reſort, and in ſecret have* I *ſaid nothing: Why askeſt thou me? ask them which heard me, what I ſaid unto them; behold they know what I ſaid.* If any honeſt godly preacher were Queſtioned, by an Adverſary that had power, what he had preacht at ſuch a time and ſhould refuſe to give in a Coppy of his Sermon, and the like, they would be apt to cry out upon him, and upon others alſo perhaps, who are godly, *Are you aſhamed of what you have preacht? do you go from your Doctrine? which if you don't confeſs openly, or forbear to tell it, you do,* would they ſay. Yet, but take it as it had been preacht and then it is matter of fact, and he is not bound to confeſs it. Our Saviour Chriſt's example warrants it, referring them unto witneſſes; but when they askt our Saviour Chriſt, whether he was the Son of God, or no? and what his Faith and Conſcience in that point was, he anſwers roundly, and without heſitation, though he knew his life lay upon it; and this is that good Confeſſion which he witneſſed that *Paul* ſpeaks of to *Timothy* (1 Tim. 6. 13.) which, whether it include not alſo that Confeſsion of his to *Pilate* himſelf, That he was a King, and that for this end he came into the world, may be a Queſtion, for the words will bear either ſenſe, that he witneſſed before *Pontius Pilate* or under *Pontius Pilate* as Governour.

I come now to the Point of *Daniel's* act of his praying in theſe Circumſtances and in this manner, and to conſider it, as it was a point of the higheſt ſort of Confeſsion ſtrictly and properly taken, ſo that if he had not ſo confeſt, he muſt have denyed God, and if he had forborn he muſt have renounced Religion.

1. The Command (as was ſaid) was to ſuſpend all prayer to any God for a whole month's ſpace, which was to bring in total Atheiſm for ſo long a time, and to take away all worſhip that *Daniel* had left him, or was capable of performing. For there is no Worſhip can be performed without invocation of God. Prayer was by their *Synecdoche* ſignally all worſhip; yea and it was ſo according to their own principles that procured this Law; for themſelves worſhipt ſome God or other, which they did under the common notion and acknowledgement of a Deity and a God-head, and therefore to ſuſpend prayer to him for that time was to make a Law that there ſhould be no acknowledgement of God in the World during that time, according to their own principles; and therefore I ſee moſt interpreters do ſtate it upon the whole of Religion, that forbearance of prayer would have been the abnegation of it, and therefore *Daniel*, by ſuch a Total and viſible forbearance (having been accuſtomed to ſuch a Confeſsion) muſt thereby have given by a viſible withdrawing and concealment a viſible profeſsion there was no God extant to be worſhipt. And his opening of the Window toward *Jeruſalem* in this caſe, became a viſible profeſsion that the God that he Worſhipt was the God that dwelt at *Jeruſalem* and had ſeated himſelf there between the Cherubims formerly, and kept the ſame place ſtill.

And 2. In this Decree not only God and all his worſhip is taken away, but a King, and a mortal Man was ſet directly up in the room of God and unto the denyal of this God, for ſo the Decree runs, not to ask a Petition of any God or man for thirty days, ſave of the King.

This King was exalted above all that was called God, the true God and all God's elſe (in oppinion ſuch) by this injunction to pray to none other God but unto him. For this was to ordain that during that time he ſhould have all the reſpect and homage and reverence to be brought in to him inſtead of worſhip to God; and ſo though ſuch Petitions put up to the King in the mean time, were but in Civil things for the matter of them, and ſuch uſually, were preſented at other times, and ſo the Petitioning was in it ſelf but a Civil act, as petitioning to a King is; yet in this caſe That all petitions to any God or Man muſt be forborn and none put up but unto the King, this was interpretatively a Worſhip of that Man becauſe he was addreſſed unto, in lieu and ſtead of all addreſſes, or worſhipping of God, and becauſe it was to be to him with excluſion of God as thereby acknowledging no other God but him all that while. In this caſe therefore further, for *Daniel* to have concealed himſelf, inviſibly worſhipping the true God,had been a Manifeſt Denyal of God, and in a viſible manner.

Theſe Corollaries may be drawn from the former Examples.

1. We may admire the good and gracious providence of God, that in the times wherein his wrath was ſo high and great upon the generality of the ten Tribes during 254 years, and in the times of ſuch great diſtreſſes as theſe were upon their Conſciences; he ſhould yet work out a liberty for any of them through a ſpecial providence at ſuch ſeveral ſeaſons. Yea, and the advantage which God did caſt into the ſecond, as alſo the third ſeaſon of liberty, upon their removals, for the Ordinances, is very remarkable in the Event and ſucceſs thereof.

1. As for the Second Company that removed in *Aſa*'s time; They firſt came to live under the proſperous Reign of *Aſa*, who reigned after this their falling in to him many years, and *Jehoſhophat* his Son, a godly man, ſucceeded him and reigned many years; ſo as theſe, in the Event and Succeſs by coming into *Judah*, enjoyed an age of reſt and proſperity and a fulneſs of Ordinances with it.

Then, 2. They eſcaped very great miſeries, which the ten Tribes fell into, as *Benhadad*'s invaſion and the change of Government, and Governours, *Zimri*, and *Omri*, and *Tibni* (Sir *Walter Raleigh* reckons ſeven of their Kings in *Aſa*'s Time) and beſides *that* they eſcaped the Heatheniſh Tyranny in *Ahab*'s Time, which was the worſt time the ten Tribes had.

Then for the third Company, who removed in *Hoſhea*'s time, if it fell out that they removed their Stations altogether (as ſome think they did, becauſe of that, 2 Chr. 30.25. where it is ſaid, *All the Congregation that came out of Iſrael, and the ſtrangers that came out of the Land of Iſrael, and that dwelt in* Judah, *rejoiced, ſo there was great joy in* Jeruſalem; *for ſince the time of Solomon the ſon of David, King of Iſrael, there was not the like in Jeruſalem*) or if any of theſe ſtrangers were of thoſe that came up unto the paſſover upon *Hezekiah*'s invitation, in the former part of the Chapter, and placed their dwellings in Judah, then God in his providence did graciouſly guide them unto a great preſervation of themſelves and their poſterity; for five years after Sennacherib came and carried the generality of the Nation away Captive, and the eſcape of this Calamity was the good which they got by removing for Ordinances according to *Abijah*'s prophecy given in Jeroboam's Time; and beſide that theſe Strangers are twice ſaid to be thoſe that came out of the Land of *Iſrael*, which argues that they were of the ten Tribes.

Further, if you compare the Style that is given the former ſecond Company that came out in *Aſa*'s Time, (*2 Chron.* 15. 9.) you will find, that they are ſaid to be the Strangers out of *Ephraim*, and *Manaſſes*, and *Simeon*, ſo as God owned and highly rewarded this their practice of a removal for the enjoyment of the Ordinances of God in a continuance.

2. Theſe things were written for our example that we thereby might have light to guide us, and all theſe inſtances ſhew that as for any abſolute obligation to inſtituted Ordinances (that fall back, fall edg, we ſhould be bound to them) that aſſertion (whoever would maintain it) will come to nothing afore theſe Examples.

1. They fall ſhort, and no ways riſe up to any ſuch proof; For,

1. All theſe three Inſtances ſhew that thoſe godly *Iſraelites* came up to *Jeruſalem* upon opportunites and advantages afforded them in the providence of God, and not ſimply upon the abſolute obligation unto theſe ordinances. For you read of no more ſuch coming up in the *interims*, but only theſe three times, which, how they were Circumſtantiated, you have ſeen.

And, 2. Thouſands of others out of other Tribes, as godly as they, did not remove when theſe did and yet are blameleſs, and this becauſe of the difference of the caſe as hath been explained. I will allude to what *James* ſays, *Go take ye all*, the Prophets of thoſe Tribes for an enſample (the enumeration of whom that were during thoſe 250. years doth ariſe to a great number) take alſo the 7000 that had not bowed to *Baal*, and the 100 prophets hide in the cauſes; take alſo *Obadiah* and his caſe, who is ſaid to *fear the Lord greatly*, who being Governour of *Ahab*'s houſe, could not be ſuppoſed to have removed to *Jeruſalem* for Ordinances in thoſe times, though no man had more opportunities to get away than he, if he could have removed once for all;

for he had the liberty to go through one part of the Land by *Ahab*'s appointment, 1 *Kings* 18.6. and at other times could by the authority he had at Court, have taken the liberty to have gone out at any time, but being in a great calling of truſt to *Ahab*, and doing ſervice to the people of God in hiding ſo many Prophets, &c. he forbare. And *Elijah* that met him, reproves him not at all for it; yea he hath the commendation of the Holy Ghoſt himſelf, that he *feared God greatly*. And for *Eliah* himſelf, the Lord Commands him expreſly to *hide* himſelf, and names a ſafe place, 1 *Kings* ch. 17. *verſe* 23.

3. We read not of any in the *Interims* of theſe three times and ſeaſons that did remove; which is to be put upon this ſuppoſition, that the oppreſſions of the times hindred them, as it did the former, and that there ſhould be but theſe three times mentioned only, and a ſilence in all times elſe for ſo many years, argues that they caſed in the *Interims* between.

4. The Rule and Meaſure given at firſt, *I will have mercy and not ſacrifice*; was the ground of all this, and cuts off any alledged abſolute obligation; for if they were bound at all times and in all caſes, then they were not to forbear at any time for mercy ſake, for then there were no room at all for it: The equity of which rule was then extant, as it had been in all ages, and muſt be to the end of the world; and one of the prophets of theſe ten Tribes of thoſe times did firſt utter it, *Hoſea* 6. 6. and Jeſus Chriſt applies it unto the breaking of the Sabbath, in caſe of mercy, by plucking the ears of Corn; as alſo in the caſe of eating the Shew-Bread, which *David* did, and then of the Prieſt's toiling, as much as men in any calling do, which Chriſt calls a prophaning the Sabbath, and yet ſays that they are blameleſs, *Mat.* 12.

5. Nay, the omitting of an Inſtituted Ordinance, for mercy ſake, is far leſs than the breaking of it, and this is but a forbearance, for Mercy's ſake, of which we ſpeak.

Object. But you will ſay, that Mercy to our Souls is to be conſidered, and it is mercy to our Souls to enjoy Ordinances, and they are to be preferred to all things elſe.

Anſ. 1. I anſwer, it is true, this will go a great way, and weigh againſt many difficulties but yet we are to conſider this; That mercy to our ſouls by Ordinances, depends upon our Edification by them, and what that will prove to be, and that edification depends upon God, as he will make them to be profiting; and ſo now if God comes in between and ſays, *I will have mercy*, he can make ſuch means as we have (in the want of theſe other means) edifying to us, when as thus he calls us, to ſhew mercy to our ſelves. And he that hath given us this rule, out of his mercy and grace, will be ſure to perform the other part of edifying us when he thus calls us out of the ſame grace.

2. Inſtituted Ordinances, though they have power of Obligation over us, for *our edification*, yet not when it is to apparent deſtruction, as the Apoſtles themſelves had power for edification, but not for deſtruction.

3. There is ſome mercy to be ſhewed to the Magiſtrate, that we ought not daringly to meet in ſo open a way, as we know before-hand will provoke and irritate them to perſecute us.

4. The Ordinances in the performance of them require quietneſs and reſt, in mens Spirits at leaſt, we cannot pray when we are alone without diſtraction, much leſs can we worſhip God, when we are rationally under certain fears, Deut. 12. 9, 10, 11. *Ye are not yet come to the reſt and to the inheritance which the* Lord *your God giveth you: But when ye go over Jordan and dwell in the land which the* Lord *your God giveth you to inherit, and when he giveth you reſt from all your enemies round about, ſo that ye dwell in ſafety: Then there ſhall be a place which the* Lord *your God ſhall chooſe to cauſe his Name to dwell there, thither ſhall you bring all that I command you, your Burnt offerings and your Sacrifices, your Tithes and the Heave-Offering of your hand, and all your choice Vows which ye vow unto the* Lord. And they forbare many Ordinances in the mean time (as in *verſe* 8.) *Ye ſhall not do after all the things which we do here this day, every man whatſoever is right in his own eyes.* The equity of which may be drawn from the Apoſtles Example. *Paul*, though he had an open door, yet, having no reſt in his Spirit, left *Troas*. And it will in a great meaſure hold, that men ſhould not meet in the midſt of fears and terrours, when they are full of fears within and terrours without. It being alſo a diſhonour to the Ordinance when the Aſſemblies are by force broken up, and the like: Therefore men ſhould ſo meet both as to time, and place, as it is rationally probable that their preſent meeting may be in ſome ſafety, through

ſecrecy and privacy. And God did, by his ſpecial promiſe, ſecure his people under the Old Teſtament, that when they went up to appear before the Lord thrice in the year, *that no man ſhould deſire their Land at thoſe times*, (Exod. 34. 24.) which he hath not done to us in the like caſe.

2. But you will ſay, yea, but the glory of God is intereſted in our uſe of theſe Ordinances.

Anſ. I anſwer, That if God will be ſo gracious to us as to quit that conſideration of his own glory for mercy to our ſelves, as we have cauſe to be thankful to him for it, ſo to conform our ſelves unto this exception which himſelf hath made.

2. Men yet are to put themſelves to much loſs, inconvenience, and difficulties to enjoy the Ordinances, as this people of the ten Tribes did.

1. In the beſt times it was a *wearineſs* to the people of the ten Tribes, ſo remote, to go up to J*eruſalem* three times a year; though to the next Tribes it was not much labour: and J*eroboam* uſed this as an argument upon the experience which the people had had, as what he thought would move them the more readily to forbear; *'Tis too much for you* (ſays he) *to go up to Jeruſalem*, 1 King. 12. 28. It was an Argument *ad populum*, he ſpake their hearts, and that which was like to take their hearts, and as what had been a burden to carnal Spirits among them. And truly, do you meaſure it now, you that have Country-houſes, how do you excuſe your ſelves from coming up to Ordinances, and if you had been put to it ſo much as they were to travel ſo far, you would grudge at it much more. It was alſo grievous to ſuffer great *reproaches, to be made gazing ſtocks* (which, thoſe that went in the firſt three years of *Jeroboam*, muſt needs be ſuppoſed expoſed unto from the generality of the people) and to be accounted next door to Traitors in going unto the Quarters of a Prince, whoſe yoke they had caſt off.

But more expreſly it is ſaid in that third remove in *Hoſea*'s time, that the meſſengers and meſſage of invitation by *Hezekiah* was mocked at, and laught to ſcorn by thoſe Tribes ſent to, 2 *Chron* 30. 10, 11. *The Poſts paſſed from City to City through the Country of Epraim and Manaſſeth even unto Zebulon; but they laughed them to ſcorn and mockt them. Nevertheleſs divers of Aſher and Manaſſes and Zebulon humbled themſelves and came to Jeruſalem.* Of theſe it muſt needs be judged that they were mockt and laught to ſcorn to purpoſe as they went out, or went along, and the word *nevertheleſs* imports that they went Maugre thoſe reproaches, and deſpiſed the ſhame diſpiſings and ſcorns.

Then, 2. The Prieſts in that firſt of *Jeroboams* times removed unto their great loſs as to their outward eſtate, for the revenues and perquiſites of the Temple which the Prieſts lived much upon, were (as Sir *Walter Raleigh* ſays) very ſmall. And as for the people, thoſe of them that came up and loſt their inheritances of Lands, muſt needs ſuffer much more loſs, as hath been argued, and enjoy a mean livelyhood in compariſon to what they had in their own Country. Yet we ſee in what caſes they did remove for Ordinances, an much therefore is to be allowed of loſs of this way to enjoy the means for our Souls, yet ſo as to look as nature is the foundation of grace and the exerciſes of it, and if that ſhould fail, the exerciſes of Religion would fail alſo, as we ſee in ſickneſs, &c. ſo it is here, that there muſt be a ſubſiſtence laid as a foundation for the enjoyment of Ordinances, which, when there is, though it be with much loſs and abatement, we are to rejoyce in that as in a great portion, Iſa. 30. 20. *The people ſhall dwell at Zion in* J*eruſalem.* To dwell in *Zion* at *Jeruſalem* is to enjoy the Ordinances at J*eruſalem*; for *Zion* was the ſeat of them, and unto ſuch it is ſaid, *v.* 20. *Though the* L*ord give you the bread of adverſity and the water of affliction, yet ſhall not thy Teachers be removed.* Bread and Cheeſe and the Goſpel was ſaid (in time of Old) to be good fare.

* *Sir W. R. p. 452. The poverty of the Tribes of Levi muſt needs have bin exceeding great at this time, all their lands and poſſeſſions in the ten Tribes being utterly loſt, and the oblations and other perquiſits from thoſe ten Tribes by which they lived being now cut off.*

3. The conſideration of the Circumſtances theſe ſtood in, both thoſe that went up to *Jeruſalem*, and thoſe that forbore, may inſtruct us, and give us light into our duty, and practice.

1. It inſtructs us, what *proportion* of mercy to our outward condition is to be weigh'd with Ordinances upon which we are to forbear, or not to forbear.

2. It directs us that upon the rational fore-ſight of the ſame or like extremities, we ſhould know how to guide our ſelves in our adventures to enjoy Ordinances where the like hazards are run, and the like vigilances to hinder them are uſed, and ſoberly and conſcientiouſly to conſider of every opportunity we adventure to take, how pro-

bably ſecure it is, and not raſhly, hand over head, ruſh upon and adventure upon all or any dangers, come what will.

4. As for the Caſe of the removal altogether to enjoy them elſewhere, if it be ſaid that this we ought to do as they did, *Go take the ſame ſtate and Circumſtances*, and ſo it ought to be. I Anſwer,

1. When it is to the ruine of Families we are not obliged, as theſe were not, that could not remove themſelves and Families without ruine.

2. Parallel, put our caſe with theirs in thoſe times, and it will appear far different, as will appear eſpecially in the ſecond inſtance when many of them removed for altogether, 1. They removed out of a Land over which the wrath of God hung, and was denounced againſt it, unto a Land where they ſaw that God was with them, and that is made one ground of their Remove, 2 *Chron.* 15.9. 2. They removed to ſtrengthen the Cauſe of God, which needed them in the Land they removed to. And 3. They were invited by a potent and able Prince and his people, who thereby were obliged to provide for them. 4. There was a final Captivity threatned in the end, by God, unto that Land from which they removed. And in this caſe for men to remove for Ordinances, was as if Proteſtant Borderers upon any Popiſh Country where the inquiſition reigns, which Country they alſo knew was deſign'd to ruine, ſhould remove, being invited unto a Neighbouring Nation where the cauſe of God is, and all the advantages Mentioned. But to remove,

1. From a Nation where there is a bulk and body of Saints that need the ſtrengthning of their Brethren; which is made one argument in the caſe of them that went in *Jeroboam*'s time that they ſtrengthned *Rehoboam*.

2. Where there is hope of a Reſurrection of a good cauſe, which was no way their caſe but the contrary;

And 3. To remove from Ordinances to a place where the wrath of God is more impendent, or at leaſt, no leſs.

And 4. Where they can promiſe themſelves no proviſion for their Families, but muſt put themſelves out of their Calling and ſerve God with diſtraction, and are like to ſtarve with their Families; In that Caſe they are not obliged to a remove elſewhere, meerly for the Ordinances ſake, but to a forbearance rather and waiting upon God.

I ſhall now give Inſtances out of the New Teſtament, and here firſt: *Let the Prudence*, which our Saviour Chriſt uſed in caſe of appearance of danger, *be conſidered.*

Before I give you the particular inſtances, I premiſe theſe few things.

1. Our Lord was wholly free of any the leaſt tincture of ſinful fears, therefore what he did is to be reſolved into *Prudence*, applying it ſelf to the providence of God; and he, being God as well as Man, could have preſerv'd himſelf until his hour came without any hidings or withdrawings: therefore his example herein muſt needs be for our inſtruction to guide us in the like caſes.

2. When his hour to ſuffer was come, as himſelf ſpeaks (which had been by a ſet compact and agreement between the Father and him, made known to the Son; for, *John* 18.4 it is ſaid, *he knew all things he ſhould ſuffer*, and elſewhere, *that ſo it was appointed*) then indeed he avoided not.

Theſe things premiſed, I come unto the particular Inſtances of his avoiding danger, and the occaſions of them, which we ſhall find to have been but prudential fore-ſeeings and warineſſes to preſerve himſelf till indeed the hour appointed by his Father, and conſented to by himſelf ſhould come. *Go tell that Fox* (ſaid he) *I do cures to day and to Morrow, and the third day I ſhall be perfected.* But before that time he was managed by the Ordinary providence of God, as to what would befal him, and accordingly applied himſelf thereto. And hence he becomes an example unto us in two things.

1. How we are to manage our ſelves under the Ordinary Providence of God, which we are alway under, not knowing what will be the Event of things.

But 2 When we are called to ſuffer, then we ſhould, after his Example, not withdraw, as in caſe we are neceſſitated to ſuffer by Providence we ſhould then arm our ſelves with the ſame mind as he did.

Object. An Objection is and hath been made by ſome, that the reaſon of his avoiding was, that he was to go and preach over all the Cities of *Judah*, and therefore it was all one to him when, and whither he did with-draw, ſince he ſtill was not out of his way; which is not the caſe of Ordinary Miniſters that are bound to a certain place.

CVI II. *Anſ.* 1. The Anſwer is, 1. That be it ſo, that whither ever he went he ſtill had an employment to wait upon him; yet ſtill it is evident, that the cauſe of his remove from that place where he was afore, was matter of prudence and avoidence, and that the Inſtances will ſhew; and therefore that remains ſtill as an Example for us.

Anſ. 2. Miniſters, who are by the like Providences (as Chriſt was) taken off, may wait, that in ſome other places unto which they may remove they may have ſuch employments as the providence of God ſhall call them to, for the Exerciſe of their Miniſtry; as the Diſciples that were ſcattered by Perſecution, in *Acts* 8. went up and down preaching, *Acts* 11.

Anſ. 3. That was not the ground why Chriſt did remove, who had not yet gone over the Cities of Judah; for we read it expreſly ſaid, that he went again to the ſame place that he was at afore.

1. The firſt Inſtance that we have of Chriſt's avoiding danger, is in *Mat.* 4.12,13. *Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee. And leaving Nazareth he came and dwelt in Capernaum which is upon the ſea coaſt in the Borders of Zebulon and Naphtali.* That *Galilee*, that he went into, was not that part of *Galilee* which *Herod* had who was of a perſecuting Nature, but which *Philip* had (as *Grotius* out of *Joſephus* ſhews) and the occoſion of his avoiding was but only when Jeſus heard that *John* was caſt into priſon, namely, by *Herod*, and ſo it was time for him to look to himſelf, and thereupon he ſecured himſelf. It was but upon hearing that *John* was caſt into priſon, no more; only rationally thinking his turn might be next. Grotius in locum.

2. In like manner we have an account, *John* 4. 1, 2, 3. *When therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more Diſciples than* John *(though* Jeſus *baptized not but his Diſciples) He left Judea and departed again into Galilee.* Here again, though Chriſt knew only that the *Phariſees* had heard (which is remote enough from this, that Jeſus made and baptized more Diſciples than *John*) and although he had a plea for himſelf that he baptized none, yet upon this occaſion he left *Judea* and departed again into *Galilee.* It was that he knew that ſuch a report of him would contract an envy upon himſelf, and an *Odium* from the *Phariſees*, and ſo he avoided it, and breaks off, when he was in the midſt of an Employment, with as much ſucceſs as any he had at any time elſewhere afore or after.

3. We have another Inſtance, Mat. 12. 14, 15. *Then the Phariſees went out and held a Council againſt him how they might deſtroy him: But when Jeſus knew it he withdrew himſelf from thence,* &c.

4. There is another Inſtance, Luke 4. 29, 30, 31. *And they roſe up and thruſt him out of the City, and led him unto the brow of the hill (whereon their City was built) that they might caſt him down headlong. But he paſſing through the midſt of them went his way; and came down to Capernaum, a City of Galilee,* &c. and not only went his way for the preſent, but removed to another place.

5. We have another Inſtance, *John* 8. 59. *Then took they up ſtones to caſt at him, but Jeſus hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.*

6. There is another Inſtance, *John* 10. 39, 40. *They ſought again to take him, but he eſcaped out of their hand. And went away again beyond Jordan into the place where* John *at firſt baptized, and there he abode.*

2. We have alſo Inſtances of the Apoſtles.

1. Who after Chriſt's Death until his Aſcenſion, met ſecretly with the doors ſhut and in the night, John 20. 19. *Then the ſame day at evening, being the firſt day of the week, when the doors were ſhut where the Diſciples were aſſembled for fear of the Jews, came* Jeſus *and ſtood in the midſt, and ſaith, Peace be unto you.* And again a Second time after eight days, *v.* 26. The doors being ſhut. *And after eight days, again his Diſciples were within, and Thomas with them: then came* Jeſus, *the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you.*

2. After Chriſt's Aſcenſion, the Church by flying avoided perſecution, Acts 8. 1. *And at that time there was a great perſecution again the Church which was at Jeruſalem, and they were all ſcattered abroad throughout the Regions of* Judah *except the Apoſtles.* And although the Apoſtles ſtaid becauſe they were extraordinary Officers, and had not a Commiſſion yet from God to depart from *Jeruſalem*, which afterward they had, yet the Church was ſo leſſened by the Diſciples ſcattering abroad (for which the Diſciples

had warrant by reaſon of perſcution) That the Apoſtles might the ſafelier ſtay; and we read that for praying and preaching in the like caſes they met in the night, and by parts, *Acts* 12,12. *And when he had conſidered the thing, he came to the houſe of Mary the Mother of John, whoſe Surname was Mark, where many were gathered together praying*, *James* and others of the Brethren being in another place, *v.* 17.

CHAP. IX.

Two Caſes reſolved, whither a perſon who, is not a Church-member may be the ſubject of Baptiſm. Whether a Miniſter who is not a Paſtor, may Adminiſter Baptiſm.

I Reſolve the caſes propounded into theſe two Queſtions.

1. Whether one that is not a Church-member may be the Subject of Baptiſm ?

2. Whether one that is not a Paſtor in a particular Relation to perſons that offer themſelves to be baptized may baptize them ? And if he Adminiſters it,under what conſideration he doth it, whether as a Miniſter,or otherwiſe as a private perſon ?

Queſt. 1. Unto the firſt Queſtion I ſay theſe two Things :

1. The examples in Scripture do clearly hold forth, that perſons that were not in Church-Fellowſhip were yet baptized.

1. The firſt Inſtance is of the Eunuch, baptiz'd by *Philip*, Acts 8. If it be ſaid,that he was a Proſelyte, and ſo of the Jewiſh Church, and upon that ground a ſubject capable of Baptiſm. The reply is, that his being of the Jewiſh Church did not make him capable of the Goſpel-Baptiſm, of the Ordinance under the Goſpel which we call *Baptiſm*.

1. For when John Baptiſt baptized, he bid them *ſay not, they had* Abraham *for their Father*, which yet was a ground for Circumciſion, as under the old Covenant Adminiſtred, but he requires Repentance and Regeneration, which is the Goſpel-Initiation into the Kingdom of Heaven.

2. Again *Peter* (Acts 2.) being to baptize Jews, baptizeth them, not upon the account they were the Seed of *Abraham*, but upon Faith and Repentance, which he calls them to. He only tells them, that if they would turn to God, then God would renew the promiſes unto them and their Children, yet in a Goſpel way, namely, by vertue of their being call'd, as the 39 *verſe* hath it; So as the ground upon which men were Members of the Jewiſh Church, and Circumciſed, was not the ground upon which they were baptized ; And therefore the Eunuch was not baptiz'd upon any ſuch account. The diſpenſation of the Covenant was altered,and the application of the Ordinances had accordingly an alteration. So then, if he were not baptized as a Member of the Jewiſh Church, and when he was baptized, was a Member of no Goſpel-Church Inſtituted, then it neceſſarily follows, that a perſon who is not a Member of an Inſtituted Church,or a particular Congregation, may be the ſubject of Baptiſm.

2. The ſecond Inſtance (which alſo is an anſwer to the former Objection) is of the Jaylor, and his houſhold, and of thoſe baptized by *Paul*, 1 Cor. 1. 14. They to be ſure were not of the Jewiſh Church, for the Jaylor was a perfect Heathen before, to the inſtant of his Converſion, yet he and his Houſhold were baptized before Morning.

If it be ſaid that *Philip* and the Apoſtles were perſons extraordinary. I Anſwer, That ſtill the extraordinaries of their Office, did only enable them with an extraordinary power over all Churches, and over all perſons with an extraordinary Authority, but could not convey a requiſite qualification unto an ordinary perſon, which was ſtill required however in the ſubject that was to be baptized. They could not adminiſter the Lord's Supper out of a Church, nor never did; and although they had extraordinary power over all Churches,yet that did not make all Churches one Church, but there remained Churches diſtinct according to that ordinary Capacity of them as Chriſt had inſtituted. And ſo it muſt be ſuppoſed in this Caſe.

2. The apparent difference that is between Baptiſm and theLord'sSupper in their ſe-

veral intentions, doth ſhew that the one is properly the Ordinance of a particular Church, and the other of the Univerſal.

1. Becauſe Baptiſm is a baptizing of a ſingle perſon into Chriſt, and conſequently into the body of Chriſt (as 1 *Cor.* 12. 13. imports) and is but an act of a ſingle perſon unto a ſingle perſon (as the Inſtance of *Philip* and the *Eunuch*, being alone ſhews) and it belonging not unto a particular Church, as the former Inſtances declared, it muſt neceſſarily belong unto the Univerſal Church, as *Eph.* 4. 4. ſeems to hold forth, *One Lord, One God, One Baptiſm, One Body.*

2. As for the Lord's Supper, it is as evident that it was properly the Ordinance of a particular Church embodied together, 1 *Cor.* 10. *The bread which we break, is it not the Communion of the body of Chriſt?* It is the bread which we break, ſo that there muſt be a number of perſons to celebrate it. For theſe we muſt be many, for, ſays he, *We, being many, are one Bread and one Body,* verſe 17. It doth not hold forth the Union of ſingle perſons with Chriſt, or any ingrafting into him, as Baptiſm doth in the firſt Initiation; but it holds forth a joynt and a common participation. 'Tis the Nature of the Ordinance it ſelf, for the Inſtitution is, *Eat ye all of this, and drink ye all of this.* Inſomuch as the Apoſtle ſays, *Tarry one for another,* 1 Cor. 11. 33. Inſomuch alſo as it had the Denomination from the meeting or gathering together of many, and therefore was called Σύναξις. Therefore to come together into one place, and to eat the Lord's Supper, are put, as it were, mutually one for the other.

Queſt. 2. I come now to conſider the ſecond Queſtion, whether the Child of a perſon truly godly, not in fellowſhip with you, may be baptized by one who is not a Paſtor, and under what notion, whether as a Miniſter or no?

1. I ſuppoſe that Infant-baptiſm of Parents godly is warrantably in its ſelf required.

2. I ſuppoſe that the Judgment, whether the perſon is godly, yea or no, whoſe Child is baptized, properly belongs to him that baptizes it. There is this difference between Baptiſm and the Adminiſtration of the Lord's Supper; That it is a ſingle act of him that baptizeth to the perſon baptized: but the act of bleſſing the Bread and Wine (*which we bleſs*) it is a joynt act together with the Church, and the Miniſter doth give it to the whole as Chriſt did. And therefore the Judgment of the Church, that a man is godly, may ſatisfie the Miniſter's Conſcience for his adminiſtring the Lord's Supper among them; he not applying it to this or that perſon, but in the point of Baptiſm 'tis otherwiſe, as is clear.

3. If it be (as by reviewing the firſt queſtion it appears) the right of men out of Church-fellowſhip, as well as in Church-fellowſhip to be baptized: This muſt be done by ſome body; and the Judgment that is to be paſt concerning the perſon is not incumbent upon a whole Church only or chiefly, but upon the ſingle perſon that is to baptize. So as for a warrant of his Judging ſuch a perſon to be godly, and the Child to be godly, it is not abſolutely neceſſary that he have the Judgment of a Church for it. And if there were not a lawful way or means by which, after the Apoſtles times thoſe out of Church-fellowſhip, which were converted might be baptized; Then Jeſus Chriſt had not made proviſion for all times of the Goſpel as well as for the firſt, in ſo great an Ordinance. If therefore it does lye upon ſome, thoſe muſt either be Miniſters or others, if it lyes upon others, you know the inconveniency that will follow upon that. If it lyes on the Miniſter, the Queſtion is, whether as a Miniſter or no? To that I ſhall give this clear anſwer, That a man that is ſet apart by his own vow to God profeſſed by his acceptance of that Calling, when he was called to be a *Miniſter* in a Church (and it hath the Nature of a vow on his part, and is ſo accepted of him by God) by vertue of that publique conſecration and dedication of himſelf unto the ſervice of Chriſt as a *Miniſter*; he is to be lookt upon as a *Miniſter*, not only unto them of his own Church, but occaſionally alſo as he ſhall be call'd to ſuch an act of the Miniſtry as he ſingly may perform, as to preach or to baptize, which when he does, he does it as a Miniſter, and with the bleſſing of a Miniſter, and with the promiſe made to a Miniſter. If one come to him with a caſe of Conſcience, as to a Miniſter of Chriſt, he hath the bleſſing of a Miniſter, and the promiſe of a Miniſter and the guidance of a Miniſter to reſolve it, and by like reaſon, if any one come to him and call him to baptize, he hath authority to do it. And this does no way prejudice our Congregational principles: for it is a ſingle Act of the Miniſtry, and but occaſionally put forth as he ſhall be call'd thereto: But the Matter of Ordination and of governing the Church

or ruling, it is not a ſingle act, but is to be performed with others; for 'tis an act of authority or power over others, but it is not an act of power above others, or which others have not. Our Presbyterian brethren fail in their practice, and in their argument, *in that*, they, becauſe they are Miniſters, therefore aſſociate themſelves together, and take power over the Churches to rule them and govern them whether the Churches do call them or no. And call them to it as Churches they cannot, unleſs they give away thereby and prejudice that power which is ſeated within themſelves, as in a body, and ought to be exerciſed among themſelves; and not without themſelves in a Judicature that is without them. If I were ſeated in a Pariſh that had a Church in it gathered out of it, and the reſt of the Pariſh came to hear me, I ſhould not look upon my ſelf to preach as a private man to all theſe that are not in my Church, and as a Miniſter only to them that are of the Church, but as one ſet apart to the work of the Miniſtry; to preach as a Miniſter to both, as to the matter of preaching: And that (as I take it) by vertue of what is ſaid, *Eph:* 4. 12. *He gave Paſtors and Teachers as well* πρὸς τὸν καταρτισμὸν τῶν ἁγίων, *for the joynting in of the Saints*, which is Converſion, as well as for the edifying of the body of Chriſt.

CHAP. X.

Whether a Church may depoſe an Officer for a Crime which deſerves not Excommunication.

THat a Church may not diſclaim an Officer for an offence which is not worthy of Excommunication appears to me evident from this Reaſon, becauſe you are to exerciſe the ſame patience towards an Officer, as an Officer, in matter of Crime, that you are to uſe to a private Member, and ſo you are not to diſclaim him from being an Officer, on a leſſer account than you would excommunicate him. According to that Rule (which nature dictates) to entreat an Elder as a Father. (And this in caſe of cenſure.) This is a main duty of a Church to a Miniſter, and by a Rule of equity grounded on Nature, in the duty of Children to a Father, not to renounce him for that fault for which they would not renounce a Brother.

Object. All this runs upon a falſe Suppoſition, (*viz.*) that an Officer may not be diſplaced for a crime cleaving to the Adminiſtration of his Office.

1. Becauſe, what crime may be cured by a leſſer cenſure, needs not a greater; but crimes that cleave to the Adminiſtration of an Office, may be cured by the diſplacing of the Officer, which is a leſſer cenſure, therefore there is no need of Excommunication, which is a greater.

2. As an Officer cannot be choſen out of the Body, being guilty of ſome crimes; ſo the ſame crimes may be juſt matter of his diſplacing after his being choſen.

Anſw. The Objection ſeems to intimate a diſtinction between ſins cleaving to the Adminiſtration of his Office, and ſuch as are otherwiſe common to him as a Brother, and that for ſuch he may be diſclaimed as an Officer, when he could not have been ſo as a Brother.

But 1. I do not ſee that the Scripture putteth any ſuch diſtinction between theſe two ſorts of ſins, that for the one an Officer ſhould be diſplaced, when not for the other. I am ſure that other ſins than ſuch as cleave to the Adminiſtration of his Office, are promiſcuouſly put together with the other, and alike forbidden in him, 1 *Tim*. 3. 2. *A Biſhop then muſt be blameleſs, the husband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach.* And ſo it *Titus* 2. 2. *That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience.* So as the caſe of any ſuch crimes is all one with thoſe cleaving to the Adminiſtration of his Office.

Ubi Scriptura non diſtinguie, ibi nec nos diſtinguere debemus.

2. This your diſtinction doth run upon a falſe Suppoſition; as if the Subject to be conſidered in your treating with an Officer in matter of crime, were not the perſon, and that as he is a Saint and Brother, as well in ſins of his Office, as in other ſins; for though he is inveſted with a relation of Office (by vertue of his Gifts, and your choice) Yet the diſcharge of his Office faithfully is from his Grace; and the neglect of it (for which in ſuch a caſe you would diſclaim him) is but a *fruit of his ſin*, from contrary corruption, and a failing as he is a Saint, ſo as in matter of ſin you cannot

diſtinguiſh his being a Saint and his being an Officer. Surely it is in this as in other Relations: a Brother being an husband as well as a brother, a Brother being a Maſter as well as a Brother, and he being an Officer as well as a Brother all theſe Relations do oblige them to ſeveral Duties) which, if they fail to diſcharge, you are to deal with them all as Saints failing in duty, ſeeing they are defects of Grace, and you have not in Church-fellowſhip one way of dealing with an Husband, if he ſins againſt his Relation, another with a Maſter of a Family if againſt his; and ſo neither a peculiar one for an Officer if he ſin againſt his. All the duties of the diſpenſation and of his Office, are but the duties of his particular Calling, and Relation, wherein, if he fail, (through corruption) he is to be dealt with as another brother who fails in his Relation, or neglects the duties of his Calling and no otherwiſe than the ſame Officer ſhould be, If he ſins in any other State: And though it be a ſin againſt the Church more immediatly; yet it being but a ſin, God's Ordinance is to have it reclaimed, the ſame way that all ſins are, *Mat.* 18.15,16,17. you cannot ſhew a Warrant that God hath given this peculiar power in this caſe over an Officer to diſclaim him as an Officer, in way of an Ordinance, till he grow ſo hardned as he deſerves Excommunication.

Your firſt Reaſon for it is, becauſe ſuch Crimes may be cured by this as a leſſer cenſure, and ſo needs not a greater.

In this your Reaſon, if you view the expreſſion, you will find that you again ſpeak upon a falſe ſuppoſition, as if we had affirmed, that crimes in the diſpenſation of his Office did always need the Excommunication of the Officer. But our exception lies in this, that when his Crime needed not Excommunication in your own Judgment: but you thought that to be too great a cenſure, You ſhould diſclaim him as an Officer, when as on an Officer there is no ſuch cenſure to be inflicted for matter of Crime in his Office, until it comes to that height as it deſerves Excommunication. And that therefore it was violence in you to be ſo haſty to proceed ſo ſeverely till he had deſerved it.

1. 'Tis true, that ſimply diſclaiming an Officer (if for inſufficiency) is leſs than Excommunication: But then 'tis not a cenſure, for that reſpects Crime, But to diſclaim an Officer, in caſe of Crime and Sin, is interpretative as much as Excommunication. For if diſpenſed according to the word, it ſhould not be done till he were paſt cure; and ſo ſhould be joyned, or rather included, in Excommunication.

2. The fault we find lies in this, that you make this invention of diſclaiming an Officer, a Church cenſure, and ſo an Ordinance of God coming between Admonition and Excommunication to cure a man, which we affirm you have no warrant for: So that though it be a leſs puniſhment than Excommunication (if he had deſerved it) would be, that being a delivering up to Satan, yet you muſt not take on you to invent other puniſhments, as you are a Church, than God hath ordained; you have your power, your honour, your lives from Chriſt & your puniſhment (as 2 *Cor.* 2. 6. excommunication is called) from him alſo. In a Colledge you might invent twenty leſs puniſhments than expulſion: But in a Church you muſt invent none that God hath not ordained: And you have not the power that mens Courts have of varying their puniſhments who having Law to warrant them, uſe leſs violence under that conſideration than you, who have neither God's Law nor man's to juſtifie your proceeding herein: And whereas you think becauſe 'tis a leſs puniſhment, it may cure him, and ſo he ſhould not need Excommunications. I anſwer

1. That which muſt cure muſt have God's bleſſing and promiſe of bleſſing annexed, and ſo be his Inſtitution: but that this is ſuch, we deſire a warrant. It may cure him as a Croſs (as an injuſtice done in a Civil Court may, and an unlawful ſuſpenſion may do the man much good) but that is an accident, and no warrant for you to inflict it.

Yea, 2. What is it in him you would cure? would you cure him as an Officer? or cure him as a Saint and Brother? if as an Officer (as would ſeem by inflicting puniſhment anſwerable to his ſin, he ſinning in his Office you would puniſh him in his Office to cure him) how improper a remedy is this for his cure? which caſts him off, deſtroys him as an Officer, Lames him for uſe and exerciſe of his Office puts him out of it for ever? Doth that Surgeon cure a hand, that in going about to make it ſound, makes it as an hand forever unuſeful, though he leaves it a member ſtill? Doth any man puniſh his Members ſo for failing in their Office? Will they cut off till there be no hope? Would you

cure

him as a Saint or Brother when you muſt forgoe that diſtinction of puniſhing him as an Officer for Crimes in his Office, when not as a Brother, ſeeing he is conſidered by you as a Brother in the time of his Office.

And therefore ye are to proceed with him for ſins in his Office, as with a Brother, if he have committed ſins, and uſe the ſame means for his cure that you would do to a Brother for his ſins, you muſt uſe admonition and patience, till his ſin comes to that height that it deſerves caſting off as a Brother by Excommunicating of him. Yea, you ought to treat him with more patience in this kind than you would do to Brother, for he is more. Entreat him as a Father.

2 *Reaſ.* Your ſecond Reaſon drawn from the inſtance of *Abiaſhar*, who remained a member of the *Jewiſh* Church, when put from his Prieſt-hood, the only warrant from Scripture you alledge, how remote is it from the caſe in hand?

For 1. It was not an act of Eccleſiaſtical, but Civil power, The text ſays, *Solomon* thruſt out *Abiathar* from the Prieſt-hood; it was the King did it, 1 *Kings* 2. 27.

And 2. Not for a ſin in the diſpenſation of his Office, but for High Treaſon: So it ſerves not your purpoſe at all.

3. For which Treaſon he was a man of Death, *verſe* 26. and that he remained alive and ſo in their Jewiſh Church, was from the King's pardon, *I will not at this time put thee to death*, verſe 26. He only thruſt him from the Prieſthood, which he forfeited in forfeiting his life: And ſo was part of the puniſhment included in that other Death.

Yea, 4. It was done to fulfil a particular word of Prophecy; and no way as a ſtanding Ordinance to cure him, ſo, *v.* 27. *That he might fulfil the word of the Lord, which he ſpake concerning the houſe of Eli.*

And 5. In reſpect to his Office, *Solomon* was ſo far from heightening his puniſhment more than to another Brother, that he therefore ſpared his life, *becauſe he had born the Ark of the Lord.* Whereas he put *Adonijah* and *Joab* to death, being in the ſame Treaſon with him.

Object. 2. "As an Officer cannot be choſen out of the body, being guilty of ſome "Crimes, ſo the ſame Crimes may be juſt matter of diſplacing after his choſing.

Anſw. 1. If you have thoſe Crimes, mentioned, 1 *Tim.* 3. in your Eye take them but as eminent infirmities that ſtand with ſincerity, as there the Apoſtle ſpeaks of them, yet if eminent, ſuch an one (if other ſupply may be had) is not to be choſen; yet conſider,

1. That thoſe ſins and infirmities there mentioned are not only ſuch as are found in the diſpenſation of his Office; but others alſo, as was ſaid afore. So that you muſt ſay, that, not only for ſins cleaving to his adminiſtration, but of any other kind he is to be diſclaimed.

And 2. Thoſe infirmities are mentioned as Rules for the choice of Officers, not of caſting out one choſen, as alſo to ſhew what an one a Biſhop ought to be after choice, ſo *v.* 1. *If a man deſires the Office of a Biſhop*: And ſo is to be choſen, *let him be blameleſs*, and it reſpects choice. So of a Decon, *v.* 10. *Let him firſt be proved, then let him uſe the Office of a Deacon.* The Rule therefore reſpects choice, *Chap.* 5. 9. *Let not a widow be taken into the number under threeſcore years*, &c. ſtill thoſe Rules were intended to direct choice. But, if after choice, theſe as infirmities were found in them, he ſays not, they are to be caſt out unleſs obſtinate, and ſo it proves more than an infirmity; ſo as thoſe places will no way afford a ground for this.

And for your inference thence; That if he may not be choſen, being guilty of ſuch Crimes as are there mentioned; that therefore after choice, when guilty, they are juſt matter to caſt him out.

The Anſwer is, 1. We grant it, if obſtinacy be joined to them, and ſo he deſerve Excommunication: but ſimply, the guilt of them as infirmities (and they are no more till obſtinacy and impenitency be added to them) is not juſt matter to caſt out after choice and Ordination.

2. If you mean otherwiſe, that the ſole guilt of them ſhould require it: There is not the ſame Reaſon for not choſing at firſt and diſclaiming afterwards. There is a vaſt difference to be put.

For, 1 In and before Choice there is an arbitrarineſs and freedom, and no obligation to chuſe this or that man: But after he is choſen and ordained, there is an obligation by a ſolemn Covenant, the Covenant of God; and by Ordination the ſeparation

tion of him unto the ſervice of Chriſt in that Church. Hence therefore, becauſe their choice is an act, wherein they are free, and wherein they give ſo great a Teſtimony to the Man, to be qualified according to the Apoſtles Rules; they become partakers of his ſins, if they choſe him with thoſe Infirmities, and ſo ought not to chuſe him, becauſe it is a ſin.

But when he is once choſen, and ſo great a Covenant paſſed, and ſo great an Ordinance as Separation paſſed upon him, then thoſe his Infirmities (though ſins in him) are not approved of by you, though you diſclaim him not; if you uſe the means God hath appointed for the cure of him, which is Admonition with patience; yea and by vertue of your Covenant you are to bear with them (if they be but Infirmities) though in his Adminiſtration of his Office, becauſe that Covenant cannot be ſo arbitrarily broken as it was made (as your Rule would make it) but binds, as all other Covenants do, till ſome other Rule warrants a diſclaim. The ſame Rule for chooſing and diſclaiming, is not commenſurable each to other:

Which 2. Appears in this, that not only thoſe crimes here mentioned, but ſome circumſtances alſo, though no crimes, are given as Rules to divert from a Choice, which yet by reaſon of the Covenant paſſed, ought not to procure a diſclaiming after Choice. For *v. 6.* He is not to be one newly come to the Faith; (though never ſo well Gifted, for that he ſuppoſeth, and ſo in thoſe days it ſometimes fell out through the effuſion of the Holy Ghoſt at firſt) leſt he fall into Pride, but if choſen once, ſhould that have put him out? Or if he is one againſt whom after he was choſen, thoſe without had raiſed ill reports, ſhould this neceſſitate a diſclaiming, becauſe this, if it had fallen out afore, ſhould have diverted his Choice? v. 7.

3. See this in other Covenants that paſs: Marriage is a Covenant of God, which until made, many infirmities and circumſtances, *&c.* may and ought to divert one from chuſing ſuch or ſuch a perſon, which after cannot be a warrant for a divorce: for it is the Covenant of God. You muſt divorce in no caſe, but ſuch as God in his Word gives power and warrant for.

4: See it in another Inſtance more near the caſe. A private Chriſtian, that ſeeks admiſſion, being found guilty of any crime, without Repentance: The Rule for his admiſſion is, that he muſt teſtifie Repentance, and ſo ſatisfie the Church of the truth of his Grace and Repentance of thoſe ſins: But if he be once admitted, and in Covenant with you, you ought not preſently to diſclaim him as a Brother, till he doth repent, but to admoniſh him as a Brother, 2 *Theſ.* 13. 15. and with patience bear with him, uſing not only one admonition, but a ſecond alſo, ere you reject him, *Titus* 3. 10. and this in caſe of Hereſie; the moſt dangerous of ſins to Church-fellowſhip, and not indeed to reject, till it comes to obſtinacy; becauſe now he is in Covenant with you; now the proportion as ſtrongly holds between the Choice of an Officer, and his caſting out as an Officer; and the admiſſion of a Brother, and his caſting out as a Brother; the Covenant that binds to the Officer, being as ſtrong as that which binds unto a Brother.

5. Upon commiſſion of ſuch crimes, he is made uncapable for the preſent of Choice (until Repentance) but not ſo, for the ſame ſins after Choice, unleſs you would make him fall in his Office, *ipſo facto*, and make him uncapable of admonition, *&c.* Therefore there is no way *par ratio*, before and after chuſing.

Again 6. If a man had been guilty of ſuch crimes, yet if he had repented, he might be choſen: Then eſpecially after Choice, if he be guilty of them, upon Repentance he might be continued in his Place; why otherwiſe would you have received him in again? and for his Repentance, why ſhould not all the ſame means and patience be firſt uſed, as is uſed for a Brother's, and ſo not a caſting off, as there is not the caſting off a Brother.

Yea 7. If an Officer ſhould be thus diſclaimed, he would not be under all thoſe Ordinances that a Brother as a Brother is under, but in a worſe caſe far: For towards a Brother, Chriſt hath appointed admonition upon admonition with patience (till ſuch obſtinacy be added, as it juſtly calls for Excommunication, which as it were unwillingly they pronounce upon him) as means to reclaim him ere he be renounced as a Brother; and ſhould it not be thus to an Officer? An Officer is capable of ſin in his Office, as well as a Brother; (for he that is moſt ſpiritual may be tempted, *Gal.* 6. 1, 2.) and ſo is capable of reproof in his Office, as well as a Brother, *Coll.* 4. 17. *Say to Archippus, fulfil thy Miniſtry*; and alſo of publick rebuke for ſins proved by two or three Witneſſes that are publick, 1 *Tim.* 5. 19, 20. For, as appears by the coherence, thoſe Rules concern Elders, yet ſo as in theſe proceedings they are to exerciſe not only the ſame, but more reſpect and patience than to a Brother.

For, *v.* 1. They are gentle unto him as a Father; and *v.* 19. They are ſo far from cenſuring him haſtily, that they are not to receive an accuſation, or liſten to it but upon the Teſtimony of two or three approved ones. Surely then the caſe is evident, they are, as *v.* 20. to rebuke them openly, but no more: Till it comes to Excommunication, you find not a tittle for diſclaiming.

Object. 3. "That leſs admonition ripens an Officers ſin ſooner than a Brother's, for "diſplacing him as an Officer.

Anſw. 1. The Rules by which you muſt judge of the ripeneſs of his ſin, muſt be in the Word; now ſhew that the Limits of proceeding againſt an Officer, are more ſtrict than againſt a Brother.

2. 'Tis true, his ſin, is aggravated more, but ſtill not ripe for rejection, until ſuch impenitency and obſtinacy be added to it, as would procure Excommunication.

Laſt of all, we add this, That if he were obſtinate and impenitent in his ſin, and deſerved Excommunication, yet it doth not appear that thereby he fell from all future right to his Office, ſo as that you are free inſtantly to ſend for another. From the Scripture we have not learned, that the Relation is utterly broken and made void, as that of a Brother is not by Excommunication: But if upon that Ordinance he repented, as you are bound to receive him as a Brother, ſo as your Officer again, for you cannot ſhew a ground that the one Relation ſhould be more evacuated than the other. Excommunication is not a caſting off but in order to Repentance, which reſtores him *ad priſtinum ſtatum*, to his former ſtate.

CHAP. XI.

Of Anointing with Oyl.

James 5. 14, 15. *Is any ſick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the name of the LORD: And the Prayer of Faith ſhall ſave the ſick, and the Lord ſhall raiſe him up: And if he have comitted ſins they ſhall be forgiven him.*

THE Anointing ſpoken of in this Text, is not the Anointing ſpoken of, *Mark* 6. 13. by which the Apoſtles healed thoſe that were ſick through a miraculous Gift: But it is a ſtanding Ordinance to confirm the promiſe of Healing unto Church Members; as will appear from the following Arguments.

1. The firſt Argument is taken from what anointing with Oyl is here joyned with, *viz.* The *Elders Prayers*, which are a ſtanding Ordinance to this purpoſe even for the cure of the ſick.

2. All the Precepts beſides in this Epiſtle are about things which concern the Church for ever. And that which this Anointing is joyned with (namely, the prayer of the Elders) is ſuch alſo. It were ſtrange therefore if this alone ſhould be extraordinary.

The third Argument may be taken from the *Perſons* that are to be ſent for, who have the power to *Adminiſter* it; namely, the *Elders* of the Church.

1. It is not ſaid, Send for Men who have healing Gifts, but for Elders.
2. Who were ſtanding Officers, and that, of a Church which was to continue.
3. The Elders in every Church had not then ſuch miraculous Healing-Gifts.
4. The Gifts of Healing and thoſe of prophecy, by Wiſdom and Knowledge, which enable Men for Eldership, were in thoſe times variouſly diſpenſed; and not both to the ſame Perſons (excepting Extraordinary Officers, as Apoſtles and Evangeliſts) but to one was given the Gift of Healing, to others a Word of Wiſdom and Knowledge, that enabled them to be Elders, 1 *Cor.* 12. 8, 9, 11.

The third Argument is drawn from the *Perſons* to whom it was to be *Adminiſtred.*

1. They were *ſick Perſons*, or infirm. If it had been extraordinary Healing, it would have extended further, even to the blind, the deaf and the dumb: but this Healing reacheth only to theſe who were ſick of Diſeaſes curable, it being no miraculous Ordinance. 2. They were members of the Church, not unbelievers; for the expreſſion is, *If any be ſick among you*: And therefore the Elders of that Church are to be ſent for.

Now Miraculous Healing did,

1. Extend to all ſorts, Unbelievers as well as Believers.

Yea, 2. To them chiefly, as all miracles did, as 1 *Cor.* 14. 22. it is ſaid of Tongues.

Therefore, 3. The Apoſtles themſelves who had Gifts of Healing, ſeldom wrought any cure upon Believers that were ſick: So *Paul* did not heal *Epaphroditus*, Philem. 1. 2.

The fourth Argument may be taken from the generality of the extent of this Ordinance, even to all perſons in a Church. (*If any among you be ſick*) which argues it not to be extraordinary, For when any was healed by an extraordinary Gift, it was by a Faith of Miracles concurring; which was never general, to heal any, or all, but particular, reaching only to ſuch a Perſon as God would heal, and who was preſented, and his Faith ſtirred up. There was no Univerſal Rule given for extraordinary Healings.

The fifth Argument is taken from the *Means* commanded upon all ſuch occaſions, which generally is Oyl. Now the extraordinary Gift of Healing was not confined to *Oyl*, but might be applied without means. It had been enough to have ſaid, *Riſe and walk*. So likewiſe ſome were extraordinarily healed by other means, as *Napkins, the Apoſtles ſhadow*, &c.

6. Another Argument may be taken from the generality of the Command, which enjoins every one that is ſick to ſend and ſeek out for this cure. Now if extraordinary Gifts were meant, then in thoſe times Men ſhould not have died; For extraordinary Gifts of Healing failed not to effect the cure where there was a Warrant to apply them, as here there is unto any. Every one is to ſend, and they are to come and anoint every one.

It is therefore intended as an Ordinance to confirm the promiſe of Health unto Church-Members, for the words of the text are, *They ſhall be healed*. And becauſe his promiſe to diſpenſe this outward mercy is not abſolute, but indefinite, therefore the Seal is to be taken as ſuch alſo. For this Seal is to confirm Faith, and Faith is to be anſwerable to the promiſe, and the Seal to both. And yet it is of uſe; for though this Seal aſſures not the party unto whom it is applied, that he ſhall be healed; yet it gives a more certain evidence of God's ſeriouſneſs and faithful care over the Bodies of his Saints, to preſerve them in Sickneſs, than to confer on them any other outward Mercy: their bodies being moſt dear to him, next their Souls, and their lives precious in his ſight, and it being one of his attributes, to be the God that heals them; he therefore hath ſhewn and confirmed that this is ſo, by a Seal annexed to the Promiſe of Healing, when he hath annexed a Seal to no other outward Mercy: So that it Seals up to our Faith, the certainty and faithfulneſs of that promiſe it ſelf in its indefiniteneſs, though not of the infallible fulfilling it unto this or that party, yet ſo as to raiſe the heart of every one.

Object. 1. This is to make more Sacraments than two.

Anſw. There are no more than two Seals of the Covenant of Grace: But for other ends, and to ſeal other Promiſes, there may be more. As that of the Rainbow is in force unto this day, to confirm the not deſtroying the World by Water.

Object. 2. But this Seal is for remiſſion of ſins, as it was then uſed; for it follows in the Text, *They have committed ſins, they ſhall be forgiven*, and ſo there was an extraordinary Healing, at which their Souls were often converted.

Anſw. The Remiſſion of ſins there ſpoken of, is not that general and eternal forgiveneſs of all ſins promiſed in the Covenant of Grace; nor is this the Sacrament of ſuch a Remiſſion; but of the Remiſſion and taking off of that Temporary guilt which might be in any particular ſins committed by the perſons provoking God to lay that ſickneſs upon them. Which is evident from the Apoſtles ſpeaking Hypothetically, *If he have committed ſins*; which argues it not meant of the general forgiveneſs; for then there were no *if* to come in: it being certain, that all ſick perſons whatever have in that ſenſe ſinned. *All have ſinned*; and *he that ſays he hath no ſin, deceiveth himſelf*. The meaning therefore is, That if there be any ſpecial ſin, the Temporal Guilt whereof hath, in a particular manner, provoked God to lay this ſickneſs on him, it ſhall be remitted. And ſo forgiveneſs here is but the removal of that guilt conſidered as in order to this Puniſhment. And thus it is taken, *Pſa.* 78. 38. *He forgave their Iniquity, and deſtroyed them not.* And ſo, that it ſhould be a Seal of ſuch a forgiveneſs, and of the promiſe of being reſtored, is but to be a Seal of an outward temporary mercy, and ſo, not at all of the Covenant of Grace.

Object. 3. But all Sacraments, being Seals, are annexed to abſolute Promiſes; and when rightly uſed in Faith, have certainly their effect: But ſo this hath not; for then none ſhould die that in Faith do uſe it.

Anſw. True; All Sacraments of the Covenant of Grace are ſuch, and the Promiſes to which they are annexed are ſuch; and God hath annexed a Seal to aſſure our Faith, and hope of the fulfilling of Spiritual Promiſes, rather than of any other outward Mercy, but yet he may have appointed a Seal for the confirmation of our Faith as to the Performance of them too. And of this nature is that other Ordinance, namely, Impoſition of hands, for encreaſe of Gifts; Not that always, when rightly uſed in Faith, it hath its effect infallibly; But it is a Means appointed to convey the bleſſing and confirms the Promiſe of giving Gifts to Men, which yet is but indefinitely performed, as being of God's good pleaſure. Yea, one end of this Ordinance of anointing with Oyl (when ever in uſe) is here made but indefinite, and with a ſuppoſition, *If he hath committed ſins*: That is, in caſe he hath. And ſo it may be adminiſtred to this or that perſon with a ſuppoſition, if he be one of thoſe (as he may be) unto whom the Promiſe belongs.

Object. 4. That anointing, *Mark* 6. and ſo, healing, was extraordinary: and how can this here be then an Ordinary Ordinance, unleſs the ſame gift were continued now?

Anſw. So Impoſition of hands did in the Primitive Times ſerve extraordinarily to convey extraordinary Gifts of the Holy Ghoſt: Yet was it ordained to ſerve as an Ordinance of Encreaſing Gifts, unto the Worlds end; And why may not this be ſo converted alſo?

Object. 5. This gives countenance unto the Papiſts *Extreme Unction*, and condemns the Reformed Churches for rejecting it.

Anſ. 1. The Church of *Rome* retains almoſt all Ordinances; only ſhe hath perverted them. As ſhe hath perverted this from being an Ordinance of reſtoring Health, and forgiving the Temporary Guilt of particular ſins provoking God to that Judgment, to become a Sacrament of Juſtification and forgiveneſs of all ſins, and ſo, a Seal of the Covenant of Grace; and that not for the ſick, but for all dying perſons, when paſt recovery, in which caſe it ſhould not be uſed.

Now, 2. The Reformed Churches, ſeeing that ſuch a Sacrament could not be, and that this muſt needs be a perverſion of it, did juſtly reject it as they uſed it: Only in rejecting it (as in ſome other things) they went too far, even denying it to have that uſe of reſtoring the ſick, as a Seal of the promiſe, and an indefinite means to convey that bleſſing, which God in mercy hath appointed it to be.

Uſe 1. We ſee here God's care over our Bodies, as well as over our Souls, in Inſtituting an Ordinance for Sickneſs and reſtoring to Health; and his full proviſion by Ordinances for every Thing, and every Condition.

Uſe 2. See alſo God's eſpecial Hand in that Mercy of reſtoring his Children unto Health, and of bleſſing Phyſick and Means unto them, rather than to Unbelievers; though it be but a common Mercy. And therefore believers ſhould exerciſe a ſpecial Faith and dependance in the uſe of the means for recovery, beyond what ordinarily they uſe in other means for other outward Mercies.

Uſe 3. We ſhould raiſe our Faith up to God with more hope as to this mercy, than about any other outward Mercies; for the promiſe of this hath a ſpecial Seal.

Uſe 4. We may infer, that God doth afflict with ſickneſs for particular ſins.

Uſe 5. We may infer, that yet he doth not always do ſo, therefore an *if* is put in, *If he have committed ſins.*

Uſe 6. From hence a proof may be fetcht, that Elders only ſhould adminiſter Sacraments; as here they only are to anoint. And if the leſſer Sacrament be appropriated to them, then the greater much more.

Uſe 7. It ſhould be one ground of further honouring Elders, that God hath made them means of conveying health, as well to our Bodies as our Souls. So that if Phyſicians be to be honoured (as you have it in *Eccleſ.*) then they much more, even with a double honour.

Uſe 8. We may infer, that it is not neceſſary that all the Church ſhould be preſent. The Elders only are to be ſent for, ſince ſuch Rules are given by the Apoſtle, as may ſuit all Churches in all Circumſtances; But now the Church may conſiſt of ſo many, that all the members cannot meet without inconvenience to the ſick Party; And the Perſons ſick may be ſo many, that the Church cannot meet ſo often; The Elders therefore are ſet apart for the purpoſe, and may, and ought, to attend all ſuch occaſions.

Uſe 9. Yet the Elders muſt be ſent for by the Parties; and that whilſt there is hope of recovery, and not when they are a dying.

Uſe 10. Take notice here of the Priviledge of Church Members above other Believers. *If any among you*, that is, of a Church: and therefore it follows, *ſend for the Elders of the Church.* If thou beeſt out of Church-Fellowſhip, and falleſt ſick, thou wanteſt one Ordinance of recovery which a Church-member hath, and unto which there is both a Promiſe and a Seal annexed.

The Toleration and Liberty of Conſcience which we deſire is, that we may not be forced to communicate as Members in theſe Pariſhes where we dwell, but may have liberty to have Congregations of ſuch perſons who give good teſtimony of their godlineſs and peaceableneſs, and yet out of tenderneſs of Conſcience, cannot communicate in their Pariſhes, but do voluntarily offer themſelves to joyn in ſuch Congregations; which how it may beſt ſtand with the peace of the Kingdom, we humbly leave to the conſideration of the Magiſtrate.

This is our requeſt; The firſt part whereof, *viz.* That we may not be forced to communicate as Members in thoſe Pariſhes where we dwell, was in effect granted by the Sub-Committee of Divines, and therefore we diſpute it not. The other part, That we may have liberty to have Congregations, being denied us as unlawful for the Magiſtrate to grant, we humbly offer the conſiderations which follow.

CHAP. XII.

Of the lawfulneſs of Gathering Churches out of other Churches. How if rightly ſtated it is not a Separation. That the Chriſtian Magiſtrate may lawfully tolerate ſuch Churches.

THAT the lawfulneſs of this our deſire to be indulged us by the State, may appear, we humbly preſent theſe two things.

1. The Principles upon which our ſelves do go in this deſire.
2. The Reaſons upon which the State may indulge it unto us.

1. It is not a ſeparation as from no Churches, but a ſeceſſion as from ſuch Churches as we cannot, as our Judgment ſtands, with a good Conſcience continue Members in, and wherein by reaſon thereof, we ſhould want the enjoyment of the Lord's Supper and other Ordinances. And we deſire that this profeſſion of ours not to continue Members, may be but as charitably interpreted, as our Presbyterian Brethren would deſire that their profeſſion in one of their Petitions ſhould be, wherein they profeſs that they cannot with a good Conſcience continue to officiate in the Adminiſtration of the Lord's Supper as Paſtors in their Congregations, whilſt no further power for Suſpenſion of perſons who appear unto them ſcandalous, from the Sacrament, is given them; and that they ſhall in Conſcience be enforced to lay down their Miniſtries; and many of them in private and in publick have ſaid, that they muſt turn Independents. Now as to them and their Conſciences as Miniſters, ſuch an evil doth ariſe as would make them lay down their Miniſtries; ſo to us, as Members, there ariſeth ſo much as cauſeth us not to renounce, but to withdraw from preſent Communion. The ſame kind of Principle that they now go upon, did we go upon, in withdrawing from our Pariſhes, which Principle they now hold forth, to perſuade a yielding by this State unto that Rule they have preſented to them.

2. It is not a gathering of Churches out of Churches, as it hath been interpreted; which imports, 1. An activeneſs to perſuade men from their Churches, and to gain Proſelites by all ways of induſtry, which the State may put reſtraint upon. 2. It imports a rending them from thoſe Churches, whilſt there yet remains an obligation to continue in them, and to remain Members of thoſe Churches; but ſuch a rending we acknowledge to be unlawful. But we deſire in the behalf of thoſe that are ſcrupled in Communion with their Churches, and whoſe Conſciences their Miniſters cannot ſatisfie, and whom in that caſe they ought not for ever to retain among them without Ordinances, nor upon whom in ſuch a caſe an indiſſoluble obligation lieth; we deſire that theſe, rather than they, that remain out of Ordinances, may be gathered into new Churches; and ſuch Churches, wherein they may enjoy for ſubſtance the ſame Ordinances, and the ſame means of Edification, as will ſave them, and build them up to life eternal, as well as in the Pariſh Churches, others of the Saints of God, who can and do communicate therein, do enjoy them; we may as well build up ſuch Congregational Churches, as the Reformed Churches have built up their ſeveral Members amongſt them, though differing each from other; as in *England* under Epiſcopacy, and without power given to Miniſters to caſt out the ſcandalous; and as thoſe in *Scotland*, or *Holland*, or the *Lutheran* Churches.

3. This is not to ſet up one Church againſt another, *Altare verſus*, Altar againſt Altar, but one Siſter-Church by another, as the Dutch and French Churches in *England* are and have been unto the Churches of *England*, and the Pariſhes thereof; and this for the common edification of all ſorts of Saints, and the whole Myſtical Body of Chriſt, who otherwiſe are kept divided from Chriſt in his greateſt Ordinances, and exaſperated more one againſt another.

Now that this forbearance or indulgence of liberty from the common Rule eſtabliſht, and hitherto continued in this Church of *England*, may without ſin by the Magiſtrate (of whom we humbly ſeek it) be granted to us, we humbly preſent this general Reaſon. That which is not unlawful, nor contrary to the Word of God for the Magiſtrates of this Kingdom (who have put this Caſe to us) to allow; nor deſtructive to the Peace of the Kingdom, this the Magiſtrates of this Kingdom may allow to us without ſin. But this Requeſt of ours is ſuch.

The Propoſition in it ſelf is clear, and the Parliaments willingneſs to do it, they have expreſſed in their own Ordinance.

1. I ſhall prove that it is not unlawful, nor contrary to the Word of God, for the Magiſtrates of this Kingdom to allow the Liberty which we requeſt. The contrariety to the Word of God for the Magiſtrate to grant this, muſt neceſſarily lie in one of theſe two things, or both; either that it is ſo as to the Magiſtrate's Judgment, who hath eſtabliſhed the Rule of Communion, or elſe that in the verity and truth of the thing it ſelf, the nature of the Rule by him eſtabliſh'd, is ſuch as is immutably commanded by God in his Word, and a command alſo of that high nature, as that it is not lawful for him to grant this Indulgence of ſwerving from it. That in either of theſe caſes it would be unlawful to him, we do acknowledge. And look by how many degrees this Requeſt of ours falls ſhort of ſuch an height of contrariety as this is, either in the Magiſtrate's Conſcience, or in the thing it ſelf, ſo many grounds and degrees of ſafety, as well as ſimple lawfulneſs there is as to the Magiſtrate's Conſcience herein to grant it.

1. If to the Magiſtrate's Conſcience and Judgment, the Rule ſhould in that wherein we deſire a Liberty, be prudential and *humani juris*, of humane right, though about ſpiritual things, which himſelf may vary and alter as may ſuit beſt for the Subjects of this Kingdom; then he may lawfully grant us this Liberty; for *Quicunq; poteſt Legem condere, poteſt etiam Privilegium concedere*, Whoever may make a Law, may alſo grant a Priviledge, whereof this reaſon is given, *Privilegium eſt Lex privata quædam, ergo ab eo maxime dari poteſt, qui poteſt Legem univerſalem condere. A Priviledge is a certain private* Law, *and therefore it may chiefly be given by him, who can make the Univerſal* Law. This (as becomes us) we humbly leave to the Judgment and Conſcience of the Magiſtrate himſelf; yet withal humbly propound theſe conſiderations. The unlawfulneſs of granting this (as to the Magiſtrate's Conſcience) muſt be either in reſpect to the *Terminus a quo*, or *ad quem*; that is, either in regard of the leaving the Pariſh-Churches wherein men ſcrupled do live, or in the ſetting up diſtinct Churches from them: For of theſe two parts only is what we deſire made up of.

1. As to the firſt; The obligation for men that dwell in the Precincts of a Pariſh cannot be ſuch, as that it ſhould be unlawful for the Magiſtrate to give allowance, for men dwelling in Pariſhes, to be of another Church than *that* in that Pariſh: For the bounding of Pariſhes in this Kingdom, after the manner that now they are, was by a prudential Law, and therefore being the Magiſtrate's own Ordinance, it may be by him diſpenſed with. And although that now *de facto*, and thorough long continuance, Churches by this Ordinance have been formed up in Pariſhes, and that thoſe men that deſire this Liberty, have been Members of ſome Church therein; yet it is not unlawful for the Magiſtrate to give them leave to ceaſe to be Members of thoſe Churches, and retain their dwellings, and to become Members of ſome diſtinct Church collected out of many Pariſhes. For, 1. The Magiſtrate might permit the People of this Kingdom to be caſt generally into Churches otherwiſe bounded, without ſin, and therefore may allow and permit particular Members who are ſcrupled, to ceaſe to be Members of the Pariſh-Churches they are and were in: For otherwiſe this form of Pariſhes, now there is a Church-State in them, is by reaſon of that State, as it were conſecrated, and ſo exempted from all alteration by the Magiſtrate or themſelves.

2. The late Ordinance ſeems to permit as much as we have ſaid to the Servants and Retinue of the King, his Children, and Noblemen.

3. Nor is this unlawful to the Magiſtrates Conſcience in reſpect of the *Terminus ad quem, viz.* to permit ſetting up new Churches of men having left the Churches they were in; For, 1. If it were ſo, then they cannot Erect by their Authority in this Kingdom any new Church: But this they have done; as for inſtance, *Covent Garden*, and the Inns of Court, authorizing them for all Ordinances of Worſhip and Government, though the moſt, or many of the Members came up out of ſeveral other Pariſhes throughout the whole Kingdom: And ſuch is the caſe likewiſe of the King's Houſhold and Noblemens Families, inſtanced in before: Beſides, might not the Magiſtrate give leave to any company of true Worſhippers of God to ſet up a new Church, if they removed their dwellings and made a new Pariſh, even as lawfully as to grant a new Corporation?

Obj. 1. But it may be objected, That the ſin lies in neither of theſe, but in permitting men to ſet up Churches of another Conſtitution and Government from what is Eſtabliſhed by the Rule.

Anſ. 1. We reply, That we do not ſet up Churches of another Conſtitution, having the ſame Ordinances for ſubſtance as the Churches have which we leave, and not taking in any Members but whom our Brethren may, or will acknowledge meet to be Members of Churches, ſuch as are Saints and truly godly, though of differing Judgment from them. And as for Presbyterial Government, there are none, nay not thoſe that hold it to be by Divine Right, who judge that it is of the Eſſence and Conſtitution of a Church, though a neceſſary Ordinance therein, for the preſerving of it pure.

Anſ. 2. But 2 If you will ſuppoſe that Differences in the framing of Churches ſhould make them of another Conſtitution, yet the Magiſtrate might permit them: For, 1. This State did permit the Dutch and French Churches, when of a differing, if not of as differing a Conſtitution (in theſe reſpects) from the Churches amongſt us then, as theſe of ours, which we deſire, are now, who yet in continuance of time were become as Natives, and underſtood our Tongue. The Biſhops, when they would have reduced them unto their Government, urged this very thing, and yet prevailed not in it, in the worſt times. Again, 2. If a company of Scotch-men inhabiting among us, ſcrupling kneeling, and the Government by Biſhops, &c. had then petitioned our State, as was in Conſultation, to have Churches according to their Order and Conſtitution; might not our State then have permitted them?

Obj. 2. It may be objected, That though it were lawful for the Magiſtrate to permit leaving or removing from theſe Churches, and to ſet up new and diſtinct Churches ſimply conſidered; yet the ground and principle upon which we do it is unlawful, becauſe we leave thoſe Churches upon an Errour, *viz.* that we cannot without ſin communicate in them, &c. and ſo to permit them upon this Errour is unlawful for the Magiſtrate to do.

Anſ. 1. We reply, 1. The Magiſtrates Conſcience need not be ſcrupled to permit what is in it ſelf in the outward Act, warrantable, to them that yet do it out of an erring Conſcience. We have all in the Aſſembly profeſſed, that if we could agree in the ſame practices, though upon differing Principles, which were openly profeſſed (whereof the one or the other muſt be an Errour) yet we would not only permit this, but rejoyce in it. Magiſtrates in ſuch caſes when the outward Act is lawful, and diſturbs not the outward Peace, enquire not into Principles: The Apoſtles themſelves rejoyced in Chriſt Preached, though they allowed not the Principles of all that Preached him; *If Chriſt be Preached out of envy, yet I will rejoyce*, ſays the Apoſtle; yea perhaps it will appear if it ſhall come to be debated, that the Magiſtrate may tollerate an outward Act, which is evil as to his Conſcience, as well as an Act, which outwardly may be good, only the Principle being erroneous: And that he may do this, when there is not only an erroneous Principle, but an hardneſs of heart in men that deſire it of the Magiſtrate; for ſo *Moſes* did in the caſe of Polygamy, and that for the hardneſs of the Jews hearts.

2. This ground would utterly make void the Ordinance of Parliament concerning us, in that laſt part of it: For when the Honourable Houſes did put it to our conſideration, how far tender Conſciences that come not up to the Rule, may be born withal, they judging their own Rule to be lawful, muſt needs ſuppoſe all thoſe tender Conſciences that could not come up to it, to be in an errour; and ſo far judge their practice to be unlawful, and yet are willing to indulge ſome practices to them, notwithſtanding this erring Conſcience. And therefore the Magiſtrate in Conſcience may indulge this to us, unleſs it can be demonſtrated by our Brethren, that there is ſuch a peculiar ſinfulneſs in this Principle in its contrariety to the Rule, as the Magiſtrate cannot indulge it of all other.

3. This ground will put an impoſſibility upon the Magiſtrate (if differing in Judgment about Church-Government, &c. from our Brethrens Principles) ever to grant them by way of Indulgence, much leſs to Eſtabliſh by a Law what they have ſo earneſtly ſought: Nor indeed can our Brethren (if they be of this Opinion) petition the Magiſtrate for this. For inſtance, our Brethren have deſired power of judging of ſcandal for Suſpenſion, to be lodged in the Elderſhips, as that which belongs to them *Jure Divino*; if the Honourable Houſes be never convinced in their Conſciences, but do judge thoſe that requeſt it, upon this ground, to be in an errour, then they can never ſo much as indulge this to them, much leſs by an Authoritative Law give forth this Juriſdiction to them over the Subjects of this Kingdom. This Principle, beſides what other Reaſons the Honourable Houſes have had, will teach them to deny it. And then becauſe ſome, or perhaps moſt of our Brethren hold National and Provincial Aſſemblies, to be *Divino Juro*, and thereby do challenge a power of Judicature and Juriſdiction over all mens Conſciences, yea, over that of the Supreme Magiſtrates, in matters which they ſhall diſcern to be ſcandalous and unchriſtian, and the Magiſtrate withal, thinks this Principle to be, not only an Errour, but of as much danger to his Authority, as what this of ours can be pretended to be in the Church, the Magiſtrate hereby will be conſtrained to undo (upon the diſcovery of this Principle) what he hath ſet up. Yea and further, it is a Principle of many of our Brethren, that the Church Univerſal is a Politique Body in the whole, and the parts of it *Jure Divino*, and that every Elder is an Elder of the Church Univerſal, and ſo may and ought to unite into general Councils with the ſame right of Juriſdiction that National or Congregational Aſſemblies have. The Supreme Magiſtrates of *Europe* judging this an Errour (as they well may, and yet theſe are the Principles of many of our Presbyterian Brethren, if not of the moſt) they are taught hereby, not to grant the Presbyterial Government, the Principles whereof tend to this, even the ſetting up a Body of Elders inveſted with Eccleſiaſtical Juriſdiction, unto which *Divino Jure* all Churches and Chriſtian Subjects and Kingdoms muſt be ſubject, and ſo a Forreign Power Eccleſiaſtical is ſet over all Kingdoms, in an Ariſtocratical way of Government, as was the Pope in a Monarchical way, though with this difference, that there is a renouncing of Infallibility in the one, but a requiring ſubjection upon pain of Excommunication in both.

This may ſuffice touching the Magiſtrates Conſcience in relation to what may be ſuppoſed his Principles and Practices. Next we come to the Nature of the Rule of Inſtitution it ſelf, which Chriſt hath laid upon Members of Churches in reſpect of departing from other Churches, and ſetting up new. The obligation (ſay we) laid by Chriſt in this reſpect, is not ſuch, but that the Magiſtrate may permit it with a good Conſcience. The lawfulneſs or unlawfulneſs hereof (if it be ſaid to lie in reſpect to Chriſt's Rule of Inſtitution) muſt accordingly be meaſured by what in the Rule given by Chriſt is by Inſtitution and alſo by conſidering what ſort of Inſtitution and Obligation it is, whether it be ſuch as the Magiſtrate cannot diſpenſe withal without ſin. Let us therefore conſider the Nature of the Rule.

1. It may be taken for granted by the Magiſtrate (as it is acknowledged by us) that Church-Fellowſhip is by the Inſtitution of Chriſt; ſo as both every Believer is obliged to be of ſome Church, where he may enjoy Ordinances; as alſo that the Churches themſelves, the Seat of Ordinances are ſetled by a Divine Right authorizing of them; and further, that whilſt any one doth continue a Member of any particular Church, he is ſo long obliged to the Duties to be performed by Members therein.

Yet 2. The unlawfulneſs of leaving this or that Church, and gathering new (which is the thing controverted) depends upon a further thing, namely, what, and how great (and that by Inſtitution) the obligation of Members is to particular Churches, whereof they are Members; As if the Queſtion were, Whether it were lawful for the Magiſtrate to tollerate Divorces and a Marriage with another; the meaſure and proportion of the unlawfulneſs or lawfulneſs hereof to him, muſt be fetcht from the nature of the Obligation and Tye which in Marriages God hath made to ariſe not ſimply from this, that Marriage is God's Ordinance (for ſo the Relation of Servant and Maſter, of Subject and Magiſtrate alſo is, and the Duties, whilſt that Relation continues, are by God's Ordinance, ſuch or ſuch.) But further, it is from the ſtrictneſs of the Obligation or Bond of the Relation by God's ſpecial Inſtitution: For though the Relation of Maſter and Servant, or Servant and Family, be (as was ſaid) God's Ordinance, yet there is not that Obligation upon men for not leaving it and entring into a new. Let therefore the Obligation of Churches and Members (ſo far as from Chriſt's ſpecial Command and ſpecial Inſtitution it may any way be made appear) be impartially weighed; for thereupon do the proportions and degrees of unlawfulneſs depend; both how far it is lawful or unlawful to the perſons that leave the Churches, or to the Churches that permit them ſo to do, or to the Magiſtrate in whoſe Dominions they are. For a right eſtimating of the firmneſs or looſeneſs of this Knot in which the ſtrength of this Controverſie lies, we propound theſe things to conſideration.

1. The Obligation of Members to this or that individual Church under the Goſpel, is far leſs than under the Old Teſtament the Obligation of Members was to that National Church: So that to take a Judgment of it, or an Argument from the Jewiſh Church againſt removing from Churches now, and gathering new, would (as it hath done many) much deceive us. And the difference herein is manifeſt, and alſo the ground of it; for the Church under the Old Teſtament was but one by God's Inſtitution, and ſo one, as there were to be no more ſet up, and therefore (though it proved Idolatrous) there was no ſetting up a new one. It was *Jeroboam's* ſin, and the ſin of the Ten Tribes, to ſet up *Altare verſus Altare*, Altar againſt Altar, as they did. But now every where pure hands are, and may be lift up to God, and Spiritual Sacrifices be offered every where as well as in the Holy Mount; only we are now bound unto Church-Fellowſhip, and the enjoyment of Publick Ordinances as well as they, and ſo if we cannot have it in one Church, we are to ſeek it in another.

2. Hence it will be (we ſuppoſe) granted by our Brethren, that it is a matter of much liberty (ſo it be done with peaceableneſs and ſobriety) to remove from one Church to another for civil conveniences; yea out of many Churches, to ſet up a new Church for civil conveniences ſake (as for Trade and the like, when a place is not well inhabited) much more for ſpiritual advantages.

3. Take the outward matter of fact (in this thing controverted) namely, to remove and leave our Memberſhip with theſe individual Churches now extant, and to gather new, if you take the fact barely out of ſome ſuppoſed erroneous Principle as the ground of it, or ſcandal and diſturbance annexed thereto, it is a matter of Liberty: At leaſt it is ſuch as needs not a warrant by a new Inſtitution or Example which is called for: Neither as ſuch doth the evil and unlawfulneſs of it lie in croſſing or thwarting an Obligation by Inſtitution indiſſoluble; but only it lies in the manner, ground, or the ill conſequents of it, which are extrinſecal to it: It hath been laid upon our Opinions and Practices, that we held Members of our Churches under ſo hard and ſtrict an Obligation, and to that end do bind them by a Covenant (yea it hath been affirmed by ſome, that we bind them by an Oath) as that they muſt remove when we remove, and by Divine Right are ſo bound up to Memberſhip, to that individual Church they are of, as not to depart from it. This as we utterly renounce, ſo it will rather fall

upon our Brethrens Principles, who would hold their Members under ſo great a bond, that though they are ſcrupled in Communion with them, and cannot ſatisfie their Conſciences, they, though ariſing to multitudes, muſt rather want theſe Ordinances, than leave their Churches and gather themſelves into new; This hard Impoſition will eſpecially follow, if they ſhould put this unlawfulneſs upon the Obligation of Members unto their Churches, or Churches of ſuch or ſuch a form.

Theſe things premiſed, we argue the lawfulneſs of this permiſſion to be granted to Members; and it is lawful both as to the Magiſtrates Conſcience, and to the Churches they are Members of to permit them.

1. It is lawful to the Churches and Magiſtrates Conſcience, to permit us our deſire of being free of the Churches (which is the caſe we in this debate have to do with) notwithſtanding any Obligation to continue therein *Divino Jure.* If this Obligation of Members to their Churches were by Divine Inſtitution, yet the Magiſtrates might permit men ſcrupled, to leave them, and be free therein. For, 1. Your ſelves have granted a liberty to Conſciences, ſcrupling, receiving the Lord's Supper in the Pariſhes, which yet is a duty lies on them by Divine Commandment, *Do this in remembrance of me*, &c. 2. Our Brethren, whereof ſome yet hold Claſſical and Synodical Aſſemblies to be *Divino Jure*, have granted alſo a freedom for ſuch Members as ſcruple the lawfulneſs of being ſubject thereto. Yea, 3. If any one that is now of a Pariſh Church, remove his dwelling to another Pariſh (which is permitted him) and conſents not to be of the Church in that Pariſh he removes unto, we believe, that as the Law of the Land frees him from being a Member of the Pariſh Church he came from, ſo our Brethrens Principles will free him from being a Member of that Pariſh Church he comes unto, until he doth give his conſent ſo to be. Thus eaſie a looſe is there for freedom of Members in reſpect of this Obligation, and ſo for the Magiſtrates Conſcience to permit it.

But 2. If this Obligation were by a ſpecial Divine Inſtitution indiſſoluble, as that of Marriage was (and as this is not) yet the Magiſtrates Conſcience might permit a ſeceſſion from it without ſin. For ſo notwithſtanding God's Inſtitution was, that in Marriage the knot between two perſons was ſuch as man could not ſever or put aſunder, yet *Moſes* without ſin, not only permitted Divorces, and ſo a freedom from this ſo indiſſoluble Obligation, but ſecond Marriages alſo, and this all the Kings afterwards alſo permitted, and ſo by like reaſon it may be here in this caſe. And this Inſtance evinceth not only the permiſſion of the privative part of omiſſion of Communion with ſuch Churches, but the poſitive too, *viz.* the gathering of Churches alſo, though both were in the Judgment of the Magiſtrate againſt an Inſtituted Obligation.

2. As for the poſitive part, To permit new Churches to be gathered, of Members out of theſe Churches, the like Practices and Principles of our Brethren will not only warrant the lawfulneſs of the Magiſtrate to permit it, but make it warrantable for us according to our Principles to do it.

For, 1. Some of themſelves have gathered a Congregational Church out of many Churches, receiving and admitting upon their reformation, and forming up a Church in their Pariſh anew, an addition of Members out of divers other Pariſhes in City and Country unto the Sacrament of the Lord's Supper, and to Preaching, &c. in a conſtant way. If it be ſaid they had not Sacraments in their own Churches, we reply, yet they had Preaching, and they ſhould have remained Hearers in their own Pariſh Churches, till God opened a way for Sacraments there; for to this or the like Law would our Brethren oblige us unto. And again, conſtancy of Communion for Preaching and Sacrament doth conſtitute them a Member of that Church they thus communicate with, more than dwelling in the Pariſh, and occaſional coming to that Church doth conſtitute them a Member of their own Pariſh Church. If it be ſaid that this is *pro tempore*, for the time, and until ſuch time as their own Churches are reformed, when they will reſtore them again. We reply, that ſo alſo when the Pariſh Churches ſhall be reformed to our Principles, we will be willing to reſtore all their Members alſo, and will but relieve them with Ordinances according to their Conſciences until that time; and will our ſelves then become Members of them. We only add this, that this ſome of our Brethren have done before any Authority of Parliament did warrant it, which may ſtop their mouths at leaſt in this ſo inculcated clamour (in our Brethrens late reply preſented to this Committee) againſt us, who went out of the Kingdom to gather new Churches without offence to the Magiſtrate.

2. Many of themſelves have gathered a Church out of a Church in a Pariſh, and that of the leſſer out of the greater number. Our Brethren do account all that have formerly received the Sacrament with them to be of their Church, and Members thereof; for elſe they make wholly a new Church; and why elſe do they claim power over all, and proceed by way of Suſpenſion, which is a Cenſure (the Objects whereof are only Church Members) and not by way of Admiſſion? Now for the Miniſter, and a few in the Pariſh whom he ſhall chuſe, to begin to make up a new Body diſtinct from the reſt, this act of theirs is either by way of ſeparation and gathering a Church out of a Church (as they are pleaſed to call ours) or by way of Church Power and Authority towards its own Members. If the former, then we have our own Brethrens practices warranting ours: If the latter (which our Brethren by calling it Suſpenſion ſeem rather to put it upon) we ask and demand, what Power Chriſt hath put into the leſſer part of a Church, to take on them to ſuſpend the greater part? And further, we deſire our Brethren to reſolve this Committee, whether they think not themſelves bound according to the Principles of Church-proceedings, to proceed to Excommunicate (after two or three admonitions) all they do ſuſpend, and ſo engage themſelves to deliver to Satan, more than half this Kingdom in a month, if upon their admonitions they repent not; If they anſwer that they do thus take a few in a Pariſh to the Sacrament, and ſuſpend the greater part by vertue of the Authority of the Magiſtrate: We reply, 1. That many have done this afore the Ordinance of Parliament came forth; And, 2. That then the Magiſtrate may not only permit, but Authorize us together a Church out of Churches, or at leaſt out of a Church as well as our Brethren have done.

But, 3. As our Brethren have gathered Congregational Churches out of a Church, yea Churches: So their Claſſical Churches are electively by picking and chooſing made up now at firſt not of all the Miniſters in the Pariſh Churches, but of ſome choſen out from the reſt: Whereas according to the principles of their Eccleſiaſtical Obligation, the Miniſters of all Churches ſhould be taken in, but that would ſpoil Reformation. And yet if they will tye us to the Obligation of Members, according to the Law of particular Churches, that becauſe all in the Pariſhes have Univerſally been Members of Churches, and ſo are theirs already; and therefore we muſt wait a Reformation of theſe Churches, and take them as Churches, and not make new; then ſhould they by the like Law take theſe all as Miniſters of Churches into their Claſſes, and truſt God with his own Ordinance, as they account it.

If in the next place it may be Objected, That it is not ſimply the breaking of the bond of Obligation to the Churches of which we are Members, that the unlawfulneſs of this conſiſts in, but in the erroneous ground which we leave our Churches upon, as if you cannot enjoy Communion with them without ſin, which errour therefore binds ye, as an erring conſcience doth, and not to remove, and alſo binds the Magiſtrate and the Churches not to permit this freedom from our Churches, but to continue in them till they recal that error.

We reply, Suppoſe this an errour in the perſon (as the Magiſtrate who hath propounded this Caſe doth ſuppoſe this Scruple of ours to be, and upon this ſuppoſition to reſolve what forbearance he may permit) yet it is not unlawful for the Magiſtrate to permit them this freedom whom he judgeth to be in this errour. Beſides the Reaſons mentioned before, your ſelves alſo would permit us to forbear the Lord's Supper without your Cenſure, and to be free from the power of the Aſſemblies, which forbearance yet you judge to be upon an unlawful ground in us.

But more particularly, to reduce this Plea of our Brethren againſt us to its right State.

1. We ſay, if the Queſtion be about the Magiſtrates or Churches Conſcience, whether they may permit it or no, (as the Queſtion is) then it is not, whether this be an errour in theſe Members, according to the Magiſtrates or Churches Judgment, but whether it be ſuch an errour, as they have warrant from Chriſt, ſo to bind it upon the Conſcience of the parties erring, as not to ſuffer them to practiſe it upon their own peril and account betwixt God and them, after due means be uſed to reclaim them. Our meaning in Stating it thus will be cleared.

If the Caſe be put as *in foro Eccleſiaſtico*, in the Eccleſiaſtical Court, if this errour come before the Church, theſe Members are of (and we hope our Brethren will not oblige the Magiſtrates Conſcience to more ſtrictneſs herein than of the Church it ſelf.) The Queſtion will not be whether theſe parties do err in their Judgment, or whether doctrinally the Church may not lay before them this errour; and their grounds why they judge it to be ſo, and ſo preſs it upon them as a good means to reclaim them from this erroneous ground; But the Queſtion is, Whether they are judicially to bind the Conſciences of them that are in this errour of ſcrupling Communion, *&c.* So as this ſentence, according to the Law of Chriſt, ſhould bind them up from practizing accordingly by vertue of this Ordinance and Power given the Church over them, though in the particular ſo judged their private Conſciences remain as afore. And again, the Queſtion is, whether it be ſuch an errour as the Church is obliged not to permit them to remain in, or to practiſe accordingly, but is bound to retain them, and if they do otherwiſe to excommunicate them. In a word, the Queſtion is, Whether there lye an Eccleſiaſtical Obligation both upon the Church to bind this errour judicially upon Conſcience, and to retain theſe perſons ever, and alſo an Obligation upon the perſons, the Church ſo judging to continue ſtill as Members.

Now this we take for granted, That Churches will not take on them to bind thus judicially upon the Conſciences of their Members, whatever they account an erroneous principle, nor bind them up from the practice of what ever they ſhall Doctrinally declare to be upon an erroneous ground, eſpecially when otherwiſe the outward fact ſimply conſidered is Lawful, which is the Caſe in hand. And that this alledged is ſuch an erroneous principle as they ought judicially to bind upon the Conſciences of their Members, it remains upon our Brethren to prove; for when they ſhall take on them to prohibit a practice otherwiſe Lawful upon this errour, the burthen lyes on them to make it forth, to be of that nature as that they that dare bind it upon the Conſciences of others to ſo great a prejudice to them, as to deprive them of the Ordinances of Chriſt.

But beſides the expectation of our Brethrens making this forth, We humbly preſent theſe Reaſons why the Churches are not bound thus to bind this errour upon their Brethren who are Members of them, nor their Members thus ſcrupled, to be bound up thereby.

1. Becauſe it is not an errour of that degree of erroneouſneſs, as ſhould be the Object of ſuch a judicial binding it upon their Conſciences, it being but ſuch an errour as comes under that Rule which the Aſſembly hath voted, that may ſtand with Piety, wherein godly and learned men poſſibly may and do differ, and ſuch errours the Aſſembly diſchargeth from judicial binding by Cenſures.

2. Again, Our Brethren having granted that after due means uſed, they will not conſtrain (that is, by cenſures or otherwiſe) any that ſcruple Communion with them, and ſo run that principle, which is the foundation of what we deſire, and do thereby grant that this errour is not the Object of Church Cenſures.

3. Therefore they are not to cenſure this practice, neither which we deſire upon this ſuppoſed errour.

1. For if the unlawfulneſs of removing from theſe Churches and gathering New, be founded upon this ſuppoſed erroneous ground of it, and not upon the Law of the Obligation of Church-Memberſhip; and if it is ſimply conſidered in the outward Act lawful, then if the errour it ſelf be not worthy of an Eccleſiaſtical binding, the practice founded hereupon is not, and if it be not, then may the Churches tolerate it.

2. Otherwiſe if any Members of a Church remove from his Church to another upon a miſtaken ground; as for example, his not edifying under that Miniſtry or the like, which the Church he is in, judgeth an errour, hath that Church power ever to retain him, becauſe his going away is upon an erroneous principle, ſo as they may not diſmiſs him, or have they power from Chriſt to bind his Conſcience not to remove, becauſe they judge him to do this upon an erring principle?

3. Yea, we humbly offer it to conſideration, if after due means uſed to convince men of this errour, when they ſhall find they cannot perſuade them, they ſhould not ſay as they to *Paul, The Will of the Lord be done.* Though the thing be againſt their own Judgment (as that was) and not only permit them to go from them, but aſſiſt them in gathering a new Church, according to the principles of their own Conſciences, whilſt they therein ſet up the ſubſtance of God's worſhip, and profeſs to

hold all Communion in other Ordinances with them as far as poſſible they can? For,

1. For the general Obligation by Chriſt's command and appointment to all ſorts of Believers to be in Church-Fellowſhip wherein to enjoy all Ordinances, eſpecially the Sacraments, is a greater Obligation, than the Obligation that Members can have to any particular Churches. We are all ſure that this general Law is an Inſtitution of Chriſt, and abſolute; and the Obligation to particular Churches is far leſs, as hath been ſhewn. Now as the Law of leſſer Obligations uſeth to yield to the more univerſal, ſo ſhould this; yea in this caſe men keep more to the Law of Communion with the whole univerſal Church, for they partake of all the ſame Ordinances with them, by which the Communion of the Church Catholick with Chriſt their head and one with another is more obſerved, than if in being deprived of this Communion, they held Communion but in ſome things with a particular Church.

2. We humbly offer, that as for ſuch errours for which Members ſhould not be Excommunicated out of their own Church, and deprived of the Ordinances therein; For ſuch errours, Chriſt's mind is, that they ſhould not be deprived of them where elſe they may have them. If there were Churches extant of their Judgment any where in the world, why might they not be permitted to remove to them? as put the Caſe, when our Non-conformiſts were ſcrupled in kneeling at the Sacrament, or to have been preſent at the Liturgy, and ſo were deprived of the Ordinances; ſuppoſe this to have been an errour in them, to have ſcrupled the Lawfulneſs hereof (as we may well ſuppoſe, it may be the judgment of ſome of our Brethren, that it was an errour in them) might not theſe have removed into *Scotland* to thoſe Churches where the pure Ordinances might be had? And then again, ſuppoſe there were no ſuch Churches extant, were it not a lawful way of attaining to enjoyment of the Ordinances by making a new Church, ſuch at leaſt as the Magiſtrate in tenderneſs to them might permit?

3. If the Primitive Condition and Differences among the Saints in the firſt Erecting Churches give not an Example, yet they do afford a principle of Equity for this. The differences between the Circumciſion and Uncircumciſion were ſuch, as the circumciſed Jewiſh Chriſtian would not eat together with the Uncircumciſed, tho' profeſſing Chriſtianity: How many years this continued, we know not, nor how long it remained in many mens conſciences after the deciſion of the Apoſtles about the Non-neceſſity of Circumciſion, *Acts* 15. But ſuppoſe it did remain in many for a long while, as appears by the Epiſtles to the *Galatians*, *Coloſſians*, &c. Yet ſurely Jeſus Chriſt did alike provide a way of enjoyment for Church Fellowſhip and Communion in Ordinances for the one as well as the other, though the difference in Judgment was ſuch as the one could not eat with another. And that Chriſt's mind was, that both ſhould have the Ordinances, though thus differing, is clear, becauſe *in Chriſt neither Circumciſion nor Uncircumciſion availed*; and notwithſtanding this difference (becauſe it might ſtand with Piety in either) they all were baptized into one body, the Church Univerſal, and did drink (which alludes to their having the Lord's Supper) into one Spirit, 1 *Cor.* 12. 13. The Apoſtles did labour all they could to allay this difference, but did they forbid either to make Churches apart if they could not be reconciled in one? As *Peter* ſaid in the like caſe, *Can any man forbid water to them that have received the Holy Ghoſt as well as we* Jews? So, have the Apoſtles any where forbidden; or can any man forbid thoſe to have the Sacrament in Churches truly Conſtituted, that cannot thorough an invincible ſcruple receive the Sacrament in the Churches they have been born in? Would not, and ought not general Counſels, if now called, if they could not reduce the Churches to one Rule, to permit each their way according to their ſeveral principles? And there are as great differences in the Reformed Churches as amongſt us and our Brethren.

4. Yea, doth not God profeſs to accept practices for the ſubſtance good, though upon erroneous grounds? *Rom.* 14. *He that eateth, eateth to the Lord, and he that eateth not* (out of ſcruple of Conſcience, which was an errour) *his not eating was to the Lord alſo*; and upon that very ground he commands us not to judge them in ſo doing, becauſe he accepted them.

5. Is not charity more ſeen in allowing to ſuch tender Conſciences thoſe Ordinances which are of ſo general influence to build them up to life, though with the practice of ſome errour or upon ſome erroneous principle (which God will pardon, and Men ſhould indulge to them) than for that errour for which they cannot juſtly be puniſhed with Civil or Eccleſiaſtical Cenſure, to detain them from thoſe Ordinances, by which they may be recovered and healed. This is as if one who had ſome Diſeaſe of ſmaller moment in probability incurable, and yet not mortal in the iſſue, ſhould yet be denied ſuch food as would make him more vigorous and fitter for all duties to God and Men, when in this caſe 'tis more charity to allow it him.

CHAP. XIII.

What Liberty of Conſcience is to be indulged. That Peace and Love is the great Law of Chriſt that is to be obſerved among Chriſtians, who ought therefore to bear with one another. What Principles and Practices are contrary to this Law.

Rom. 15. 1, 2, 3, 4. *We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves. Let every one of us pleaſe his neighbour, for his good to edification. For even Chriſt pleaſed not himſelf, but as it is written, The reproaches of them that reproached thee, fell on me. For whatſoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

Gal. 6. 2. *Bear ye one anothers burthens, and ſo fulfil the Law of Chriſt.*

I intend in this Diſcourſe to ſtrengthen our Faith, as to the having Liberty of our Conſciences in Times of Difficulty. One great Foundation of our Faith is, that Chriſt died to take away that Enmity which is in the hearts of his People one towards another, which I have ſhewed in another Diſcourſe. My deſign is now to ſtate the Caſe of Liberty of Conſcience, and to ſhew how agreeable it is to the Laws and Rules of Chriſt.

Diſcourſe of Chriſt the Univerſal Peace-maker In Vol. 1. of his works.

The courſe which I will ſteer is this; Firſt, To ſtate the buſineſs; As,

1. It is not the general Liberty of all of what Religion or kind ſoever, which we proſecute. For if you obſerve it, in both theſe Texts (as there are abundance of other Scriptures to like purpoſe) the conſideration is of what is the Duty between Chriſtians profeſſing Jeſus Chriſt, by vertue of Chriſt and his Blood. Thoſe that would make this Liberty of Conſcience to be extended to all men, weaken our prayers wonderfully, and do weaken our Arguments; for the hold we have upon the men, among whom we live, is, that we all profeſs our ſelves Chriſtians; and we do not plead for Liberty to be given to Atheiſts, Infidels or Mahumetans, but we plead for Chriſt, and you will find the ſtrength lies there.

This Diſcourſe was written in 1646. when there were thoſe heats againſt the Diſſenting Brethren, who aſſerted the Congregational way of Churches, & therefore all muſt be underſtood as relating to thoſe times.

2. We profeſs this Principle, That all Saints ſhould be of one mind, as in 1 Cor. 1. 10. *That ye be all of one mind, of one judgment; I beſeech you Brethren by the Name of the Lord Jeſus Chriſt* (he urgeth Chriſt too) *that ye all ſpeak the ſame thing, that ye be perfectly joyned together in the ſame mind, and in the ſame judgment, that you being of the ſame mind and judgment, may acknowledge this.* It is this that all Saints ſhould ſeek; and the Name of Jeſus Chriſt ſhould cauſe a Reverence to the Judgment of Chriſtians.

3. But if this cannot be effected, (if that be the caſe) you have the Rule, *Phil.* 3. 15, 16. If men be otherwiſe minded, what then is to be done? The Rule is both there and here, Forbearance. When we ſay Forbearance, and cry out for Liberty, our meaning is not, that we ſhould therefore remain indifferent whether this Truth or that Truth prevail; no, we are to contend earneſtly for that Faith we think to be the Faith, and once given to the Saints, but it muſt be by Goſpel means.

4. While

Ch.XII. 4. While we plead for Liberty unto perſons that are godly, and profeſs Chriſt, we do not favour the Errour that is laid upon us, of pleading for a Toleration of all Hereſies. It was long ago ſaid by the Biſhop of *Lincoln*, that was Lord-Keeper, That it is an Argument out of the Devil's Logick, to argue from the Concreet to the Abſtract. A man is ſick of ſuch a Diſeaſe, inſomuch as that the humour of the Diſeaſe requires food that is in it ſelf hurtful, and yet the man muſt live, and he cannot live without food. In this caſe what is to be done? you muſt preſerve the Life of the man. Phyſicians in that caſe do ſo, and allow that which otherwiſe they would not allow. Suppoſe men mingle with the Ordinances of Chriſt Superſtition, the diſeaſed humour of their Spirits run out that way, you muſt for Chriſt's ſake bear with them (for the man is in Chriſt, and the man muſt be fed and nouriſht) you muſt allow him what is mingled with Superſtition, without which he cannot partake of the Ordinances, and God will pardon the Errour, and bleſs the Ordinance. And in this caſe, it is not the Errour we indulge, but Chriſt in this Perſon, and Conſcience in him, and we do it for Chriſt's ſake; and if you go by outward force, and keep him from what would edifie him, you endanger his Salvation, *Rom.* 14. 4. *Who art thou that jndgeſt another mans Servant? to his own Maſter he ſtandeth or falleth. Yea, he ſhall be holden up: for God is able to make him ſtand.*

5. The Apoſtle's Rule is, Though a man be in an Errour, you ſhould be more earneſt to regard the general End of his glorifying God in the ſubſtance of what he doth, than to puniſh his Errour. It is clearly the meaning of *Rom.* 14. *v.* 6, 7, 8. *He that regardeth a day, regardeth it to the Lord,* &c. *He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord,* &c. What is the meaning? You are to regard the common Principle of Chriſtians: There is a ſubſtance of Worſhip, and though the man err, yet you are to regard more what he doth to God, than you are to regard his Errour, and you are to nouriſh that more, than to go and beat out his Errour by a violent courſe. This is certainly the Apoſtle's meaning. The riſe of what the Apoſtle ſaith in the Text, *Rom.* 15. is clearly this, that it was not a matter indifferent, but was about things wherein one ſide were in a great Errour, and was in the wrong very much, (and I think *Calvin* acknowledgeth it) the Caſe here was concerning the whole of the Jewiſh Worſhip, though he gives Inſtances only of Days, and concerning their Sabbaths, and New Moons, and Meats that were forbidden. Now let all the World judge, if he that did abſtain, did it as thinking it indifferent, and ſo would be at liberty; no, but in conſcience I ought not, (ſaith a Chriſtian Jew) to neglect thoſe Ordinances; they were given by God, and we ought all to be ſubject to them; they were not things indifferent; the Worſhip of God was ſtated in the one, and in the other, ſo that it was not a thing indifferent, as they ſtated it, yet in this caſe, and upon this occaſion, when matters did ſtand thus, doth the Apoſtle plead his Argument, as he does in *Rom.* 14. and *chap.* 15. The true intent of their meeting, *Acts* 15. was to compoſe the difference, by letting the Jews alone, to go on in their way, though they were in an Errour: And as for the Gentiles, to let them be free, only to warn them to take heed of offending the Jew; of all Scriptures, I know it is moſt abuſed; it is alledged for uſing an Authority, when as the thing is for an Accommodation. But as to the ſtating the Queſtion, you find the Apoſtle *Paul* flies upon the *Galatians*, and over-runs them, and that becauſe they kept Days and Times, &c. You find here, he pleads otherwiſe, what is the difference? In *Acts* 15. he tells you, there was two Opinions on foot; there were ſome of them wretched men, that ſaid, a man could not be ſaved, unleſs he were circumciſed, and kept the whole Law, *verſe* 5.

What do I gather hence? If a Doctrine come to be ſtated as in the Foundation of Religion, & urg'd ſo, as it comes to a point of Salvation or Damnation, ſays *Paul* there, I will not bear with you, no not for a moment. He falls upon them in his Epiſtle to the *Galatians* to the height, ſtays not a moment: But come to the Epiſtle to the *Romans*, there we find that thoſe Judaizing Chriſtians did not urge it by way of Salvation and Damnation, but went the moderate way, that it ought to be commanded, and that it was *vi Præcepti* to be done, and he here pleads for Liberty, and that there ſhould be Forbearance, and it is a great Argument; I will not ſay what the Magiſtrate hath to do, but this I will ſay, the Magiſtrate is not to be more ſevere than the Church, unleſs it be in his own concernment of the Civil Peace; this is the ſtate of it. So now I come to the Argument, the thing it ſelf.

1. And the firſt head of Arguments I run upon is this, That in ſuch caſes of Differences thus ſtated, Chriſtians ought to be equally minded one towards another, *Rom.* 15. 5. *Now the God of patience grant you to be like-minded one towards another, according to Chriſt Jeſus.*

1. This being like-minded, is not oneneſs of Judgment (which our Brethren would carry all theſe places to) but equality of mind, or like-mindedneſs in affection one towards another notwithſtanding Differences, *Rom.* 16. 12. *Be of the ſame mind one towards another.* (It is the ſame word in the Original) that is, let the ſame equality of Love and Affection be kept up mutually one to another; let Affections continue to one another, upon the ſame terms. It is not ſpoken of Oneneſs of Judgment and Opinion, but of Affection; it is ſpoken ſo, *Rom.* 12. 15. *Rejoyce with them that rejoyce, and weep with them that weep*; that is, have like ſympathy and feeling of one anothers Afflictions, and then *Be of the ſame mind one towards another*, v. 16. and *Have peace among your ſelves*, Phil. 4. 2. There be other Scriptures where it is uſed for mutual Comfort, Agreement and Affections, equal Affections, and equal dealings upon it. That we ought to be ſo affected, notwithſtanding Differences, and that this is here intended, is clear enough. It is not only clear from the 14th Chapter, which comes in upon occaſion of thoſe Differences, but the Text clears it, that they ſhould be equally minded in caſe of Difference. Take the 5th verſe, it ſays, *The God of patience and conſolation grant you to be equally minded one towards another according to Chriſt Jeſus.* Here is prayer, and every prayer is uſually fram'd according to the matter, and the thing that is required. If he prays that they ſhould be all of one mind, why ſhould he ſay, The God of patience, God that is the God of patience, the Author and God of patience and conſolation, work ſuch a like-mindedneſs in you. If his meaning were, that all ſhould be of one mind and judgment, there were no need to ſay, The Lord give you patience. If his ſcope were, that they ſhould be of one mind, there needed no patience. Truly they that impoſe need not patience, but thoſe that were impoſed upon; but he ſpeaks of patience of one to another, and one is to be patient as much as the other: And truly there needs patience to bear with Differences, *v.* 1. *You that are ſtrong, pleaſe not your ſelves, but bear the infirmities* (as Porters do) *Epheſ.* 4. 2. *You ſhould tollerate and ſuffer with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love.* It's plain it is meant in point of Difference, that they ſhould be equally minded to keep the Bond of Union in the Bond of Peace. The meaning is, while you agree in ſuch things in which the common and great concernments of Chriſtianity, and of the Spirit's working upon all ſorts of Chriſtians are found; this is the Bond of the Difference in externals, and therefore bear that Difference with patience.

2. A ſecond conſideration is from *verſe* 5. *According to Chriſt Jeſus.* There is a great deal lies in this; Take heed of caſting your caſe of Tolleration into the common caſe of Turks & Mahumetans, you then weaken your ſelves; for the tolleration muſt be according to Chriſt. We have a great ſtrength and hank upon them that profeſs Chriſtianity to urge Chriſt upon them. Let them look to themſelves, for tho' the univerſal Tolleration muſt have other Principles, yet that Tolleration which we ſeek, and which is according to Chriſt, and ſo is to move them from ſuch a conſideration ſuppoſing men to be in Chriſt; that Tolleration hath a great, a mighty, a ſtrong Foundation, which the Apoſtle here brings upon them. The meaning is, all ſorts of Obligations drawn from Chriſt, which either Chriſt's Example, or our common Intereſt in him, or Relation to him, or the Nature and Law of having him to be our Head, and our Redeemer afford, are a compleat Topick for our Liberty. And let them come with all their Arguments out of the Old Teſtament, I will but only

Preach Jeſus Chriſt, and ſay, What ſay you to Jeſus Chriſt? *According to Jeſus Chriſt*, ſays the Apoſtle. He firſt urgeth what Chriſt had done upon Earth; *Let every one pleaſe his Neighbour according to Chriſt*. Secondly, What was his carriage ſince he went to Heaven? *v.* 7. *Receive ye one another, as Chriſt alſo received us to the glory of God*, both Jews and Gentiles, with all their Differences. Thirdly, He urgeth the like intent Jeſus Chriſt had in dying; *Did he die for you of the Circumciſion only*? He died for the Uncircumciſion alſo; Did he die for you of the Uncircumciſion only? No, he died for you of the Circumciſion alſo, *v.* 8. One would think it ſhould end the Controverſie, but that men have a Zeal not according to knowledge: Now then out of all this being opened, take only that Argument, According to Chriſt, and you are compleat in him for liberty of Conſcience; and methinks all the World muſt vaniſh before it.

My Aſſertion is this, That Saints, or Perſons profeſſing Chriſt, tho' they differ, yet being in Chriſt, they ought not to judge or deſpiſe, but forbear one another according to Chriſt.

In proving this Aſſertion, I ſhall keep my ſelf to Chriſt, and uſe ſuch Arguments, as the conſiderations of Relation of Chriſt to us, and of us to him will afford.

1. And I begin firſt with the Example of Chriſt; *Let us*, ſays the Apoſtle, *bear the infirmities of the weak, and not pleaſe our ſelves, for even Chriſt pleaſed not himſelf.* Do you know what he bare when he was upon Earth? Do you know what his Light was (for all the buſineſs is, men have Light for this or that which they would impoſe, and they think much others ſhould not yield to it) who had Light? He that had Life, hath Light; Could all the Earth come up to his Light, if they were now on Earth? How did he ſhew his condeſcenſion to his Apoſtles, to his Diſciples, who had great differences, great fallings ſhort? He pleaſed not himſelf; for a perſon who had all that knowledge, comes and lives amongſt a company of poor ignorant people, ſo that he was forc'd to leave the half of his Light unmanifeſted; and when he comes to part from them, *John* 17. he was forc'd to pray, that God would teach them to know that he came from him. Thus Chriſt did bear with them, when he lived on Earth.

I may ſhew it alſo, how he hath born with his Saints ſince he went to Heaven: He found the Saints (and ſo in all Ages) differing; ſome would have Circumciſion, and others not; whom doth Chriſt take part with? neither with the one, nor the other, but receives all to the glory of God.

I paſs now from the Example of Chriſt, *Rom.* 15. and I come to the Law of Chriſt, *Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt, Gal.* 6. 2.

When Jeſus Chriſt had given us his Example, he left it with a Law, 1 *John* 2. 8. *A new Commandment I write unto you, which thing is true in him and in you, becauſe the darkneſs is paſt, and the true light now ſhineth.* What is this Commandment? *He that ſays he is in the light, and hateth his Brother, is in darkneſs even till now.* This was true in him firſt, that is, it had its real exiſtence in him; firſt, he made it good in his Example, and then in you, it becoming a Law from him to you; he performs it for you, and he hath given the Law to you. Now I ſhall but add this premiſe for the interpretation of this place. It is true, this place in the *Galatians*, comes in upon the occaſion of the ſpiritual reſtoring and ſetting in joynt with meekneſs, one that was overtaken in a fault. Says the Apoſtle, *Bear ye one anothers burdens.* But let me ſay this to you, this is not a particular Maxim reſtrain'd to that thing, for it is a general Maxim, as the Apoſtle in abundance of places brings a great general Maxim for a particular occaſion: Now it is clear in that *Rom.* 15. there is a general Maxim; we that are ſtrong, ought to bear the infirmities of the weak; and there it is ſpoken of a Chriſtian forbearing, of a conſcientious forbearing; and here it is ſpoken in a ſpiritual ſenſe. Thoſe that are ſpiritual ought to bear the infirmities of the weak, in ſeveral ways, in Reſtoring, if one falls for want of Light, &c. But the equity of the Maxim is one and the ſame, ſo that this Rule here, *Gal.* 6. 2. falls in, and is as applicable to that *Rom.* 15. as to the particular purpoſe he brings it for, in *Gal.* 6. This premiſed, let us conſider the explication of this his ſaying, *Bear one anothers burdens*; what is the meaning?

1. It is to bear the burden we have from another, that is his meaning; What is burdenſom from another to thee or me, this we are to bear.

2. Being applied to be all one in the general, and the occaſion being but a branch of it, in *Rom.* 15. the meaning muſt be, that one Party is to bear, and bear the burden indifferently, as well as the other, for it runs upon equal and mutual terms; and if any of the two ſhould bear moſt, it ſhould be the ſtrong; they are to bear as Porters do; who are to be Porters? thoſe that are ſtrong certainly, and if need be, they are not only to carry their burdens for them, but to carry the weak themſelves, as Chriſt doth his poor Lambs in his Arms. Now thoſe that get Eccleſiaſtical Power in their hands, take upon themſelves to be ſtrong, and call themſelves ſtrong. Do they do ſo? Truly then they are bound by this, *Rom.* 15. and *Gal.* 6. to bear. They are to be the Bearers, and the more they take themſelves to be ſtrong, the more doth the Law of Chriſt come upon them to bear the infirmities of the weak. You ſee this place doth exhort indifferently to an equal bearing. Now then how unſuitable is it for thoſe that are ſtrong to run into ſo unequal a practice, as to go and lay the burden upon the weak, with all their Authority? And, that they may eaſe their ſpirits of the burden, they feeling the infirmities of the weak, will not come up to them and bear with them. In this caſe they eaſe their ſpirits by impoſing thoſe heavy burdens upon the weak; as it is plainly implied in *Rom.* 15. *Pleaſe not your ſelves: Bear one anothers burdens, and pleaſe not your ſelves*; it imports, it is the greateſt pleaſing a man's ſelf that can be, to make others of my mind in point of Religion, and to ſee others ſubject to my underſtanding. They conſtrain you to be circumciſed, ſays the Apoſtle, *Gal.* 6. 12, 13. and what is the riſe of it? *verſe* 13. That they may glory in your fleſh, when you out of weakneſs yield they glory in their Victory, and ſo eaſe themſelves. To be Lords of your Faith, is what the falſe Apoſtles ſought for: To be Lord of your Faith, and to ſee you practiſe as they do in point of Religion, is more than to be Lords of Mens Eſtates, or Lives. If thoſe men that are ſtrong do thus, how do they bear one another burdens? how do they bear the infirmities of the weak? how do they ſuffer, or at leaſt, how do they ſo ſuffer the weak, as the weak ought to ſuffer them? for they muſt bear one anothers burdens. Truly to ſee another differ, is both a burden to mens corruptions, that would pleaſe themſelves to ſee others of their mind: And it is alſo pleaſing to Grace (ſimply conſidered) to bring men off from their Errours, though to do it by force and violence, is a Sin and an Errour. It is a burden to Grace, and a burden to corrupt Nature, to ſee another diſſent; you all find it in part, thoſe that are ſtrong, and ſtrong in power too. In this caſe what doth Jeſus Chriſt and his Apoſtles call to, not to pleaſe our ſelves, and ſo to deny both the deſires of Grace in that caſe that would be inordinate, and of Corruption, that would put men upon it. So much for opening this; *Bear one anothers burdens*, applied, falling in with that *Rom.* 15.

2. Herein the force of the Argument muſt lye; that this is a ſpecial Law of Chriſt; *And ſo fulfil the Law of Chriſt.* Love one to another was the general Law Chriſt gave, but to bear the burdens one of another, which is the burdenſom part, this hath the Title of the whole Law, which chriſt hath given for Saints, to love one another is the ſpecial Law in reſpect of other Commandments of Chriſt; but for Saints to bear with the burdens of others (which is one branch of the Law) this is more the Law of Chriſt. If you would ſee the general Law of Chriſt, look into *John* 15. 12. *This is my Commandmeut, that ye love one another, as I have loved you*, verſe 17, 18. *Theſe things I command you, that ye love one another. If the World hate you, ye know that it hated me before it hated you*; which is, as if he had ſaid, You Saints need love one another all of you, for you will have enough of the World's hatred, you need not lay Load one upon another; you need not lay Burthens, Perſecutions, one upon another, therefore do you Saints ſee to this, that you love one another; I bring it for this, to ſhew that it is Chriſt's ſpecial Law; *This is my Commandment*, ſays Chriſt, of all the Duties of the Ten Commandments, Chriſt ſingles out this, to call it, His Commandment, as enforc'd from his Love; *Theſe things I command, that ye love one another*, John 13. 34. Take it thus, ſays Jeſus Chriſt here; I have died for you, and I leave this Commandment of all Commandments in ſpecial manner to you, and I have reaſon to do it, for I bear with you, and I muſt bear with you when I am in Heaven; and if there be any Commandment which is more peculiarly

liarly mine, it is this, *That you love one another.* My Father loves you, and gave me to die for you; And, *I have choſen you out of the World.* But my Commandment is, *That you love one another,* John 15: 12. The Apoſtle (1 *John* 2. 7.) calls it a New Commandment, yet it was from the beginning: To love our Neighbour, that is, every Man, was a duty from the beginning from *Adam*. *Cain* was the firſt who broke this Command, and he hated his Brother for Religious reſpects; this was an Inſtance from the beginning of wickedneſs; nay, ſays God, I'll part you; and ſo from the beginning he ſuffered a ſeparation; *Seth* came, and when he had Poſterity, *Gen.* 4. Men began to worſhip God together, and they were ſever'd from the World, *Cain's* ſeed; how did they corrupt that ſeparation? They ſhould have loved one another, this was the Commandment; but this Commandment was clearly obliterated. Chriſt comes and enforces it anew, and, ſays he, I have loved you, and died for you, and this Commandment I give you; Chriſt revives it, which had been from the beginning, ſo that it is now enforc'd from Jeſus Chriſt's having renewed it, having died for his People, and having born with them, and having given them that Example; this Example paſt into a Law, a ſpecial Law; this Law of Love is enforc'd from Chriſt.

2. It is enforc'd from God the Father too, 1 *John* 4. 11. *If God ſo loved us, we ought alſo to love one another.* This was to confirm the general, yet ſpecial Law, what Perſon doth he ſpeak of? God the Father; look into the words before, *He loved us, and ſent his Son to be the Propitiation for our ſins*; You have both Jeſus Chriſt's Law, and God the Father's Law, in this giving his Son, that Saints ſhould thus love Saints; truly in the Old Law all the Ten Commandments had this, *The Lord thy God that brought thee out of the Land of Egypt*, to enforce them; but if you come to this Law of Saints, Men that profeſs themſelves Chriſtians, have both Father and Son, and the enforcement of the Love of either put with an edge upon this Commandment; This is my Commandment; (ſays Chriſt) this is the Law of Chriſt (ſtill remember) to bear one anothers burdens: This is a ſpecial Law of that ſpecial Law, becauſe it is the hardeſt of all the reſt.

3. Nay Thirdly, He tells us, the Love of the Father is perfected in us, if we love one another, 1 *John* 4.12. God gains nothing by it, but you are the gainers, for his Love is perfected when you love one another. I would but bring this ſpecial Law of Jeſus Chriſt to all Saints; this Love, which hath the Love of the Father in ſending the Son, and hath the Love of Jeſus Chriſt himſelf to put the weight and edge upon it, and this Law of Love is obligatory to all Saints, and that upon mutual terms in point of Forbearance, *Epheſ.* 1. 15.

3. There was another Commandment left, and what was that? *Have peace amongſt your ſelves*; it runs upon mutual terms, one towards another; he did leave it (you know) before he died; it is a ſtrain he runs much upon, *John* 14. 27. *Peace I leave with you, my Peace I give unto you*; after he died and roſe again, ſays he, *Joh.* 20. 19. *Peace be with you, and among you*; whilſt he was alive he ſpoke the ſame thing, *Mark* 9. *ult. Have grace in your ſelves to ſave you*; and next to that, *Have Peace one with another.* And the caſe was this; in the beginning of the Sermon they fell out, who ſhould be greateſt, *verſe* 34, 35. He ends the Sermon with this, *Have Peace one with another*: *Have Peace*; wherein doth Peace lye? Peace lies eſpecially in taking up caſes of difference, therein is Peace required; it reſpects differences, and all by this Rule, for Love and Peace; he foreſaw that differences would be in his Church to the end of the World, and he urgeth this thing becauſe ſo neceſſary both for the ordering and preſerving his Church, for he could never have built it elſe. So ſoon as he went to Heaven, they quarrell'd about Circumciſion and Uncircumciſion; had not the Apoſtles endeavoured Peace, they had never ſet up the Church of the Gentiles: For there was a pidling Principle, that a Jew muſt not Preach to a Gentile, and if Chriſt had not convinced them of the folly of it, where had his Church been?

Laſtly, It is a New Commandment, *John* 13. 34. *A new Commandment give I unto you, that ye love one another, v.* 35. *By this ſhall all men know that ye are my Diſciples, if ye have love one to another*, John 17.21. *That they all may be one* (that is, amongſt themſelves) *as thou Father art in me, and I in thee, that the World may believe, that thou haſt ſent me.* It's called a New Commandment, becauſe the moſt excellent of all the reſt, as a new Song, and new Wine is meant, when Chriſt ſays, that He would drink no more of the Vine, till he drank it new in the Kingdom of Heaven; that is more excellent Wine.

Theſe plain and tranſcendent Admonitions both for Love and Peace, have been given by Chriſt, becauſe he did foreſee all the differences that have ariſen in his Church, and which did ariſe in thoſe firſt Times, and therefore ſaw that theſe Rules of Peace and Love, were neceſſary to begin, and conſtitute, and then to keep up, and preſerve his Church. He could not have ſet up his Church of Jews and Gentiles, much leſs have kept them in Peace, unleſs theſe his Laws had taken place among them. And ſuch a mutual Love and Peace ſhewn in bearing one anothers burdens, (and this is to be exerciſed even toward all Saints, great and ſmall, weak and ſtrong, and this, tho' but a branch, is dignified with the Title of the whole Law) is ſo peculiar, and tranſcendent a duty, as was ſufficient to characterize them to be Chriſt's Diſciples, with a notorious difference from that Love and Peace which is to be found in the World one towards another: And this Love and Peace is to be ſhewed among the Saints one toward another, with a difference from what they are in any way to ſhew unto the World who doth, and will hate them: Yea, it is to riſe ſo high, as to be an Evidence to the World, that Chriſt is the Saviour of this World of Saints, and the Head, and Guide, and Inſpirer of them with ſuch a Peace, and Love. And this Rule of Love is to be exerciſed even toward all Saints, great and ſmall, weak and ſtrong; and tho' it is but a branch, yet it is dignified with the Title of the whole Law. It is paſt into a ſpecial Law above all other Laws; *For this* (ſaith Chriſt) *is my Law.* And it is the hardeſt part of that Law, to bear the burdens one of another, of Saints ſmall, and weak, and yet 'tis called by the name of that whole Law, tho' it be but a branch of it: You have heard it is ſuch a Law as Saints ſhould obſerve one to another, they are enforc'd from the Father, and from Chriſt to love ſo, as no company in the World ſhould love, and with difference from what love they bear to the World. They ought to be at ſuch Peace one with another; ſo to bear one with another, as no other men would bear with others in the World beſide; yea, it is ſuch a Love of Forbearance and Peace, that men may know by it that they are Diſciples of Chriſt, *John* 13. 34, 35. We are to ſhew ſuch Love to each other, as is not to be found amongſt any ſort of Men upon Earth, and ſuch a Peace, ſuch a Love, that it may manifeſt, That Jeſus Chriſt is the Saviour of the World, (*John* 17. 21.) And do this to Saints, and to all Saints. Now truly, Peace is a fruit of Love, *Col.* 3. 10, 14.

From whence I may infer, That the Principles, and Practices of our Presbyterian Brethren, tho' Perſons godly, do yet in this reſpect, not only fall ſhort of this Rule, in degrees of Love, for all are thus deficient, but run croſs to it.

1. For whereas Chriſt would have Saints, by vertue of their Chriſtianity, to love all thoſe whom they judge to be Saints, in a different reſpect from the World, our Preſbyterian Brethren, even in Religious matters, extend their Charity, & Rule in things of Worſhip to the generality of Men in a Nation. There muſt be a National Church made up of all, who are plainly the World. They will take in Men meerly Moral, and civil in their outward deportment, and make ſuch Rules, and Conſtitutions of Church-Fellowſhip, as ſhall take in theſe, and ſuit with them. And by this Rule multitudes of poor Saints in a Nation are excluded who cannot joyn in ſuch a looſe Conſtitution of a Church.

2. Men do it for the World's ſake, and to pleaſe them, that thereby they may ſtrengthen their Intereſt, while they make up their Party by joyning with the World in Ordinances: Whereas Chriſt ſays to his Diſciples, *The World will hate you, but do you love one another.* And now what then is the Quarrel between their Diſſenting Brethren, and them? Their Diſſenting Brethren ſay, We love you, and are very deſirous to joyn with you in the Ordinances of God, but you joyn herein with the World, which we cannot do. Upon this they cry out upon us as Schiſmaticks; what a terrible thing is this? They make up a Party in the World of thoſe who have only a Form of Godlineſs, contrary to the Rule which enjoyns us to turn away from ſuch, 2 *Tim.* 3. 5. And contrary to the Rule of loving all the Saints, they exclude a great many who cannot unite in the Laxneſs of their Diſcipline, and act oppoſitely to the Law of bearing the burdens of ſuch, and act thus in matters too, wherein they cannot convince them that they are in the wrong.

3. In framing an outward Adminiſtration of Religion for the World, as well as for

the Saints of their Judgment, they greatly gratifie the World, and then it is no wonder if the World be at peace with them. For if they will own them, and their Children, and admit them to their Sacraments, they have in Religious reſpects what they did deſire, and for other things of Religion they are not much inquiſitive; for ſo they have but a Religion, they are not apt to be ſcrupulous in things of that nature, and ſo they are at peace. But what is the peace which they have with theſe? It is but a dull peace, ſuch as *Rome* hath amongſt her Children, who go by an Implicit Faith, inſomuch as there is little Religion, and little Enquiry about it among them. But a man whoſe mind God hath enlightened, and who knows Jeſus Chriſt to the purpoſe of Salvation, is an inquiſitive creature, and muſt be ſatisfied, and it is his burden if he is not, and this burden they ought to bear. But they gratifie the World rather to make up an Intereſt with them, that ſo they may have peace.

4. They do that which is worſe than all this, for when they have joyned with the World, they make uſe of worldly force, and compulſion, and employ and call in Aid and Strength from the World whereby to compel their poor Diſſenting Brethren to their way. How contrary is this to Chriſt's Advice and Counſel, who tells us, that the World will hate us ſufficiently, and therefore we need not lay Load upon one another. But they joyning with the World, it will afford them carnal weapons in this caſe, becauſe of its hatred to any who are godly. And yet all this muſt not be counted Perſecution. But I would ask, how doth the Antichriſt of *Rome* perſecute? Is it not by Impriſonment, and Death? And is not confiſcation of Goods, tho' not materially the ſame puniſhments, yet a ſort of Perſecution too?

5. They do this for Points of doubtful Diſputation (as the Apoſtles phraſe is) for both the things urged by them, and the Power which they challenge to impoſe them are ſuch. They are ſuch diſputable matters, as men may diſpute their hearts out about them, and yet not prevail to a conviction. But oh! how is this ſuch a Peace, ſuch a Love of Saints to all Saints as ſhould, and might diſtinguiſh them from all the World beſides? for it is ſuch a diſtinguiſhing Love, and Peace, which Chriſt enjoyns, as is not to be found in all the World beſides. It is ſo remarkable a Love, that by it it might be diſcerned even by the World, that theſe are Chriſt's Diſciples. How many differences far greater doth *Rome* the Antichriſtian World indulge to her Children in variety of Orders, Points of Doctrine, *&c.* And yet theſe men will not allow a Liberty in ſmaller things. They will not uſe the ſame Forbearance as the Men of the World commonly obſerve one towards another.

6. They farther herein go againſt as clear Rules, as any are in Chriſtianity, or the Scriptures, while they thus impoſe things of doubtful Diſputations. Is not that a clear Rule, *Phil.* 3. 15, 16. *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame Rule, let us mind the ſame thing.* We are to leave the reſt to God to reveal when he pleaſeth. It is another clear Rule which we have, *Rom.* 15. 1, *You that are ſtrong, bear the infirmities of thoſe who are weak.* This we are to do to fulfil the Law of Chriſt. Is it not a clear Rule, *That every one ſhould pleaſe his Neighbour for edification*? Rom. 15. 2. We ſhould then follow things that make for peace, and whereby we may edifie one another: But when they act thus contrary to theſe Rules, they pretend that their deſign is to procure peace in the Churches, as if the only way to peace (which they take for granted too) were to impoſe the more common, and generally prevailing Opinions concerning Faith, and Worſhip, upon others who do diſſent; and if they do not ſubmit unto thoſe Impoſitions, to reſtrain them from holding any Religious Aſſemblies, or enjoying among themſelves thoſe Ordinances of the Goſpel, which may edifie them. If we look into *Holland*, we ſhall find a Toleration of Worſhip allowed to thoſe who diſſent from the Eſtabliſht Conſtitution. If we go to *Turkey*, the *Eaſt-Indies*, or to any Government of Mahometans, we ſhall ſee that Peace is granted even by them to Chriſtians, by a Toleration, and Forbearance of them. And what? muſt there be no way among Chriſtians for Peace, but to conſtrain all to be of one mind, and that in things of leſſer and doubtful moment?

7. They retain theſe Principles, and Reſolutions, even while themſelves are perſecuted by other Proteſtants, who profeſs to do it out of the ſame Conſcience, and Principles, upon which they themſelves do proceed (only *mutatis mutandis*) and think they ought to do ſo, and that they do God good ſervice in it. Our Presby-

terian Brethren have been put by, and not ſuffered to Preach, as being thought not to be legally Ordained, or not to worſhip God as they ought. And while they cry out Perſecution, Perſecution, when it falls thus upon themſelves, how can they have any ſecret reſerve, or entertain any Principles to lead them unto a reſolution to do the like things unto others whom they judge to be godly perſons, and who differ leſs from them in Doctrines, and Subſtantials of Worſhip, than they do from other perſons? I will only ſay this in alluſion to that in *Ezekiel*, Wilt thou perſecute under the power of thoſe who perſecute the[illegible]?

8. The moſt Moderate of them condeſcended indeed ſo far, that Saints unſatiſfied to hold Communion with them, might continue in their Congregations without being preſſed to come to the Lord's Supper, but it would not be allowed that they ſhould enjoy this Ordinance in other Aſſemblies of their own. Thus it was debated in the Aſſembly, and the reaſon given for it was, ſuch an Allowance would be againſt the common Peace, and diſturb the common Eſtabliſh'd Rule. And ſo out of Reverence to their Opinion, and Way, others muſt ſtand out, and be excluded from this great Ordinance for ever, in Reverence to, and for the ſake of the pretended Peace of their Church. The great buſineſs pretended is Peace, the Peace of the Church, ay but let them yield things conducive to Peace too. For the Peace of the Church doth not lie in this, that none muſt be ſuffered in any thing to differ from it. Peace doth not conſiſt in this, that many perſons truly godly muſt ſtand out, and be deprived of Worſhip, and Ordinances, for fear of diſpleaſing them by entring into ſeparate Congregations, which they cannot endure to ſee. Peace doth not conſiſt in paying ſuch a Reverence to a Church, that all who diſſent from it muſt forbear meeting apart for Religious Worſhip. No, let us truly follow the Apoſtle's direction, *Rom.* 14. 19. *Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.* And from hence theſe are the great things which may be complained of in the Caſe.

1. That ſome perſons think Peace to lie only in mens quietly not enjoying Ordinances in ſeparate Congregations, as if there were no way to Peace but this. But there is another way of Peace, in bearing with men notwithſtanding their different Practices, and Judgments. Tho' one man keeps a day which another doth not, yet peace may be preſerved between them both, and this is the peace to which Chriſt exhorts us. It is not as if there were no other way but this; if you cannot be of our mind, and if you will not enjoy the Ordinances in Communion with us, you muſt fly out of the Land for them.

2. While they are ſo urgent for peace, they forget what follows, *Rom.* 14. 19. that we ſhould mind ſuch things whereby one may edifie another. If their claims for peace would hold, yet they run away but with half the Apoſtle's Rule, whereas all of it ſhould be taken in. Theſe Diſſenting Chriſtians ſhould have the Lord's Supper (which they ſcruple to receive in your Pariſhes) for their Edification, for it is that whereby they are to be built up, and we are to pleaſe our Neighbour for his edification. Yea this is of far greater moment to each Saint, than that dull Tyrannical peace which is aimed at by a Coercive Power. If indeed thoſe to whom forbearance is uſed, diſturb the Publick Church Aſſemblies, and would hinder them in the Ordinances, let them have the due reward of their Turbulency, for ſuch behaviour is contrary unto peace indeed. But men might have peace, and others by them, and among them might have peace, true, everlaſting peace, if they could quiet themſelves in Chriſt's Rule for Forbearance.

All the Apoſtles when they were alive, could not perſwade one Jew, though a Believer, to diſclaim the continuance of the Jewiſh Ceremonies: *Peter* himſelf, and *James*, were of the mind that they ſhould ceaſe (as appears from *Acts* 15.) and yet they could not perſwade the Jews to relinquiſh them. This was a tryed buſineſs, and in the higheſt ſuppoſition of Apoſtolical Power, and Authority; and what Authority is there then now upon Earth ſufficient to perſwade Mens Conſciences, when the Apoſtles themſelves could not do it in a caſe of like nature? The Apoſtles profeſſed that they had power given only for Edification, and not for Deſtruction. And what greater deſtruction is there than by outward compulſion, and utterly ruining men to tempt them to break their Conſciences, or againſt their Conſciences to refrain Religious Aſſemblies for Worſhip, and Enjoyment of Ordinances in them, which is the food of their Souls. Is not this expreſly contrary to the Apoſtles direction, *Rom.* 15. 1, 2. *We then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves. Let every one of us pleaſe his Neighbour, for his good to edification.* Truly, I will not now ask by what Authority they would do theſe things, but I would ask by what Charity do they theſe things? Why ſhould they lay any godly perſon under that neceſſity, that he ſhall not have the Sacrament unleſs he takes it in their way? Why ſhould they tempt a man to act againſt his Conſcience in one thing, to have the enjoyment of it in another? What a terrible thing is this? *Rome* bears with their Children more by ſuffering them to differ in a thouſand things.

3. If they proceed in making Laws againſt us, let us go to Law with them. Let us plead Chriſt's Law, and let us in prayer urge him, that he would put his own Law in execution. Let us pray to him, that he would cauſe his Law to ſtand, and take place. It is very ſeaſonable to do ſo: Why may we not thus in Appeals to Chriſt by prayer go to Law with them? We have a more Antient Law, a ſpecial Law of Jeſus Chriſt, who is the great Law-giver, and who hath the Executive Power, even all power in Heaven, and Earth; and hath he not laid it at ſtake for the maintaining of his Ordinances, and Worſhip to the end of the World? And he is our Advocate to plead his own Law, and our Cauſe; and Heaven, and Earth ſhall paſs away before the leaſt tittle of his Law ſhall fail. No, it ſhall all be accompliſhed in the World; and he will ſhake Heavens, and Earth, but he will do it. Methinks this ſhould afford a very great deal of ſtrength, and help to our Faith, that we may go to God, and Chriſt, and plead this Law, this his own Law unto him. Yea, it is not his Law only, but we have his Oath, and Covenant annext. He hath ſworn unto us to this purpoſe, *Luke* 1. 73. 74, 75. *The Oath which he ſware to our Father* Abraham, *That he would grant unto us, that we being delivered out of the hands of our Enemies, might ſerve him without fear, in holineſs and righteouſneſs before him, all the days of our life.*

1. There is a Judgment acknowledged and confeſſed in the caſe, and (as you know) execution if ſued out, is to follow. In the year 1640. when ſome would bring in Bowing to the Altar, what was then pleaded in the Canon? It was this, *Let not him that is ſtrong, deſpiſe him that is weak; and let not him that is weak, judge him that is ſtrong.* This is a Judgment paſt to prove all that I have ſaid.

3 We muſt alſo bring them, and our Caſe to an Appeal in the day of Judgment, for thither the Apoſtle brings it, *Rom.* 14. 10. *But why doeſt thou judge thy* Brother? *or why doeſt thou ſet at naught thy* Brother? *we ſhall all ſtand before the Judgment Seat of Chriſt.* The Apoſtle urgeth upon them the obſervance of this Law of Love, and Peace, as they will anſwer it there.

FINIS.

THE GOVERNMENT AND DISCIPLINE OF THE CHURCHES OF CHRIST.

Set down by way of *Queſtions* and *Anſwers*, with an
Explanation and Application of them.

By
THOMAS GOODWIN, D.D.

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The Government and Diſcipline of the Churches of Chriſt, ſet down by way of *Queſtion* and *Anſwer*.

Queſt. *WHat is the Church of the New Teſtament?*

Anſw. The Church of God is a Myſtical Body, whereof Chriſt is the Head.

Explicat. The Church is here deſcribed by four Arguments. *1ſt.* By the *Genus* or Kind, it is a Myſtical Body. *2dly.* By the Subject of it, that is the Head, the Members, Saints. *3dly.* A Form and Eſſence by which it is a Church: There may be a Company of Saints which have Chriſt for their Head, and yet want Fellowſhip. Now that which makes them a Church, and diſtinguiſhes them from other Churches, is this, uniting into one Congregation by holy Covenant: The Form giveth Eſſence and Diſtinction. All Churches have Chriſt for their Head, and are Saints by calling, but that which makes us differ and makes us to be this Church, is this Covenant which we have made with God, to ſubmit our ſelves to God's Ordinance in this Company; this giveth the Life and Being to a particular Church. *4thly.* The end why we are thus united and knit together, and that is, to worſhip God, and that concerneth God: another concerneth us, that he may bleſs us, and we may edify one another in all his holy Ordinances: This is the nature of a Church.

I. For the firſt, The Church is a Body: That is the proper kind of the Church; to ſay a Company or Number, is too general a word; but it is a Body that we are in, knit together to one kind of Employment, which every Company is not fit to do. The Church is a Body, *Eph.*1.22. the Church is Chriſt's Body, *Eph.*5.23. Chriſt is the Head of his Church, the Saviour of his Body, *Rom.*12.4. 1 *Cor.*12.27,28. Now this word Body doth imply in it three things which concur to the nature of a Body.

1ſt. A Body conſiſts of variety of Members of ſeveral Offices and Uſes, but ſufficient to ſerve to the Subſiſtence of the whole Perſon. There is no living Body but conſiſts of variety of Members; ſo it is with the Church, 1 *Cor.* 12. 14 to 20. the Members have ſeveral Offices, *Rom.* 12. 5, *6.* every Member hath his different Gift, and by the uſe of them they are able to miniſter Supply to the whole Body.

2dly. A Body doth not imply only this, but a fit Communion and Combination of theſe Members together, they are joined together in Order, *Eph.*4. 15, 16. Therefore a Church is of ſuch Members that can fitly join and be joined, whoſe Spirits can well cloſe and make ſweet Conſort, yea can better ſute with thoſe of their own Body than of another, *Col.* 2.19. The Body is knit by Joints and Bands; for ſo the Church is compacted together in a proportionable Frame with Joints and Bands.

Q. *What are thoſe Joints and Bands that make Members ſo knit together and firmly joined, that you may as well break a Bone in the midſt, as break them?*

A. The Body is great, Chriſt is the Head, therefore the Bands muſt be ſuch as knit us to him, and one to another, *Eph.* 4. 4, 5. there the Apoſtle tells you what they be.

Firſt, One Body, one Spirit with Chriſt, and one Spirit one with another: not only that we have all a Spirit of Grace, of Faith and Love, for ſo have all the true Members of every Church; but a natural Diſpoſition of Heart that may fitly join together as much as may be, and this makes them one Body.

Secondly, One Faith, by which we all look to Chriſt for Grace to perform our Duties, and for Acceptance of them; this Faith knits to Chriſt, and alſo knits us together.

Thirdly, One Love, which is the Bond of Perfection, *Col.* 2. 14. ſome more Love which God calleth me to bear to the Members of my own Body than the Members of another.

Fourthly, One Covenant, and the Seals confirming that Covenant, 1 *Cor.* 10. 17. we are one Bread; one Bread combines us more to one Body, and ſo doth Baptiſm, 1 *Cor.* 12. 13. As for that Covenant which made a Gentile when he came on to

Grace to partake with the *Iſraelites* in the Ordinance of God, it was entring into Covenant, and having a place in God's Houſe, *Iſa.* 56. 4, 6, 7. But now I ſpeak only of the Covenant, as that which makes them one Body; but more of them when I come to the formal part of the Church.

But this is not all, for the Apoſtle ſaith we are knit by Joints, not in Joints: the Spirit knits, and Faith knits; but what makes them fall into Joints? This is done by mutual Submiſſion. What makes the Thigh fall into the Knee? there is an Hollow in the Knee, into which the Thigh ſhoots it ſelf, and is there joined. That which joins us together in a Church is Submiſſion, *Eph.* 5. 31. They that cannot well ſubmit to one another are not well joined; ſo the Bands of the Church muſt be whole, of one Spirit, of one Faith, *&c.* Thus you ſee a Body muſt be joined together by Bands and Joints that they may cloſe one with another, and can fall down and yield one to another, either in Admonition or Reproof.

3dly. The third thing in a Body is the miniſtring of mutual Help and Supply from one Member to another, for the Health and Growth of the Body, ſo that we cannot be without one, 1 *Cor.* 12. 21, 22, 23. You will ſay, Hath Chriſt need of us? Yea, for he is the Head of the Body; and if he will be a King, he muſt have his Subjects, for this is the Glory of a King, and ſerveth much to his Supply. Tho Chriſt would be happy without us, yet if he will be the Head of the Church, as every Member receiveth ſomething from him, ſo it adds ſomething to him, to the Beauty of the Body: *Eph.* 1. 23. The Church is *the Fulneſs of him that filleth all in all.* Chriſt were empty were it not for the Church, as the Head without the Body. When you have a Church, then you have a full Saviour and Advocate; the Church fills up his Myſtical Body, his Divine and Human Nature need it not, but the Myſtical Body needs it: Therefore the Apoſtle calleth the Church Chriſt, becauſe Chriſt and the Church are one Body, 1 *Cor.* 12. 12. Chriſt is pleaſed to ſay he ſtands in need of us, yea of his pooreſt Servants to receive Grace from him, and that he might pour it out upon them, as a Woman with full Breaſts ſtands in need of a Child to ſuck them; ſo Chriſt is ſo full of Grace and Comfort, that if he have not his weak ones to ſuck Grace from him, his Bowels ake within him; therefore he called to the weak and thirſty, *Mat.* 11. 28. *Iſa.* 55. 1, 2. *Of his Fulneſs we receive Grace for Grace:* As the Head thus communicates to the Body, and the Body adds to the Head, ſo every Member adds Supply one toward another. We can want no kindly Member of the Body, but the Body will be ſenſible of it; *Eph.* 4. 16. every Part hath ſome meaſure of Spiritual Life, and ſo they can be helpful and uſeful one to another, and thereby they grow up according to the Increaſe of God, *Col.* 2. 19. One Member of the Body derives Nouriſhment from another till it comes to the loweſt Member of all: So the Members of Chriſt draw Grace from him, till it ſtretcheth to the loweſt, the loweſt Servant, the loweſt Skirt of his Garment. This is the third thing in a Body, the Members of it ſafe-guard and preſerve that Body. And thus you ſee why the Church is called a Body. The Church is not only a Body but a Myſtical Body, *Eph.* 5. 32. It is not the Natural but Myſtical Body of Chriſt, Chriſt is ſuch a Body as is ſecretly knit to him by one Spirit. This is a great Myſtery, ſaith the Apoſtle; Firſt, That the Church ſhould be framed out of the Side of Chriſt, as *Eve* out of *Adam*'s Bone; for ſuch is the Church, ſo is his Compariſon. All that have been brought home to Chriſt, have been brought home by the preaching of Chriſt and his Death. *2dly.* The Deſertion of a Man's Father and Mother and all outward Comforts, to cleave to Chriſt; this is a great Myſtery. *3dly.* They ſhould be one Fleſh; and Union with Chriſt is a great Myſtery: there is a Shadow of it in Civil Marriage, but it is a great Myſtery; for this Body is a Spiritual Body.

II. Now to the Subject of this Church, *Firſt*, Chriſt is the Head of it, *Eph.* 5. 23. and 1. 22. Reaſons.

1. In regard of Eminency of Place therein: He is above all the Members in Place and Power.

2. As the Body receives from the Head Motion, Senſe and reaſonable Life; ſo have we all our Spiritual Life and Motion, all our Grace from Chriſt as our Head.

3. As the Head guides the Body which way it pleaſeth, and the Body is ready at its Command; ſo every Member of the Body of Chriſt is ready to move or go at his Appointment and Command.

Secondly, The Members be Saints, 1 *Cor.* 1. 2. *Col.* 1. 2. *Acts* 2. 47. *ſuch as ſhall be ſaved:* And the Reaſon is, becauſe it is meet the Head and the Body ſhould be proportionable: What Proportion is there between a Leaden Heel and Golden Head?

Uſe 1. If the Church of Chriſt be a Body, then it is neceſſary that in the Body of the Church the Members ſhould be of different Gifts and Growth: *If the whole Body were an Eye, where were the Hearing?* An hundred Apoſtles could not make a Church ſtanding as Apoſtles, 1 *Cor.* 12. 24, 29. The Church muſt be a Body, there muſt be ſome Diſtinction, as much as is requiſite to the Being of a Body; an hundred Hands will not make a Body, therefore conceive this neceſſary to a Church, as alſo how unweildy a Work the Fabrick of a Church is.

Uſe 2. If a Church be a Body, then you ſee what we ought to be, to be of one Spirit, of one Love, to be willing to ſubmit the one to the other in the Lord; that we be careful to grow up in all things, to the mutual Helpfulneſs of one another. The Name of a Body is of ſtrong Inſtruction to teach us what we ought to be: When ſaw you one Member of the Body fall out with another? but they are ſenſible of the Joy and Grief of each other: therefore be of one Spirit, and build up one another in Love.

Uſe 3. The Name of a Body binds us from eaſily ſtarting one from another: if a Member hang by a looſe Skin it is no trouble to cut it off, but if it be faſt on, it will be a great Grief to the Body: therefore there ſhould be weighty Reaſons for diſjointing one from another. May not a Man then remove himſelf, or may the Church keep a Man in the Body, or let him go at their pleaſure? I anſwer, Neither of both, 1 *Cor.*12.18. If they be Members, they muſt ſee that Chriſt diſmiſs them; but if they will fall off, it is a ſign they did hang but by a looſe Skin, and then the Church will be no great Loſers by the Departure of ſuch from them.

Uſe 4. Is Chriſt the Head of the Church? then the Pope is not the Head of the Church: An Headſhip is applied to Chriſt; for if the Pope be the Head of the Church, then the Church is the Body of the Pope, which no Papiſt durſt ever ſay to this day: Now theſe two ſtand relative. Princes are ſaid to be the Head of the Church, as *Saul* to be Head of the Tribes, that is only in regard of Eminency of Place, that they be to ſee all the Members of the Church do their Duty.

Uſe 5. Is Chriſt the Head of the Church? Then if any Man want Wiſdom, Direction or Comfort, where ſhould he have it but in our Head? the Head muſt ſupply all to the Members.

Uſe 6. Alſo it keepeth us to be ſubject unto Chriſt, as the Church is to Chriſt her Head; when the Head calleth for any thing, make no difficulty of it, be willing to be led and guided by him.

Uſe 7. It is Comfort to every poor Member of Chriſt, that ſurely Chriſt cannot but be ſenſible of my Eſtate. If Chriſt be our Head, then the leaſt Toe cannot be trodden on but the Head feels it. *Acts* 9. 4. *Saul* cannot perſecute a Member of Chriſt, but he perſecutes Chriſt. *Iſa.* 63. 9. He is merciful to us, and his Soul is grieved for the Miſeries that befal us, *Judg* 10. 16.

Uſe 8. If the Members of the Church be Saints, then you ſee what manner of Perſons they ought to be that offer themſelves to the Church, and whom the Church receiveth: They muſt be faithful Brethren, ſuch as ſhall be ſaved, ſuch as are knit to Chriſt by one Spirit: and when they have given themſelves to Chriſt, then let them give themſelves to the Church. To have a Golden Head and Wooden Leg is a Diſhonour to the Head.

Uſe 9. If Members be Saints, then you ſee what God calleth us to be. A Saint implies to be ſet apart from all unclean Uſes, they are devoted to God's Ways, to the building up of his Kingdom: this God calleth us to be, as to be Members of Chriſt, ſo to be Saints.

And now to the Form and Eſſence of the Church, to which alſo belongs the End, as the ſubject Matter doth to the Kind: the Form is that which diſtinguiſheth it from all other Aſſemblies and Churches; for when it is ſaid united into one Congregation, it diſtinguiſheth it from the Church of the Jews, which was a National Church; from the Catholick Church, which never in this World meets in one Congregation; as alſo from the Dioceſan-Church, and Family-Church: That they are knit into holy Covenant, diſtinguiſheth one Congregation from another; that they meet to worſhip God in all his holy Ordinances, this diſtinguiſheth them from all other Aſſemblies that may be. Godly Men may meet in one place for Civil Ends. The Church therefore to which God hath given Paſtors and Teachers, is united into one Congregation that meets in one place, 1 *Cor.*14.23. and 11.18,20. When they come together in one place, then they make up a Church-Aſſembly, it muſt be a place of no bigger Compaſs and Latitude than that all may hear and be edified, 1 *Cor.* 14. 26, 31. To this Church *Paul* commendeth the Excommunication of the Inceſtuous Corinthian, 1 *Cor.*3.4. To a Church that may meet in one place, Chriſt biddeth us *tell the Church*, that is, one Congregation. The Apoſtle never calls the Chriſtians of a whole Nation one Church, but when there are many Congregations in a Nation or Country, then he terms them many Churches, *Gal.*1.22. 1 *Cor.* 16.19. *Gal.* 1.2. therefore he ſtiles them Churches, becauſe they meet not all in one place, *Rom.* 16.4. 1 *Cor.* 14. 33. He doth not call them the Church of the Saints, but the Churches, and there is a double Reaſon of it.

1. It is taken from the Duty that lieth upon the Church in the New Teſtament, to take up Offences amongſt Brethren, *Matth.* 18. 17,18. *Tell the Church*, ſaith Chriſt. Now that is not a Family-Church; for what hath one Family to do to judg another? It is not the Catholick Church, for they never meet but repreſentatively, and they cannot hear all the Offences of private Brethren: neither can it be a National, Dioceſan or Provincial Church: For a whole Nation or Province cannot meet for one Brother's Offence: Therefore by *the Church* is meant the Congregation that meets every Lord's-day, and it is eaſy for them to hear and heal all the Offences that fall out in a Week: To that Church Chriſt ſpeaks, *Whatſoever you bind on Earth, ſhall be bound in Heaven.*

And from the ſilence of God in the New Teſtament touching all National Meetings, and Provincial and Dioceſan Meetings: for if God had appointed ſuch a Church, he would have appointed National and Provincial Meetings. In the Church of the Jews, which was a National Church, they were at the leaſt three times in the Year to meet all together, and there were National Offices and Sacrifices to be offered only at thoſe times. The High-Prieſt had a peculiar place; therefore Chriſt would have appointed National Officers and Meetings, and National and Provincial Worſhip, if he had appointed ſuch a Church. Some will ſay he hath left Primates and Metropolitans, *&c.* but he hath not ſet down the Offices and Duties of ſuch Men, there is a deep ſilence of all theſe things: Therefore the Church of the New Teſtament is a Congregational Church, that may meet in one place.

Vſe 1. A juſt Refutation of all that Platform of Churches that Antichriſt brought into the Church, and with the Church came in to make way for him: for if the Church be a Congregation it may meet in one place; then National, Provincial and Dioceſan Churches are ſuch that the Apoſtles never heard of in the New Teſtament, they are therefore the Inventions of Mens Brains, and ſo an Image ſet up, and contrary to the ſecond Commandment. If it ſhould be ſaid to us, You are a few ſcattered Churches, were it not fit to have tranſcendent Officers for Unity ſake to prevent Schiſm and Factions? I anſwer, It was intended for that end, but that which was intended for the benefit of the Church, hath brought Contentions into the Church, hath made way for Ambition and Secular Pomp, for ſhouldring out of God's Ordinances and Godly Men. Hath God therefore appointed no ſuch things as National Churches, National Meetings and Worſhip? then let us entertain no thoughts of them.

Vſe 2. From hence take the Limits of the Power of Church-Officers, how they may proceed as far as the Congregation reacheth; for the Church is a Congregation: therefore from hence will fall to the Ground Non-reſidence, that one Man ſhould have many Churches under him, one in one Country, another in another Country; ſuch walk beſide the Rule; for if God hath ordained more Officers to one Church than one, and not more Churches to one Officer; then one Man may have no more but one Church under him. The Apoſtle left more Officers in one Church than one, *Phil.* 1. 1. with the Biſhops, that is, the Paſtors, Teachers and Elders. No Paſtor or Teacher, but he is the Paſtor or Teacher of one Congregation, and no more, *Acts* 20.7,28. God hath many Overſeers to one Flock, not committed many Flocks to one Overſeer; therefore Non-reſidency is againſt the Rule of Chriſt.

Uſe 3. Hence ſee the irregular Proceedings of ſuch as take upon them Eccleſiaſtical Juriſdiction over many Churches, over a thouſand Congregations, over a whole Province or Nation, or the whole World, as the Pope doth: For Chriſt left every Church his own Officers to rule the ſame.

Uſe 4. Alſo this is for Refutation of thoſe that think Pariſhes are diſtinguiſhed, not by Divine Inſtitution but Human. Indeed that the Circuit of ſo much Land ſhall maintain the Miniſter, and all that live within ſuch a Compaſs of Ground ſhall be of ſuch a Congregation, this is of Human Invention, againſt the Commandment of God; but this is of Divine Inſtitution, that the Church exceedeth not the Bounds of one Congregation, of ſuch a Latitude that all may hear, and all may be edified: And as for thoſe that are admitted into the Church, this is Divine; for the Lord admitteth all into the Church, 1 *Cor.* 12. 18. they willingly offer themſelves to ſubject themſelves to the Ordinances of God; therefore the Church is of Divine Inſtitution.

III. Now the next thing is, that they are joined together in one Congregation by holy Covenant. Firſt, To prove this by Grounds out of Scripture, and then by Reaſons.

1. The firſt Direction and Inſtitution of a Church was by Covenant; the *Iſraelites* made a Covenant with the Lord, and he with them, *Deut.* 5. 2. and from that time they were called a Church, *Acts* 7. 38. there they promiſed they would do all the Lord had ſaid, and be obedient, *Exod.* 24. 3, 7. There was another Covenant made with them, *Deut.* 29. 12, *&c.* this was a Covenant of Graee, as the other was of Works, *ver.* 10, 11, 12. the Lord entred into Covenant with them that day, and with their Children: By a Covenant he takes them to be his People, and to be their God. Some of them were in Covenant with God before, as *Moſes*, *Joſhua*, &c. but when they became a National Church, then they made a popular Covenant with God and their own ſelves; and there is the ſame Reaſon of a National and Congregational Church. The Stranger that would be of that Church muſt lay hold of the Covenant with them, *Iſa.* 56. 47. Therefore when *Abraham* took Strangers into Fellowſhip with his Family, in which the Church was, they did it by Confederacy with him, which is a Covenant, *Gen.* 14. 13. He would not have done it if they had been Idolaters, that was the Sin of *Aſa* and *Jehoſaphat*, and with *Ahab*; therefore when he took them to War with him they were confederate in Religion with him, they muſt come in by Covenant; and then my Horſes are thy Horſes, thy Friends my Friends, and thus all one: thus all in the Church of *Iſrael* came in by way of Covenant.

2. The ſecond Ground of Scripture is taken from the Reſtitution of a Church when it is fallen, and there is the ſame Reaſon of Reſtitution as Inſtitution, by the ſame means it is reſtituted as inſtituted: Now when they had ever fallen from God, or had decayed, they entred into a new Covenant with God, ſo did they in the days of *Aſa*, 2 *Chron.* 23. 16. ſo did alſo *Hezekiah*, 2 *Chron.* 29. 9,10. ſo in the days of *Joaſh*, when it had been broken by *Joram* and *Athaliah*, 2 *Chron.* 13. 16. ſo did *Joſiah*, 2 *Chron.* 34. 31, 32. Thus a Church is reſtored to its Purity, by renewing of its Covenant, *Ezra* 10. 3,5, 12, 19. and *Nehem.* 10. 29. They all cleave to the Lord and to their Brethren, with their Nobles; and therefore there was a Regiſter kept of them that entred into Covenant, *Iſa.* 4. 3. they were written, *&c.* *Pſal.* 87. 6. therefore they that could not ſhew their Father's Houſe in the Genealogies were put out, unleſs they would make a new Covenant, *Ezra* 2. 59.

3. The third Ground from Scripture is taken from the Apoſtles Practice in the New Teſtament, *Acts* 2. 42. *They continued*, &c. the word ſignifies, they joined and cleaved together, and this you ſee more plain in *Acts* 5. 13. none durſt join themſelves, that is, glue themſelves to the Church; and it is the ſame word which Chriſt uſeth about Man and Wife, *Matth.* 19. 6. Now how doth a Man cleave to his Wife, but by mutual Covenant? no other ways: That being wanting or broken, breaks and diſſolves; that being maintain'd and kept, keeps a Church: but the Covenant being wanting or broken, breaks a Church; therefore the Covenant being made and kept, makes and keeps a Church in its Inſtitution. *Ezek.* 10. 10, 14. there is a Deſcription of the breaking of the Church of *Iſrael*. Chriſt had two Staves, and when he had broken the firſt, that was his Covenant he had made with his People, and they with him, and that was the Preſence of Chriſt in his Ordinances, which is his Beauty. When you may go and hear the Scribes and Phariſees and be never the better, then Chriſt is gone; their Souls

loathed him, and his Soul loathed them: But the other Staff was afterwards broken Bands, and that was the Covenant between God's People and the Scribes and Phariſees; and thoſe that had a Name to be of *Iſrael*, and were not true *Iſraelites*, God broke Brotherhood between them: He broke it in the Death of *Stephen* and the Perſecution following, and thereby ſevered his faithful People from amongſt them, ſo that they were forced for to leave the Temple and the Worſhip, and then they turned to the Gentiles, *Acts* 13.46. and then they ceaſed to be a Church. Now then if the breaking of the Covenant break the Church, then the making of it conſtitutes a Church; break the Covenant with Chriſt, and you ſhake the Foundation of the Church. The poor of the Fold began to perceive that Chriſt had left them; and yet he ſpeaks not in the Scribes and Phariſees, but when he breaks the Brotherhood, then the Church is quite broken; therefore this being held, held and maintained a Church together. If this held in the Old Teſtament, it will in the New. Theſe things were ſo plain to the Jews in the Old Teſtament, that they made no queſtion but that in the New Teſtament the Children ſhould be admitted as the Parents were: Therefore you read little of the Baptiſm of the Infants, but it was clear, that if the Fathers and their Seed were Col. 2.11, 12. then received into the Covenant by the Seal of Circumciſion, then in the New Teſtament they were to be received by the Seal of Baptiſm; ſo that in the New Teſtament you read of nothing but of the joining and gluing to the Church; and as Man and Wife were joined by Marriage-Covenant, ſo were they joined together by Covenant in Church-Fellowſhip. Theſe be the Grounds from Scripture: Now to the Reaſons.

Reaſon 1. Firſt, it is taken from the Nature of a Church, as God ſtiles it in Scripture, it is called the Spouſe and Queen of Chriſt, *Eph.* 5. 23, 31, 32. *Cant.* 6. 8. Now wherein doth a Queen differ from a Concubine? a Queen enters into the Bed by Covenant, but a Concubine is taken in by Power, as *Jacob* took his Maid. *Prov.* 2. 17. the Wife is ſaid to forſake the Covenant; therefore if the Church be a Spouſe, ſhe muſt enter in by Covenant. Two things go to a Queen-like State. 1. She enters in by Covenant. 2. She hath the Keys of the Family, and rules the Affairs in it, but a Concubine hath neither; ſo a true Church hath both theſe. She is called *the City of the living God*, Heb. 12. 22. *Eph.* 2. 19. the Members of the Church are Citizens. Now Citizens enter into a Covenant together to keep the Laws and maintain the Liberty of the City, therefore the Church is a City, muſt enter in by Covenant.

2. From the Power of the Church to call her own Officers. *Acts* 1. *ult.* the Church called *Matthias*, he was numbred, the word ſignified by common Voice and Suffrage they accepted him, συγκατεψηφίσθη, ſo were the Deacons choſen by lifting up of Hands, *Acts* 6. 5. the word καὶ ἐξελέξαντο, ſignifies they are choſen by lifting up of Hands: Now the Church doth not call her Officers to an annual place but conſtant, *Zech.* 11. 17. *Deut.* 12. 19. they muſt not forſake the Levite, nor the Levite them; the very calling of a Miniſter to the Imployment of the Miniſtry is an eſſential Covenant, tho ſomething more implicite. An Officer ſhould not thruſt himſelf upon a Body, for then he maketh her a Concubine, not a Queen. Now then if he muſt be choſen by full Conſent, then he hath no Authority over them that will not ſubmit themſelves to him, and therefore cannot do any Act of Power, as adminiſter the Sacraments and Church-Cenſures, to thoſe that do not call him to the Work, therefore there muſt be a Covenant.

3. From the Power of the Church over her Members: ſhe hath Power to admoniſh them, and if they hear her not, then to exclude them. Now ſhe hath nothing to do to judg thoſe that are without the Church, but thoſe that are joined to the Church, 1 *Cor.* 5. 11, 12.

4. From the End and Uſe of the Sacraments; one End is to ſeal up Church-Fellowſhip, 1 *Cor.* 12.13. and 10.17. therefore Church-Fellowſhip ſtandeth by Church-Covenant, becauſe they are the Seal of the Covenant.

Uſe 1. Reproof of thoſe Spirits that look at Church-Covenants as a Human Invention: *Abraham* will not admit any to Fellowſhip with him, but by Covenant; the Church of *Iſrael* enters by Covenant, and is by Covenant reſtored; by Covenant the Church of the New Teſtament is the City and Spouſe of Chriſt, therefore there muſt be a Covenant.

Uſe 2. You ſee how we have cauſe to be humbled if we ſit down any where, and enjoy the Church-Privileges without Church-Fellowſhip by a Covenant.

Uſe 3. Learn we a true Eſtimation of Churches, and Diſcretion in judging of them: by how much any Church is more faithful in the Covenant, the truer and more pure the Church is. Hath any Church Power to chooſe her own Officers, and the Power to govern the Church? then ſuch are pure Churches, but elſe they are defiled, and are but Concubines: How ſhould we therefore be humbled for our Brethren, that are forced like Concubines, enter not into Covenant before the Lord and one with another, according to his Will?

Uſe 4. A juſt Apology for ſuch Miniſters and others, that dare not adminiſter any Ordinance of God to ſuch as offer not themſelves to enter into Covenant with the Church. A Miniſter may not obtrude himſelf upon any; if they call him not to be their Miniſter, he may not diſpenſe any Cenſure or Act of Power to them. Therefore it is not an Act of Schiſm in the Church or Miniſter, but in thoſe that ſo withdraw themſelves, they thereby make themſelves uncapable to have any Ordinance of Power to be diſpenſed to them. Miniſters have no Power but where they are called, and they are not but where there is a willing People: if Men will not have the Church to rule over them, God compels none, tho he commands it, and therefore neither may the Church: 2 *Cor.* 9.13. they thank God for their profeſſed Subjection.

Uſe 5. Hence ſee the eſſential Difference of one Congregation from another, the difference of the Covenant; they enter into Covenant with Officers and Members here, and this diſtinguiſheth them.

Uſe 6. This may teach the neceſſity of Conſtancy in Church-Fellowſhip; it is a Covenant of God, and God hath a part in all Covenants between Man and Wife, Prince and People, but eſpecially in all holy Covenants, therefore they may not depart the one from the other, but God muſt part them: God hath ſet us in the Church by virtue of a Covenant, therefore we muſt have God's leave, and the Church's leave to depart, if we will depart in God's Fear: Unleſs God diſpoſe of it, a Member may not depart, nor the Church diſmiſs him; there is a Tripartite Covenant, God is one Party, the Member another, the Church the third. Now as I have God's leave to come in, ſo I muſt have his leave to go out.

Uſe 7. To ſuch as deſire Fellowſhip with the Church, to exhort them, firſt, to enter into Covenant with the Lord, and then to make a Covenant with the Congregation. If any Man offer himſelf to the Church, and the Church defer his Entertainment, his very looking towards God's Temple is an Ordinance, and God will accordingly bleſs him; the deſire of an Ordinance before God is accepted as well as the Enjoyment. Every Stone was hewen before they came to be laid in *Solomon*'s Temple. The chiefeſt Work, the Work of Regeneration, ſhould be wrought before he enters into the Church: the Converſion of Men is not proper to the Members of the Church, but to Children.

Uſe 8. Comfort to us that are knit together in holy Covenant, therefore ſtand faſt in this Liberty, *Gal.* 5. 1. It is an unſpeakable Mercy, and for ever to be acknowledged to God's Praiſe; therefore tho they do abandon us, we ſhould have a Care of them that are entred into Covenant with us.

IV. Now the End of this uniting together in Covenant, is, to worſhip the Lord, and to edify one another in all his holy Ordinances. 1 *Cor.* 5. 4. When you are met together *in the Name of the Lord,* 1 *Cor.* 14. 26. all muſt be done to Edification. This is the End of all Church-Meetings: but of this more hereafter.

Object. *But then where doth Contribution take place? it is neither the Worſhip of God, nor Edification.*

Anſw. It is both God's Worſhip and an Act of Edification; it is not only a Chriſtian Duty, but it tends to edify. *Phil.* 4. 18. the Succour of our Brethren is an acceptable Sacrifice to God, and that was Edification to *Paul*; for by this, ſaith he, *I am full, and abound*; and ſo he was quickned to his Work. Heb. 13. 16. *With ſuch Sacrifices God is well pleaſed*; and hereby the Bowels of the Saints are refreſhed, which is one part of Edification; *Philem.* 7. *And,* ſaith he, *we have great Joy and Conſolation,* which is alſo Edification; therefore it is not only a carnal Affection that is helped by Contribution, but ſpiritual Edification.

Reaſon. Herein the Church differs from other Aſſemblies that may be Godly Men, and may meet in one Place, and be in Covenant, for ſo may a Common-wealth; but a Church always meets for ſpiritual Works.

Uſe 1. To teach us to do all our outward Works in a ſpiritual manner, to give to our Brethren to refreſh their Bowels, to increaſe their Joy, to quicken them in the Work of the Lord.

Uſe 2. Learn what is the End of all our Meeting, and all our Confederacy, all is to worſhip the Lord, and to edify one another in God's holy Ways. Some think the Aſſembly of God's People to be factious; but ſaith *Tertullian*, *Congreſſus piorum non factio dicendus eſt, ſed curia*; let there therefore nothing be done in the Church but that which tendeth to the Honour of God, and the Edification of the Church.

Uſe 3. Comfort to us, that God affords us ſuch Liberties as theſe be, wherein we may meet to worſhip, and edify one another in God's Ways. It is an honourable Aſſembly wherein Chriſt is the Head, and every Member, if he be not an Hypocrite, is a younger Brother or Siſter to the Lord Jeſus Chriſt; and they meet not for the Good of the Common-wealth directly, tho that be honourable, yet it is nothing to the Salvation of Souls, and the edifying of one another in God's Fear: how therefore ſhould all Matters be carried? there ſhould nothing appear but the Preſence of Chriſt, the Love of Chriſt, the Power of his Grace, and then they are the moſt honourable Meetings in the World.

Uſe 4. This is alſo Comfort to us, that Chriſt will be our Proviſion, Protection; he is our Head, and he will care for us: If we meet together and worſhip God, and edify one another, will he let us want and ſtarve? do you think Chriſt is ſo ill an Husband? Would you leave your Wives naked, and without Proviſion, if you had it for them? Now Chriſt hath it for us, and he will not leave us without Supply. *Phil.* 4. 19. when they had ſupplied him, then ſaith he, *God ſhall ſupply all your Wants.* And now this Church of *Philippi* was one of the pooreſt Churches of all, it was one of the Churches of *Macedonia*, that was in deep Poverty, 2 *Cor.* 8. 2. yet *Paul* bears thoſe Record, that they only had communicated unto him: Therefore, ſaith he, God ſhall do you good; walk as becometh the Spouſe of Chriſt, and he will care for us; God will not be wanting to pour out Bleſſings upon us, thoſe that enter into Covenant with him, and walk according to the Power of it. Now you ſee what a Church is.

Q. *What ſort of Members hath God ſet in his Church?*

Anſw. Some of them are Miniſters and Officers of the Church, others of them are called commonly by the general Name of the Members, Brethren and Saints: So that here are two ſorts of Members, and two ſorts of Names; the Name of the firſt, Miniſters and Officers, the other Brethren and Saints: Magiſtrates and Officers are all one, Brethren and Saints are all one. To prove all of them. Firſt, for Miniſters, 1 *Cor.* 4. 1. 1 *Tim.* 1. 12. *Col.* 4. 12. 2 *Cor.* 3. 6. *Rom.* 12. 7. by Miniſters he means Elders, and Deacons for Officers; 1 *Tim.* 3. 1, 10. *Rom.* 11. 14. *Acts* 1. 20. *Pſal.* 109. 8. Theſe two Titles expreſs one part of the Church's Body: the Brethren and Saints are diſtinguiſhed from the Miniſters and Officers. *Acts* 15. 22, 23. thoſe he calls the Church, *ver.* 22. he calls them Brethren, *ver.* 23. all the Members of the Church are uſually ſtiled Brethren, *Rom.* 16. 23. *Phil.* 1. 10. Thoſe Chriſtians that had no publick Offices in the Church he ſtileth Saints, *Col.* 1. 2. Now becauſe God would have us give our Children ſignificant Names, therefore it is likely for good reaſon the Holy Ghoſt gave theſe Names to the Members of the Church; ſome Officers and Miniſters, others Brethren and Saints: In their very Names you may read the Idea and Platform of the Church-Government, their very Name ſhould put them in mind of their Duties, that as readily as you know your Names when you are called, ſo you may hereby ſee the Duties that God calls for in our ſeveral places.

1*ſt.* For Miniſters, this is expreſſed by two words in Scripture, the firſt is ὑπηρέτας, 1 *Cor.* 4. 1. let Men eſteem of us as Under-rowers; the Miniſters carry an end the Ship of the Church. Now what doth this hold forth unto us? It holds forth thus much, that Miniſters are called to be Rowers and Under-rowers to Chriſt. This Text will lead Miniſters by the Hand to ſee what God requires of them, that they ſhould labour one way and look another way, and yet both without Hypocriſy. A Rower which way ſoever he rows he looks contrary; if he be for to row Weſtward, he looks Eaſtward. And did you ever hear a Miniſter preach Damnation in his Words, and ſee him look as tho he would carry all his Hearers to Hell? It is true, it may be he looks ſo, but now he rows a clean contrary way to that, and you would think he did reſpect the way to everlaſting Happineſs, that he would advance you to them when he delivers you all Delicacies and Comfort; you would think his Intent were to advance you to the higheſt Heavens, and ſo it is, but withal he labours a quite contrary thing; his Courſe is quite contrary to that he looks: When he doth moſt exalt you, then he doth but abaſe you, it is to make you the more humble, *James* 1. 9, 10. You will ſometimes think a Miniſter ſpeaks with much Authority and Sternneſs, and yet doth he ſerve you in all Meekneſs of Chriſtian Wiſdom, and Humility of Mind. *Paul* ſaith he did, *Acts* 20. 18, 19. when yet he charged them with all Authority, and when he beſeeches you to receive Grace; when he moves and perſwades to avoid any Evil, then doth he come with all Authority and rule over you with Power: Theſe are compact together, and that without Sin, and what is ſaid of one Miniſter is ſaid of all, that is, Paſtors and Teachers. This is the firſt thing implied in the word Miniſter, that is, an Under-rower.

2*dly*. The word Miniſter ſignifies a Servant. *Joſhua* was *Moſes*'s Miniſter, his Servant that waited on him; ſo are all the Apoſtles, Elders and Deacons; the word Deacon ſignifies a Miniſter.

Firſt, They are Miniſters to Chriſt, *Rom.* 15. 16. Now they are his Servants; 1. Becauſe they deliver nothing, nor ſpeak nothing to the Church but the Commands of Chriſt; they do nothing, nor ſpeak nothing but what they have received from Chriſt, *Matth.* 28. 20. 2. They work for his End and for his Glory, and make it a Tranſgreſſion of their Miniſtry to do otherwiſe, *Phil.* 2. 21, 22. *Gal.* 1. 10. then they are Miniſters to Chriſt indeed.

Secondly, They are Miniſters and Servants of the Church. *Rom.* 16. 1. Phebe *a Servant of the Church.* 1 Cor. 4. 5. *We preach our ſelves your Servants:* and 1 *Cor.* 3. 22, 23. Wherein are the Miniſters the Churches Servants? Are they not called Rulers? *Anſw.* Not in the ſame reſpect they are Miniſters. The calling of a Miniſter is a Myſtery, they look one way and work another, and yet diſſemble neither way: But as they are Servants, their Service to the Church ſtands in theſe things. 1. They come at the Churches Call, this is one part of their Service to the Church. Acts 16. 9, 10. *Come into* Macedonia *and help us:* whence they gather'd the Lord called them. Hence God hath ordained the Church to call her own Officers, for the Man came in the Churches Name, *Come and help us.* It is a point of Service to come when a Man is called. 2. They go upon the Churches Errand, that is a point of Service, *Matth.* 8. 9. it is our Saviour's Rule, *He that is ſent, is not greater than he that ſends:* ſo then herein lies their Service, they come when the Church calls them, and go when the Church ſends them, *John* 13. 16. *Paul* ſaith he was ſent by the Church, and the Church choſe another to go with him. 3. They ſubmit themſelves to the Church's Cenſure, *Col.* 4. 17. and if they will not hear an Admonition, they may deal further with them. *Peter* himſelf muſt not judg others, but the Church, and they muſt alſo judg him; this is the Service of Miniſters to the Church.

Thirdly, The third thing wrapt up in the Name of Miniſter is, that he is a Diſpenſer, *Gal.* 3. 5, 11. *Rom.* 15. 16. *He hath made us able Miniſters of the Goſpel*, that is, Diſpenſers of it by the Spirit.

1. Therefore it lieth ſtrongly upon their Conſciences, to know and practiſe that which is a main part of their Calling: Never to think they have done this Miniſtry, till they have diſpenſed the Spirit. The new Teſtament and the Goſpel, 2 *Cor.* 3. 6. this makes the Work too heavy for Men and Angels, that they muſt miniſter the Spirit, not only the Word, but the Spirit, ſaving Knowledg; this is the main weight of Duty that lies upon a Miniſter, not to diſpenſe Ceremonies, Shadows, Rule and Pomp; but if we run without the Spirit, we run without our Errand, and we have not fulfilled it, except we leave the Spirit behind us in the Hearts of the People. *I create the fruit of the Lips, Peace, Peace:* Iſa. 57. 19. ſpeaking of the Miniſters of the New Teſtament: This is therefore their principal Work to be diſpenſing a Spirit of Peace, a Spirit of Power, a Spirit of Love, a Spirit of Meekneſs, and of Zeal, and of Humility, and whatſoever ſavours of Life: thus they are called to the Work, therefore they are called Stewards, 1 *Cor.* 4. 12.

2. This therefore teacheth us Miniſters to be faithful, for ſo muſt Diſpenſers be, they muſt tell all their Errand, and not only fill them with Words, but with the Characters of the Spirit alſo, if it be poſſible. 2 Cor. 2. 16. *Who therefore is ſufficient for theſe things?* to be a Savour of Life? therefore it is not all the Learning in the World that will make a Man ſufficient to diſpenſe a Spirit of Life and Darkneſs: *Who is ſufficient?* Are not you *Paul?* No, not *Paul*; for, for him to give the Holy Ghoſt is far from

him, but he keeps his Heart in Frame, and is faithful, that Chriſt may breathe in his Miniſtry.

3. This will carry ſome Reſpect back again from the People to the Miniſter, in regard he is a Diſpenſer to them, 1 *Cor.* 9. 11. Now for this word Officer, it ſignifies two things, and that God ſtiles them. 1. It ſignifies a Charge, *Acts* 1. 20. *Pſal.* 109. 8. the word in the Original is properly Charge, and ſo it is tranſlated, *Iſa.* 60. 17. *Neceſſity is laid upon me to preach:* and 1 *Cor.* 9. 16. thou ſhalt give *Joſhua* a Charge, *Numb.* 27. 23. it implies Authority, *Pſal.* 109. 8. that word implies Authority, therefore the Officers are called Rulers, 1 *Tim.* 5. 17. God hath left Governours in his Church, 1 *Cor.* 12. 28. *Obey them that have the Rule over you,* Heb. 13. 17. But if they be Servants, how then can they be Rulers? this is the Myſtery. The Rulers of the Church are the Churches Servants, and the Servants of the Church are the Churches Rulers. *Anſw.* There are three things in which lies the Authority of their Office. 1. In diſpenſing of the Myſteries of the Kingdom of God, *Tit.* 2. 15. either in Exhortation, Doctrine or Admonition, they do it with all Authority. 1 Tim. 6. 17. *Charge them that are rich,* &c. 2. Tho they come not on to the Miniſtry till they are called, yet being called, they have Authority to call Church-Aſſemblies, and to diſmiſs them, *Acts* 6. 2. the Apoſtles called the Church together. Joel 1. 13, 14. *Call a ſolemn Aſſembly.* They moderate Matters in the Aſſembly, give leave to others to ſpeak, *Acts* 13. 9. and they diſmiſs the Aſſembly, *Numb.* 6. 23, 24, 25, 26, 27. 3. Theſe are the Mouth and Hands of the Church by which they execute the Power of the Cenſures; and therefore he ſaith he hath ſomewhat againſt the Angel of the Church of *Epheſus*, and againſt the Angel of *Pergamus* and *Thyatira*, *Rev.* 2. 4, 14, 20. By the Angel is meant the Presbytery, and they are taxed for lack of good Diſcipline in the Church, becauſe the Church having called Rulers, it lies upon them if there be any abuſe in it, for they have the Power to act and moderate all in it, and the Church only conſents to and approves what they do. If you ask then, What is the Power of the Church? It is this, *1ſt.* She calls her own Officers and Members: And, *2dly.* She ſends forth both for her Service; and if any fail ſhe may call them to account, and cenſure their Failings by the Hand of her Mouth, which are her Miniſters. The Miniſters have another Power to call the Church together, to charge her there with all Authority, to moderate things in it, and to diſmiſs it, and to execute her Cenſures, according to God's Word. The Deacons alſo being Officers, have the Charge of the Churches Treaſure, and they have Power and Authority to diſpenſe it according to the Rule of Chriſt; and except they go beſides the Rule, the Church breaks not in upon their Office.

Now for the word Brethren it argues three things. 1. That they are ſubject to Officers; which is not Service but Brotherhood, *Rom.* 14. 23. *Quartus* a Brother. 2. It is a Rule over Brethren, it implies a continuance in Brotherly Love, *Heb.* 13. 1. Break them, and you break the Covenant. 3. A continuance of Brotherly Communion and Fellowſhip, that it be not broken; except Chriſt break it, they may not break it, *Zech.* 11. 14.

That word Saints implies two things; 1. A Separation from all unclean and common Uſe: as Bread and Wine when they are ſet apart from common Uſe, are ſaid to be holy; ſo Men when they are ſet apart from Luſts and Paſſions, are then ſanctified. 2. A Devotion or Dedication of them to God's Service; as a Sabbath is ſanctified when it is dedicated to God.

Then let the mentioning of theſe Names keep this whole Work of Diſcipline freſh in your Hearts and Thoughts; as often as you are called Officers, Miniſters, Brethren and Saints, then read your Duty, and they will be a Commentary, whereby to know what God requires of you, your Duty to himſelf, to his Church, and one to another.

Q. *What ſorts of Miniſters or Officers hath God ſet in his Church?*

Anſw. They are ſome of them extraordinary, as Apoſtles, Prophets and Evangeliſts; ſome ordinary, as Biſhops and Deacons.

Firſt, For the extraordinary Officers, they are Apoſtles, Prophets, Evangeliſts: And theſe God ſet in his Church, *Eph.* 4. 11. 1 *Cor.* 11. 28. To open theſe. And,

1. For Apoſtles, they are firſt ſet in the Church, 1 *Cor.* 11. 28. An Apoſtle ſignifies as much as an Angel or Meſſenger, four Benefits or Privileges accompanying their Calling. 1. They were Meſſengers ſent immediately by Jeſus Chriſt; they had their Calling by lively Voice from him, *John* 20. 21. So alſo ſaith *Paul* of himſelf, that he

was not *of Man, nor by Man, but by Jeſus Chriſt.* 2. They had an immediate Charge. *Matth.* 28. 19. *Go, teach all Mations: Mark* 16. 15, 16. 1 *Cor.* 11. 28. the Care of all the Churches lay upon him; yet where God bleſſed his Miniſtry, there he ſtayed longer, and departed from them that would not receive his Doctrine. *Gal.* 2. 7, 8. *Peter* was more mighty among the Jews, and *Paul* among the Gentiles: tho their Power were illimited, in regard of the Charge, yet there was a Limitation in reſpect of Effects and ſpiritual Directions by them. *Paul* would have gone to *Bythinia*, but the Spirit ſuffered him not. 3. They were guided by infallible Aſſiſtance of the Spirit: The Spirit led them into all Truth, *Gal.* 1. 11, 12. *Paul* doubts not to ſay that he had laid the Foundation; therefore good reaſon it was that they ſhould be kept from Errors, 1 *Cor.* 3. 10. *Peter* erred indeed, but his Error was not in Doctrine, but only in Matters of Fact. 4. They were indued with the Power of working Miracles, to confirm their Doctrine, *Mark* 16. 20. Theſe things made their Places extraordinary; other Miniſters of the Church have not the ſame Call, the ſame Charge, the ſame Aſſiſtance, nor the like Power. When *Judas* the Apoſtle hang'd himſelf they had a Church-meeting to elect another Apoſtle into his Office, *Acts* 1. 15, 16. But when *Herod* had ſlain *James* the Apoſtle, *Acts* 12. 2. you read not of any other Meeting to conſtitute another; when they ſlept, their Calling ſlept with them, and were not to continue in Succeſſion; for no Man was ſubſtituted in the room of *James*, as there was in the room of *Judas*, but inſtead thereof the Apoſtles conſtituted Elders in every Church, *Acts* 14. 23. As in the Old Teſtament there were twelve Patriarchs, and of *Joſeph* that was cut off from his Brethren there came two Tribes, and ſo they were thirteen in all: So when *Judas* fell from his Office, God ordained another in his room. And, laſtly, was *Paul*, as one born out of due time, ſent by Chriſt himſelf, for to make up the Number of the thirteen Patriarchs of the New Teſtament: This was the Work of the Apoſtles, even to plant Churches; the Church could not call them, for they were to bring in the Gentiles which were no Churches.

2. A ſecond ſort of Officers is Prophets, *Eph.* 4. 11. 1 *Cor.* 12. 28. this is the ſecond Office. There were three ſorts of Prophets in the New Teſtament: 1. Thoſe that were endued with an extraordinary Gift of foretelling things to come, needful to prevent the Churches Dangers, and give Direction for the Churches Safety; ſuch an one was *Agabus*, *Acts* 11. 28, 29. if that Danger had not been foretold, the Churches would not have been ready for to ſend Relief to the Saints in *Judea*, and ſo many poor Saints might have periſhed, but by that Prophecy it was prevented. *Acts* 21. 9, 10, 11. *Agabus* propheſied what ſhould betide *Paul* at *Jeruſalem*: this was of excellent uſe in thoſe times, that ſo the Churches might by their Prayers prevent ſuch like Calamities; or elſe if *Paul* could not prevent Bonds or Death, then he might be prepared for ſuch deſperate Diſcouragements, as he ſaith himſelf, *I am ready to die*: theſe Gifts ordinarily now are ceaſed; all is written in the Scriptures, whereof we ſtand in need for Help and Direction. 2. Prophets are taken for the preaching Elders of the Church: So it is taken, *Rom.* 12. 6, 7. The ordinary Preachers of the Goſpel are Paſtors and Teachers, and they are called Prophets. 3. Sometimes Prophets are taken to mean thoſe who have the Gift of Teaching and Prophecy, which may be found in any Member of the Church; and this is not an Office, 1 *Cor.* 14. 31. theſe are not ceaſed in the Church, but ſtill continue in the ſame.

For the Evangeliſts, *Eph.* 4. 11. who they were is much ſought after; but they were ſuch as had not their Call immediately from Chriſt, yet they had an immediate Call from the Apoſtles, who were extraordinary Men, and had extraordinary Gifts: They had their Calling from the Apoſtles, as the Apoſtles had theirs from Chriſt. 2 Tim. 4. 5. *Do the Work of an Evangeliſt*: and it is ſaid of him that *Paul* would have him go forth with him, *Acts* 16. 13. Another Evangeliſt was *Mark*, whom *Paul* would not accept of to go with him, *Acts* 15. 37, 38. and theſe were called to perfect the Work of the Apoſtles, that which the Apoſtles had begun. When they had begun to plant Churches, they left the finiſhing and perfecting of them to the Evangeliſts. Theſe were extraordinary in their Call, 1. That they were immediately called by the Apoſtles, tho the Church ſometimes joined with them, as in ordaining *Timothy*, 1 Tim. 4. 14. 2. They were not limited to any one Charge, but had many, and executed Authority in divers places, and herein they differed from Paſtors and Teachers: For the Paſtors are to look to the Flock, over which the Holy Ghoſt hath made them Overſeers; but Evangeliſts ſtayed no longer in a place than they were intreated, which Paſtors needed not to be. 1 *Tim.* 1. 3. He would not have beſought *Timothy* to have tarried, if he might not have gone away when he pleaſed. *Tit.* 1. 5. He left him for to ordain Elders in every City, therefore they were not limited to one Charge, or bound to ſtay in any one place. 2 *Tim.* 4. 11, 12. thus he leaves ſome in one place, and ſome in another, and diſpoſeth of them, for they were to perfect the Work of the Apoſtles, and not limited to any Charge. 3. Some of the Evangeliſts wrote the Goſpel, as *Mark* and *Luke*, but this was peculiar to ſome of them; the reſt of the Evangeliſts that wrote the Goſpel, were Apoſtles alſo. But ſince the Apoſtles and Evangeliſts went to Heaven, you never heard the Holy Ghoſt took care to ſubſtitute any Evangeliſts in their room; as they died, ſo their Places died with them. Further, you read that *Philip*, one of the Deacons, *Acts* 6. 5. was an Evangeliſt, *Acts* 21. 8. and then the Holy Ghoſt ſets him apart too, for he went down to *Samaria* and preached there, and the People gave heed unto his Miniſtry; *Acts* 8. 5, 6. alſo he baptized the Eunuch, which as a Deacon, he would not have done, but as an Evangeliſt called to preach the Goſpel: ſome therefore of the Evangeliſts were immediately called by the Holy Ghoſt, ſome immediately by the Apoſtles, ſome by the Apoſtles with the Church, 1 *Tim.* 4. 14. This Office is ceaſed, as the callings of the Apoſtles and Prophets are; God hath of latter days given to ſome extraordinary Gifts for the ſettling of Churches, as *Luther*, *Calvin*, &c. having great Wiſdom and Knowledg, but they did it not ſo much by virtue of Office as by Gifts; theſe are the extraordinary, Apoſtles, Prophets, Evangeliſts.

Two ſorts of Officers in the Church are ordinary, and they are Biſhops and Deacons, *Phil.* 1. 1. That theſe are ordinary, and that theſe are all, may appear by the Direction of the Apoſtle to *Timothy*, how to carry himſelf in the Church of God in conſtituting of Officers: He nameth theſe two, 1 *Tim.* 3. 1, 8. Biſhops and Deacons: Whom doth he name by the Biſhops? you may ſee, *Acts* 20. 17, with 28. the Flock over which God hath made you ἐπισκόπους, Overſeers; thoſe he calleth Elders, *ver.* 17. he calleth Biſhops, *ver.* 28. *Tit.* 1. 5. 7. and the ſame he calleth Elders, *ver.* 5. are called Biſhops, *ver.* 7. For Deacons, ſee *Acts* 6. 2, 3, 4. the Deacons for the Church at *Jeruſalem*; and *Paul* giveth Directions to *Timothy* about them, and it is a perpetual Charge to the Church. Compare 1 *Tim.* 3. 14, 15. with 1 *Tim.* 6. 13, 14. Biſhops and Deacons muſt be kept to the coming of Chriſt in the Church, not ſo Apoſtles, Prophets, Evangeliſts.

Queſt. *What manner of Perſons hath God appointed to be called to the Office of Biſhops, or (which is all one) Elders in the Church?*

Anſw. A Biſhop, or Elder in the Church, muſt be in himſelf blameleſs for Holineſs and Righteouſneſs, and for Freedom from Paſſions and Luſt, alſo a vigilant Man, and of good Behaviour: Moreover in his Family, a Man of Government, and good Hoſpitality; in his Name, of good Report, yea even of thoſe that are without: and in Profeſſion he may not be a young Plant, but holding faſt the Word of Truth, apt to teach it, and able to maintain it, 1 *Tim.* 3. 2—7, 11. *Tit.* 1. 6, to 9. To open all theſe Particulars from thoſe Texts. An Elder is all one with a Biſhop, and a Biſhop with an Elder. Tit. 1. 5, 7. *I left thee to ordain Elders, if any be blameleſs: For a Biſhop muſt*, &c. *Acts* 20. 17, 28. Therefore a Biſhop in the firſt place muſt be blameleſs, 1 *Tim.* 3. 2. *Tit.* 1. 6. For what is it to be blameleſs? He muſt be holy, and *Tit.* 1. 8. he muſt be known to be holy in his Service of God, juſt in his Dealings with Men, and not juſtly taxed for any Profaneneſs or Unrighteouſneſs: He muſt give God his own, Man his own, and not be blamed for the leaſt Offence; ſo alſo he muſt be blameleſs from Paſſion and Luſt: he muſt not be ſelf-willed, *Tit.* 1. 7. he muſt not be ſelf-conceited, ſelf-pleaſing, that pleaſeth himſelf in his Fancy, and will not be drawn from it; he muſt not be ſoon angry, he muſt not be a Striker, he muſt not be a Brawler, 1 *Tim.* 3. 3. He muſt be free from readineſs to be angry in his Speeches, nor muſt he be ready to ſtrike, a Thought and a Word, a Word and a Blow; thus muſt he not be, but blameleſs from them: He may not luſt after Wine, for that is a Luſt of Intemperance; nor greedy of filthy Lucre, for that is a Luſt of Covetouſneſs, 1 *Tim.* 3. 3. *Tit.* 1. 7, 8. He muſt be a ſober Man, and of temperate Behaviour. All thoſe vain worthleſs things are reckoned under theſe Heads, 1 *John* 2. 6, 7. *The Luſt of the Fleſh, the Luſt of the Eyes, and the Pride of Life.* Now when he is forbidden to be ſelf-willed, to be angry, to be a Brawler, then he is no proud Perſon; take away

Self-will, and down falleth Pride; through Pride Men make Contention, *Prov.* 13.10. He may not be blamed for Covetouſneſs, the Luſt of the Eye, nor the Luſt of the Fleſh, Intemperance and Incontinency: A Biſhop muſt alſo be a vigilant Man, and of good Behaviour, 1 *Tim.* 3. 2. *vigilant*, that is, watchful; a double Watchfulneſs is required of him: 1. In reſpect of his own Eſtate, that he may not put upon the Church unneceſſary Burdens; he muſt be prudent, not unthrifty. 2. In a diligent obſervance of the State of the Flock committed to him, that he may be able to apply a fit Word to them in ſeaſon: Alſo he muſt be *of good Behaviour*, comely, he muſt not be ſlovenly nor rude, nor neglective to others; ſuch a Man will bring his Calling into Contempt, eſpecially amongſt Carnal Men, this would make his People neglect his Counſel; therefore he muſt not be rude, whether it be through ill Nature or ill Nurture; they ſhould be comely-carriaged Men, that they expoſe not their Callings to Contempt through Rudeneſs, or Slovenlineſs, but that they may be fit for any Company. God taketh no pleaſure in Compliments; for God would not have a Man of a Mimick Behaviour, full of Geſticulations and Cringes, for they are not fit for Men of Gravity, as Elders muſt be; they muſt not be like Players and Courtiers, but of grave and comely Behaviour; this he muſt be in himſelf. Now in his Family he muſt be, firſt, a Man of good Government, he muſt have his Children and Servants in good Order, they muſt not be wild and unruly, not Pilferers nor riotous, nor ſturdy, nor prodigal, *Tit.* 1. 7. but faithful, but frugal, but teachable, and ingenuous; he muſt be the Husband of one Wife, he muſt not have two as the Jews had, nor have a ſecond when he had put away the firſt for any other Cauſe than Adultery; he muſt have but one, and her lawfully married. 1 *Tim.* 3.5. If a Man cannot rule his own Houſe, his own Servants, his own Children, how ſhall he rule other Mens Servants and Children, that are Members of the Church? He muſt alſo be of good Hoſpitality, 1 *Tim.* 3. 2. *Tit.* 1. 8. he muſt be a *Lover of Hoſpitality*, and given to it, the word in the Original ſignifies both, that a Man loveth he is given to; he taketh it for his Comfort to have Chriſtian Friends in his Houſe with him, it is his Joy, he doth not harbour his Brethren with grudging. 1 *Pet.* 4. 9. he muſt do it freely, frequently, according to the meaſure of his Eſtate God hath given him, *Heb.* 13. 1, 2. Now for his good Name, he muſt be a Man of good Report even of thoſe that are without, 1 *Tim.* 3. 7. that they that would ſlander him, and Religion by him, may not be able, leſt he fall into Reproach, which is a Diſhonour to his Name, and to the Church of God, and he falleth into the Snare of the Devil; while he may ſeek to clear himſelf, he may fall into Paſſion, and Brawling, and Contention; or elſe may let a Report lie upon him, and not ſeek to vindicate his Name, and ſo the Devil will have him on either ſide. He muſt have a good Report even of thoſe that are without, becauſe this will firſt cut off occaſion of Slander from Pagans, and alſo give them the better Opportunity and greater Encouragement to come into the Church; and for that end to confer with the Elders about it, for otherwiſe it would be a Stumbling-block unto them: and if they ſhould be well reported of by thoſe that are without, how much more by thoſe that are within? Finally, he may not be a new Plant, a Novice, one that is new come on to Grace, or newly in the Church, for ſuch an one is but raw, and unſettled, and of no great Experience: He muſt be a grave Chriſtian, and of ſome ſtanding and Conſtancy. *Tit.* 1. 9. he muſt hold faſt the faithful Word of God, which a young Plant cannot do; he muſt be a conſtant Chriſtian and Profeſſor, that muſt hold faſt the Doctrine of Truth and Grace, againſt his Adverſaries Satan and his Inſtruments; yea, he muſt be able to maintain that he ſaith, and to perſwade others to it: Apt to teach; for tho all Elders teach not, yet they muſt be apt for it, apt to admoniſh, and apt to teach, as they have occaſion: they muſt be able to give good reaſon of what they hold, and able to juſtify it againſt Gainſayers. A good Cauſe giveth a great Strength to him that believeth what he ſaith, and practiſeth what he believeth, ſuch a Man will be able to give a Reaſon and Account of his Faith and Government, which a Gain-ſayer cannot reſiſt: He muſt not be a young Plant, for he is not a hold-faſt; the reaſon of this is given, 1 *Tim.* 3. 6. *Leſt being lifted up with Pride, he fall into the Condemnation of the Devil.* This holds forth thus much; That a young Plant being called to the Miniſtry may be puffed up with the Pride of his Place, and Reſpect done unto him from others, and ſo fall into the Condemnation of the Devil, which was Pride upon the Excellency of his Miniſtry, that was the Devil's Fall, and the Sin whereby he fell out of Heaven and became a Devil: God made him an Angel of Light, and when God had made his Angels miniſtring

Spirits about his Throne, they were proud of it, and thought it reflected ſome Glory not upon God, but upon themſelves, and therefore God caſt them out, and they are reſerved in Chains of Darkneſs unto the Judgment of the great Day. The Devil was not capable of the Luſt of the Fleſh, nor the Luſt of the Eye, therefore his Sin was Pride, or the Fruits of it. Some have thought he offered to ſet his Throne equal with his Maker, *Iſa.* 14.12, 13, 14. but it is not ſpoken of him, but of the King of *Babylon*: and the Text ſaith, 1 *Tim.* 3.6. his Pride was in his Miniſtry; for Pride may ſhew it ſelf as in Envy of Superiours, ſo in Contempt of Inferiours, or Self-ſufficiency and Fulneſs in a Man's ſelf; for their envying of God we read not any footſteps of it in Scripture, but that they prided themſelves in their Miniſtry. Becauſe they ſaw *Adam* and *Eve* not ſo glorious Creatures as themſelves, but that they were more remote from God, therefore they prided themſelves in their Miniſtry above *Adam*, and were full of themſelves, and therefore would not ſerve and attend upon *Adam*, and this might be their Ruine: Therefore a Man may not be a Novice, leſt he fall into the Sin of the Devil, who prided himſelf in his Miniſtry about the Throne, and deſpiſed *Adam*, to pride himſelf in his Miniſtry.

Uſe 1. This ſerves to teach the Church of God, when you come to chooſe your Church-Officers, whom they are to chuſe into the Office of a Biſhop or Elder, even Men thus qualified, of ſuch Government in their Families, of ſuch a Growth as hath been deſcribed; for if you walk beſides the Rule, you walk beſides Peace.

Uſe 2. It teacheth Officers their Duty, and what God calleth them to, even to be blameleſs, *&c.* and this is your Copy, this is that you are ſo to expreſs, that you may not fail in any.

Uſe 3. To teach us what cauſe of due Thankfulneſs to God we have, when God giveth us ſuch as are in any meaſure conformable to this Rule laid down unto us.

Uſe 4. To teach the Children and Servants of Church-Elders to take heed of Riot, of Anger, of Impatience, Diſobedience, for thereby you diſable them from ruling the Church. He that cannot keep in order his own Family, how then ſhall he rule the Church of God?

Uſe 5. To teach thoſe whom God calleth to any publick Office, either in the Church or Common-wealth, to look to have their Hearts not puffed up with their Places; but be you humble in the Miniſtry God calleth you to, not to be exalted above your Brethren. A Man is not to be ſelf full, but careful to receive Supply from Chriſt, and ſo to go in and out amongſt your People, that you may be exemplary Patterns to them of Blameleſneſs, of freedom from Paſſions and Luſt, of good Behaviour, of good Government, that ſo God's Work may proſper in your Hands, and you may give God a comfortable Account at the day of your Appearance.

Queſt. *What ſort of Biſhops hath God ſet in his Church?*

Anſw. Two; ſome Paſtors and Teachers, ſome ruling Elders, under two Heads; ſome labour in Word and Doctrine, and of thoſe ſome are Paſtors, ſome Teachers, others rule only, and labour not in Word and Doctrine.

Queſt. *What is the Work and Office of the Paſtors and Teachers?*

Anſw. The Work of the Paſtors is to attend to Exhortation, and therein to diſpenſe a word of Wiſdom; but the Teacher's Office is to attend unto Doctrine, and therein to diſpenſe a word of Knowledg: *Eph.* 4. 11. God hath given *ſome Paſtors, ſome Teachers.* Now there be two Places which give clear Light to the difference of their Work and Office: The firſt place is *Rom.* 12. 7, 8. there is a Teacher which is to attend unto Teaching, and an Exhorter which is to wait upon Exhortation. If the Teacher be to attend unto Teaching, and there is beſides an Exhorter, then that is left for the Paſtor's Office and Work to exhort; for there are no other Officers in the Church now that labour in the Word and Doctrine but Paſtors and Teachers: The Apoſtle maketh them diſtinct Officers, and they have their ſeveral Works to attend unto, the Teacher is not to attend unto Exhortation, nor the Paſtor unto Doctrine. The ſecond place is 1 *Cor.* 12. 8. the Apoſtle ſpeaking of the ſeveral Gifts that God hath given to the Members of the Church; *To one,* ſaith he, *is given by the Spirit, the word of Wiſdom, to another the word of Knowledg, by the ſame Spirit*; and theſe he maketh to be given to diſtinct and different Perſons: As the Gifts are different, ſo the Perſons are different. Now to which is the word of Knowledg given? it's the proper

Object of the Teacher: So he is to teach Knowledg to the People, and then the Paſtor is with Wiſdom to diſpenſe a Word of Exhortation. Conſider what are the Objects of Knowledg and Wiſdom; the Object of Knowledg is Truth, and the difference between Truth and Falſhood, and contains in it all things that are to be known and believed by Chriſtian Men, tho they are not to be practiſed, as the Knowledg of God, the State of Innocency, Man's Fall, of the State of Glory, yea of Man's Sins, which are not to be practiſed. The Object of Wiſdom is Godlineſs, for Wiſdom ever directeth to a good end, and the means to attain it: Matters of Wiſdom muſt not only be known, but we muſt be ſtirred up and exhorted to the ſame; ſo that when he ſaith, *To one is given a Word of Wiſdom*; that is, to diſcern what is beſt for the People of God to do, and to ſtir them up accordingly to it by wiſe Motives, and Inducements, and Helps, as may make a Chriſtian wiſe unto Salvation; and for the Matters of Truth, and Faith, and Knowledg, they belong to the Teacher to diſpenſe unto God's Children and People: but there are four things which are both for Knowledg and Practice, as what is the Nature of Repentance and Faith, Matters to be known and practiſed alſo; and ſo the Nature of Obedience, what is a Vertue and what a Vice; and where both theſe concur together, there both is the Teacher to deal in Teaching, and the Paſtor to take them up in Application. Now the Reaſon why God is pleaſed thus to diſpenſe himſelf is, Firſt, Taken from the neceſſity of ſupplying the Defects of God's People: 1. Ignorance and Error lieth upon them; ſo God complains, *My People periſh for want of Knowledg.* Now the Teacher is to look that they be taught the Knowledg of the Lord. 2. Folly and Slowneſs of Heart. Folly to ſee what is beſt to be done, and when we know it, we are ſlow to put it into practice, *Luke* 24 25. Now here comes in the Paſtor's Work, he teacheth them what is beſt to be done, and ſtirs them up to it; he cometh to heal their Folly and Slowneſs of Heart, and that he doth by a wiſe and quick Exhortation. Secondly, From the Defect of Officers themſelves; for a Man may be abundant and rich in Knowledg, and yet cold in exhorting; and a Man may be quick and lively in Exhortation, and yet ſlow in Knowledg: and there is reaſon in Nature for it, for they require a ſeveral Temper of Body; a Man of Knowledg muſt be of a cold Temper, and an Exhorter of an hot Spirit; and therefore God for the good of his Church hath provided both. There may be little Light where there is much Heat, and much Light were there is little Heat. So God's Servants are ſome of them more full of Light, and ſome of Heat, and the Church hath need of both: And thus the Teacher may have need of the Paſtor, and the Paſtor of the Teacher, and ſo like two Hands they walk and help one another: 1 *Tim.*4.13. *Give attendance to Exhortation, and to Doctrine:* he chargeth them with both, all extraordinary Officers of the Church, as Apoſtles, Prophets and Evangeliſts, and a *Timothy*, that were to give Attendance to both; but he never ſaith ſo to any ordinary Officer: An Evangeliſt is as much worth as both Paſtor and Teacher; and therefore they that have Spirits for both come nigh an extraordinary Officer, an Evangeliſt; as God raiſed up ſome in the Reformation of his Church and People: But the Apoſtle ſaith, *Rom.* 12. 7. *Let the Teacher wait on Teaching*, &c. but the word *wait* is not in the Original.

Queſt. *What is this the Apoſtle would have them do, when he would have them attend and wait?*

Anſw. He would have this to be all their Work, there they ſet up, there reſt, they are to dwell upon them, that if you would have them, there you muſt have them; that tho they may have to deal in ſundry occaſions, yet all the Work of a Teacher is about Teaching, and of a Paſtor about Exhortation. Now this word *applying* or *attending*, implies four things.

1. They muſt attend to the raiſing of their Doctrine and Exhortation, and that will require their Attendance to reading: for a Man to raiſe a Doctrine and not underſtand his Text, he buildeth without a Foundation; therefore he muſt read the Scripture and learn the Senſe of it, and muſt withal attend to the State of the People which he is to teach and exhort. *Prov.* 27. 23. he would have them know the State of their Flocks, how much more ſhould a Paſtor and Teacher the State of their People? *Ezek.* 3. 17, 18, 19. therefore it is neceſſary for them to watch over them: *Heb.* 13. 17. that they may apply a Word to them according to their Eſtates. This is the firſt thing; if a Man either miſtake the State of his Text, or of his Flock, he will ſpeak very impertinently to them; they muſt not come off with a ſudden Doctrine

or Exhortation; for that which is ſeaſonable at one time, may be unſeaſonable at another.

2. They muſt attend unto applying of their Doctrine for Refutation of Errors, for Reproof of any Corruption of Manners: The Teacher to the one of them, the Paſtor to the other, for there is a difference between theſe two; for, ſaith the Apoſtle, 2 *Tim.* 3 16. the Word *is profitable for Reproof, for Correction*, ἐλέγχος, that is, Reproof of Errors ἐπανόρθωσις, it is Reformation of Manners, and ſo they urge both; the Teacher preſſeth his Doctrine from manifold Scriptures, and Reaſons from Scripture, and the Paſtor preſſeth his Exhortation from ſundry Matters, and diſpenſeth ſundry Means by which the Duties he perſwadeth them to may be performed: As alſo it is the Duty of both of them (in ſpecial manner of the Paſtor) to comfort when either Doctrine is believed, or Duty performed.

3. They muſt attend to the ratifying and ſealing of the Doctrine they teach, partly by diſpenſing the Seals of the Covenant, in which are wrapped up the Counſel of God. *Matth.* 28. 19. they muſt baptize and teach; and therefore they that attend unto Doctrine, muſt attend unto the Sacraments, to ſeal unto the People the Doctrine they teach, partly by Diſpenſation of the Church-Cenſures, together with the Church; whatſoever is an Act of Rule they muſt have a hand in it, tho others join with them. 1 Tim. 1. 20. *Whom I have delivered unto Satan:* he had a principal ſtroke in it, to make the Church to do it, and he did it, *that they might learn not to blaſpheme*; and ſo he ratified his Doctrine; and ſo for the inceſtuous Corinthian doth wind about him, and ſend to the Church to excommunicate him, when they were met together with his Spirit, and as tho he was preſent with them, 1 *Cor.* 5. 3, 4. Both Paſtors and Teachers have a Power to join in the Church-Cenſures.

4. They muſt attend to the perfecting of the Work they have in hand; for what is their Exhortation, and Doctrine, and Sacraments, and Cenſures, unleſs God's Bleſſing be upon them? therefore they muſt attend unto that which will perfect their Work, and that is Prayer, *Acts* 6. 4. They muſt attend to the Miniſtry of the Word and to Prayer, that is their main Work; *Phil.* 1. 3. he never prayed, but he prayed for that Church, *Col.* 1. 3. 1 *Theſſ.* 1. 2, 3. 1 *Sam.* 12. 23. Amongſt theſe Prayers you muſt put in your Bleſſings, *Numb.* 6. 23, 24, 25. this perfects the Work, for Prayer opens the Treaſures of Heaven for a Bleſſing: They alſo perfect their Work by their exemplary Converſation, 1 *Tim.* 4. 12. Attendance to their own Rule perfects their Work they have in hand: Nay, morever Paſtors and Teachers muſt be willing to lay down their Lives for the Confirmation of the Doctrine and Exhortations they have given to their People, *Philip.* 2. 17. if God call they muſt be willing to ſeal it with their Blood; this perfects their Work.

Uſe 1. It is an Uſe of Refutation of a double Error: ſome think that the Offices of Paſtor and Teacher are all one; others think that the Paſtors and Teachers may be diſtinct Offices, yet not both of them needful in every Congregation: both of theſe are Errors, from that formerly delivered; for if God hath given ſome Paſtors, and ſome Teachers, and hath commanded the Teacher to attend unto Teaching, and the Exhorter unto Exhortation, then they are different Offices commited to ſeveral Perſons; they muſt attend to their ſeveral Works, the Paſtor to Exhortation, the Teacher to Doctrine: I may have a Gift for ſundry Matters, but I am not bound to attend to any but that which is the principal Work of my Calling: Some Man hath a Gift of Liberty, is he therefore bound to attend to that only? But when a Man is bound to attend to his Teaching, then that is a thing that will take up his whole Work, and is his peculiar Office, and ſo for the Exhorter. But what need both theſe in every Congregation? Doth not the Apoſtle ſay God hath ſet them in his Church? he means every particular Church. It is a maimed Body that wanteth an Eye, or ſome other Member; ſo is a Church unleſs it hath all the Officers, it may be a Church, but not a compleat Church: Hath not every Church need of Light and Heat, and need to be taught and exhorted? The Paſtor and Teacher hath need both to be in the Church.

Uſe 2. To teach the Officers of the Church, both Paſtors and Teachers, what is required of them in their ſeveral places, to teach, and exhort, and comfort the People of God.

Uſe 3. To teach the People of God, 1. Not to expect the like meaſure of Gifts from all your Officers; if God hath given different Gifts, you ſhould not then look that a Paſtor ſhould be ſo ready and ſtrong in Doctrine, nor from Teachers to be quick in

Exhortations. 2. To teach us to be ſenſible of our own Defects: to what purpoſe ſhould God give us different Officers, if we ſtood not in need of them? What need Teachers, if we were not dark in our Underſtandings? If we were not ſlow to believe, what need we Exhorters to quicken, to exhort, and comfort thoſe that do well? therefore when you ſee your Officers, you may conſider your own Defects in them. 3. To conſider the marvellous Bounty of God to us, that hath ſent Officers according to all our Neceſſities. 4. To teach you what uſe to make of your Paſtors and Teachers, whom you are to chooſe to thoſe Places and Offices; repair to them for the Word of Truth and Goodneſs according to God, that they may direct and exhort you in the ways of his Grace.

Queſt. *What is the Office and Work of the Ruling Elders?*

Anſw. Seeing the Kingdom of God is not of this World, but Heavenly and Spiritual, and the Government of his Kingdom is not Lordly, but Stewardly and Miniſterial, and to labour in the Miniſtry of Exhortation and Doctrine is the proper Work of the Paſtors and Teachers, it remaineth therefore to be the Office and Work of the Ruling Elders to aſſiſt the Paſtors and Teachers, in diligent Attendance to all other Aids of Rule beſides Exhortation and Doctrine, as becometh good Stewards of the Houſhold of God. As, 1. To open and ſhut the Doors of God's Houſe, by Admiſſion of Members, by Ordination of Officers, by Excommunication of notorious and obſtinate Offenders. 2. To ſee none live in the Church inordinately without a Calling, or idle in their Calling. 3. To prevent and heal Offences whether in Life or Doctrine, that might corrupt their own Church, or other Churches alſo, if their Counſel be required. 4. To prepare Matters for the Churches Conſideration, and to moderate the Carriage of all Matters in the Church-Aſſemblies, as to propound Matters to the Church, and to order the ſeaſons of Speech and Silence in the Church. 5. Finally, to feed the Flock of God by a word of Admonition; and, as ſhe ſhall be called, to viſit and pray for their ſick Brethren.

The ground of all this is laid down in *Rom.* 12. 8. where the Apoſtle, beſides him that exhorteth and teacheth, maketh mention of another Officer that ruleth with Diligence, and he is diſtinct from the Paſtors and Teachers, and that is the Sum of his Work, to rule with Diligence. Now becauſe this is a general word, to rule and hear, it is not limited, and to bring in an illimited Rule into the Church might overthrow the Eſtate of the Church; it is therefore requiſite to enquire what manner of Rule this is. For opening of which you herein anſwer to the Queſtion, that the Kingdom of Chriſt is not of this World, but Heavenly and Spiritual: from whence it will follow, that the Rule commended to a Ruling Elder is not a Worldly Rule, not with State and Pomp, but a Rule that doth inflict Bodily Puniſhment; this is the Rule of Worldly Kingdoms. Now as Chriſt's Kingdom is not of this World, ſo is neither the Rule of his Kingdom, we ſay it is ſpiritual: Is it then in ſuch things as theſe Men may diſpenſe at their Pleaſure? Not ſo, for as his Kingdom is ſpiritual, ſo is his Government of his Kingdom, not Lordly, but Stewardly, *Luke* 12. 42. It is a Stewardly Office: and there the Officers in the Church are not ſaid to carry the Sword as Magiſtrates, *Rom.* 13. 4. *But to thee will I give the Keys of the Kingdom,* Matth. 16. 19. The Power of the Sword is Princely and Lordly, but the Power of the Keys is only Stewardly and Miniſterial; for ſo it was ſaid, the Keys of the Houſe of *David* were committed to *Eliakim*, *Iſa.* 22. 22. and he was *over the Houſe*, ver. 15. which Phraſe of being *over the Houſe* is tranſlated properly, *Gen.* 43. 19. *Steward of the Houſe.* So we ſee ground laid for clearing of the Office of the Ruling Elder: it is neither after a worldly manner, neither doth he rule with any illimited Power, but he is to rule as becometh a Steward in the Houſe, not by the Sword, nor by his own Light and Direction, but by the Direction given him by the Maſter of the Houſe, *Matth.* 28. 19, 20. they are to teach whatſoever Chriſt hath commanded them. Well then, what kind of Government is this? it is not Worldly but Miniſterial, diſpenſing the Will of Chriſt: Is it then to attend upon the Miniſtry of the Word? we hear that to labour in that Work is commended to the Paſtors and Teachers, *Tit.* 1. 5, 17. Therefore it doth remain that it belongeth unto the Office of this Ruling Elder to aſſiſt the Paſtor and Teacher in all other Acts beſides. Now the Rulers Office being miniſterial, look what things there be that Chriſt hath not made proper to the Paſtor and Teacher, they are communicable to thoſe Ruling Elders: It is with the Ruling Elders now as it was with

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the Levites, *Numb.* 8. 19. they are given to the Prieſts to aſſiſt them, but ſome things were reſerved to the Prieſts, and ſome things were communicated to the Levites; they had indeed the Care of the Doors of the Tabernacle, but for offering Sacrifice it was not communicated to them, but reſerved to the Prieſts only: ſo Attendance on teaching and exhorting is the proper Work of the Paſtor and Teacher, but other Acts of Rule are as well communicated to Ruling Elders.

1. The firſt Act of Rule is, to open and ſhut the Doors of God's Houſe; and of them to whom the Power of the Keys is committed, it is generally inferr'd that they have Power to open and ſhut, *Matth.* 16. 19. All the Members of the Church have ſome Intereſt in the Power of Keys, but it is ſpecially delegated to them that are Stewards by Office for admiſſion of Members into the Church, that is, to open the Doors of God's Houſe. We read that when *Paul* ſent for the Elders, he took his Leave of them in a moſt Heavenly Sermon as ever he preached; *Acts* 20. 28, 29. *Take heed therefore to your ſelves, and to all the Flock God hath made you Overſeers of,* &c. Wherein he doth lay a Caveat to them to take heed to the Doors of God's Houſe; grievous Wolves will be creeping in among you. This Charge lies upon all the Elders. And whereas it is ſaid, *Let him rule with Diligence,* it implieth, 1. Watchfulneſs, and then Induſtry and Fidelity to take heed; ſet not open the Doors of the broad Gates of the Kingdom to let in all that comes. As the Levites were to keep the Doors of the Tabernacle, that no unclean thing ſhould come in, no unclean *Iſraelite,* no not the King himſelf, if he were leprous and unclean: And this is the firſt part of the Elders Office, to open and ſhut the Doors of God's Houſe, not to admit hand over head, all Comers whatſoever; but take heed no Wolf, no Hypocrite, no Carnal Perſon may come in, till they be able to give an Account of their Faith, to the Edification of God's Church: for this we ſhall read, that thoſe are only Members fitted for the Church which are able to manifeſt their Faith, the Manifeſtation of the Spirit is given him to ſpeak withal; ſo thoſe that tender themſelves to have Fellowſhip with the Church, tho you find that they have Grace, it is not ſufficient preſently to let them in, but tarry a while, and they will have a Gift to manifeſt the Work of Grace in their Souls, tho ſuch ſhould not be too long delayed, leſt they be too much damped and diſcouraged. 2. They have Power to ordain Church-Officers, 1 *Tim.* 4. 14. The Hands of the Presbytery are the Hands of the Company of Elders, *Acts* 14. 23. thoſe Elders are called the Elderſhip, or Presbytery: ſo that by the ſame Hands that they admit ſome into Church-Fellowſhip, others they admit into Office in the Church. 3. They do ſhut the Doors of God's Houſe by Excommunication of notorious and obſtinate Offenders. *Matth.*18.17,18. *If he neglect to hear the Church, let him be to thee as an Heathen,* &c. They are to deliver them to Satan, as *Paul* determined concerning the inceſtuous Corinthian; now the Care of the whole Church is and ought to be, to ſee that they do not ſuffer amongſt them ſuch venomous Perſons as would corrupt the whole Body, but in ſpecial-wiſe this Care belongeth to the Elders, ſome ſingular Accompts lie upon them. Chriſt Jeſus writing an Epiſtle to the Churches of *Aſia,* he doth in ſpecial reprove the Angels of the Churches, and thoſe doth he blame for tolerating ſuch things as God hateth. Now if they be principally and properly reproved by Chriſt for ſuffering ſcandalous Offenders, *Rev.* 2. 14, 15, 16. it is therefore their Care to ſee that the Church be not ſcandalized with notoriouſly corrupted Members, it lies principally upon them that are to be Guides and Rulers in the Congregation of the Saints.

2. The Power of the Keys reacheth further; it doth belong to the Stewards Care to ſee that none in the Churches do live inordinately without a Calling, or idle in their Calling. It is the Elders Office to ſee that no Drone or unprofitable Servant be in the Church which may live of other Mens Labours. 2 *Theſſ.* 3. 10, 11. there the Apoſtle taxeth the *Theſſalonians* for a double Vice, ſome walked without Callings, others were idle in their Callings; and this belongeth to the Elders to ſee to the Amendment thereof: it is an Act of Rule.

3. A third Act of the Elders Office is to prevent and heal all Offences in Life or Doctrine in their own or other Churches, *Rev.*2.14,15,20. The Angels, the Officers of the Church, are to ſee that no *Balaamite,* no *Nicholaitan,* no *Jezebel* be in the Church, but ſuch they are to heal, either by Admonition, or elſe to caſt them out of the Church, 2 *Theſſ.*5.13,14. This is the proper Character of the Elders Office; if warning may heal a Vice, that Member ought not to be cut off: but they are to be cut off if Warning or Rebuke heal not. The Elders are to ſeek to heal it; for if it be not removed or reformed

formed it lies upon their Heds: And I put it in that they are to help other Churches alſo if their Counſel be required. Churches may require the help of other Congregations to heal and remove the Offence that peſters the Body, if they cannot do it themſelves. When the Church at *Antioch* was troubled about the neceſſity of Circumciſion to Salvation, and they could not be ſatisfied in it, they ſent to the Church at *Jeruſalem*, and Apoſtles and Elders: The Apoſtles are not implied as extraordinary Officers, but they carry all things in an ordinary courſe, and meet together with the Church to debate the Matter with the Church Aſſembly, and there was ſuch diſputing amongſt them: if they had ſpoken by Divine Teſtimony, what needed their Diſputation? the Word of one Apoſtle might have quelled all Contradiction; but they ſend to them as to a Church, and it is a Precedent for other Churches, and therefore in that the Elders are named, it is their Care to look to ſuch Errors as ariſe in other Churches if they be required, and it is alſo their Duty according to the Rule of Chriſt to go to other Churches and deliver their Minds. *Acts* 15. 22. there you may ſee that ſuch ought to be the Care of the Elders, and of one Church over another, as that if any Church ſhould ſend to them for their Counſel, they are to do what they can for the redreſſing of Errors amongſt them, and they may ſet in order ſuch things, and ſend choſen Men from amongſt themſelves unto other Congregations, as to anſwer by word of Mouth what hath been agreed upon: this belongeth to the Elders Office; but in caſe other Churches ſhould be careleſs of enquiring after the Counſel of other Churches, it will be the part of one Church to admoniſh another, out of the Liberty that one Church hath in another, and the neceſſity that lies upon all to neglect no good Means to preſerve the Houſhold of God unſpotted. But how cometh it to paſs that all the Churches are called one Church? *Mat.* 18. 18. Doth it not ſhew thus much, that all Churches have alike Power, and that all Churches ſhould have alike Care over one anothers good? So this was propheſied of old of the Churches of the New Teſtament; *Cant.* 8. 8. *We have a little Siſter, and ſhe hath no Breaſts*, &c. What if a Church hath no Breaſts? and what if ſhe ſhould uſe means, and not be able to procure Breaſts? What if ſhe ſhould be content to live without Breaſts, ſhould other Churches let ſuch a Church alone? The Church doth complain *we have a little Siſter, and ſhe hath no Breaſts; what ſhall we do for her?* This is the mutual Care that one Church ſhould have of another: whatever Defects they ſee a Church lie under, they might labour to ſupply them. It was *Cain*'s profane Spirit that ſaid, *Am I my Brother's Keeper?* and it ſavoureth of the Rancor of *Cain*'s Spirit to ſay, What hath one Church to do with another? Is it nothing if one Church want Officers, Breaſts to give them Suck? if there be in you Spirits of Siſters, if the Blood of Chriſt run in your Veins, you may not put off the State of other Churches, as impertinent to you. It is therefore the Care of Elders that are Officers in the Churches, for to be ready to help other Churches if they do require them; and if they do not require them, yet by all means what they can to help them, and reform what is amiſs amongſt them.

4. The part of the Officers is to prepare Matters for the Churches Conſideration, and to moderate Matters in the Church-Aſſembly: Firſt, to prepare Matters for the Church's Conſideration, *Acts* 21. 18. They knew *Paul* muſt come before the Church, therefore they meet to prepare Matters for it, that he might not raiſe an Offenſiveneſs in the Church: When they meet together, the Elders are to take Care that things might be ſo carried that there might be no Diſturbance, they muſt ſo fit them that there may be little Noiſe, and that the Churches Anſwer may be without Exaggeration, Contention and Diſturbance, that things may be ordered with the moſt Care, with the leaſt Offence to Edification, and they are to order the ſeaſons of Speech and Silence in the Church. *Acts* 13. 15. *The Rulers of the Synagogue ſent*, &c. ſo that they open the Mouths of Men, and by the ſame Power do alſo ſhut them again: they who call for Speech may call for Silence; he that ſhutteth, he may alſo open; he that openeth, may alſo ſhut: They alſo propound Matters to the Congregation, *Acts* 6. 3. And what the Apoſtles did as Elders, the ſame may alſo Elders do. It is the Elders Office to feed the Flock of God with a Word of Admonition: For we heard before, that all the Elders were to be apt to teach, and able to convince an Adverſary. Now what Word doth remain for them? not a Word of Exhortation nor Doctrine, for that belongs to the Paſtors and Teachers; but the Apoſtle expreſſeth it, 1 *Theſſ.* 5. 12. *Now we beſeech you Brethren*, &c. where he diſtinguiſheth between them that labour and them that rule; *know them that labour among you*, that is, your Paſtors and Teachers; and

know them that are over you, that is, your Ruling Elders: and what Work do they? they rule principally by a Word of Admonition, that is, ſuch a Word that warneth every Man in his place to take up ſome Calling, and to be diligent in his Calling, to be able to teach this or that to be lawful or unlawful, this is he both able and fit for to do, and this he ought to do according unto God, *Acts* 20. 31. *Paul* propounds his own Example to them, how he ceaſed not to warn them day nor night with Tears; and this Warning is a principal part of Rule: And therefore when good *Lot* did but ſadly admoniſh thoſe lewd Perſons, *Gen.* 18. 19. they ſaid, ſhall he judg and rule? ſo that this is the Work of the Elders to admoniſh the Church. Finally, when they are called for, they are to viſit the ſick Brethren, and to pray over them, *James* 5. 14, 15. being called for, they ought to ſpeak ſome Word of Edification to the Sick, and to pray over them, and God hath promiſed to heal them both in Soul and Body; *the Prayer of Faith ſhall ſave the Sick.* As for Anointments with Oil, it is ceaſed, as is the Gift of Miracles, but it is a marvellous ſtrong Promiſe that is given to the Prayers of the Elders of the Church; for the Lord did know that this Ordinance would be deſpiſed, and to prevent it, the Lord doth marvellouſly incourage them to the uſe of it by the Promiſe of this very Bleſſing, that *the Prayer of Faith ſhall ſave the Sick; and if he hath committed Sins, they ſhall be forgiven him*; ſo that it will be a wholeſome Medicine both to Soul and Body: Not that God doth promiſe that this ſhall ever be granted, for then Men ſhould never die, when they ſend for the Elders to pray over them; but they ſhall find it to be a uſual Bleſſing to the Honour of the Elders Office, that at their Prayer for the Sick, the Lord will raiſe up their Eſtate and Strength again, tho it ſeems deſperate. Thus you ſee the whole Duty of theſe Ruling Elders, and how they are to aſſiſt the Paſtors and Teachers in all other Acts of Rule beſides Word and Doctrine.

Uſe 1. From hence obſerve the great Bounty of God unto Paſtors and Teachers, that God hath not left them alone in the Church; as *Martha* complains to Chriſt, that *Mary* had left her alone to ſerve: the Miniſters of the Church have no ſuch Cauſe to complain; for as he gave the Levites to the Prieſts to help them in their Service, ſo hath he given ruling Elders to ſuch as labour in the Word and Doctrine, that they might have Aſſiſtance from them in ruling of the Church of God.

Uſe 2. It may ſerve to anſwer a Cavil that ſome have againſt this Office, who ſay, That if God hath given theſe Officers to the Church, he would have then ſet down the Limits of their Offices, and not have ſent them forth with illimited Power. To which it is anſwered, that their Power is ſtrongly limited, as a Stewardly or Miniſterial Power and Office. It is the Power of the Keys, which Chriſt hath expreſſed in his Word, and it conſiſteth in theſe things that have been ſpoken of God's Houſe, to open and ſhut the Doors of God's Houſe, by Admiſſion of Members, *&c.* (*ut prius.*) This is ſuch a Rule as is no ſmall help to the Spirits and Hearts of thoſe that labour in Doctrine, and no ſmall help it is alſo to the whole Church of God, and when they are wanting many Evils will grow, and thoſe without poſſibility of Redreſs and Amendment, much Idleneſs, much Confuſion, many Offences: tho other Miniſters have been in the Church, we may ſee how much in the want of theſe Officers, the Churches have been corrupted.

Uſe 3. This ſerveth for Inſtruction to the Elders, to ſhew them what Bounds God hath ſet them in their Calling, as hath been ſaid, that ſo they may walk according to God in them.

Uſe 4. It doth inforce a Duty lying upon all the Members of the Church to ſubmit themſelves to them in the Lord as becometh Saints: Members ought to ſubmit to their Trial; it is no Arrogancy for them to deal with thoſe that are to be admitted into the Church, to lay Hands upon Officers: And think it not a hard matter that they ſhould be thus careful of ſetting Men into their Callings: It is no Tranſgreſſion of their Bounds to prepare Matters for the Church, to moderate the Carriage of Matters in the Church-Aſſembly by their wiſe Direction, and it will be then the part and duty of the People to ſubmit to their Elders in theſe things. From this Ground it will appear to be a ſwerving from the Rule, for Men to give way to their Spirits and Tongues to ſpeak in the Congregation, tho their Matters be good, before the Door be opened by him that hath the Keys, otherwiſe it is out of order, they ought not for to ſpeak without the Conſent of the Elder; and if the Elder ſee that it tends to Confuſion and Diſturbance, he may as reaſonably put an end to it, as at firſt he opened a Door for it.

Object. *But ſuppoſe that all the Elders be in the ſame Tranſgreſſion, and they will not hear any Admonition: If then before I can declare it to the Church, I muſt crave leave of them to ſpeak, they will not give it me, may not I then declare my Grievance to the Church without them?*

Anſw. If all the Officers be in an Offence, and if they will not hear thy private Admonitions, then tell the Church of them. If *Peter* himſelf offend, and *Peter* will not hear thee, tell the Church of *Peter:* Chriſt alone and his Church is King and Judg in ſuch a Caſe, then doth their Power return to the Church from whence they firſt receiv'd it: but if the Elders be not delinquent, nor poſſeſſed with any ſinful Prejudice, then muſt they moderate the Carriage of all Matters in the Church-Aſſembly, otherwiſe there would be no end of Speaking and Confuſion, if every Man might open a Floodgate of Speech when he would. And when we ſee further what lieth as a Duty upon ſick Perſons, that they muſt not neglect to ſend for the Elders of the Church; for we ſee how ſtrong the Promiſe is, when they are ſent for in Faith with Expectation of a Bleſſing from an Ordinance, and they pray over them in the Name of the Lord; and, laſtly, as Brethren ought to receive Admonition from the Hand of any Brother, ſo ſurely they ought not to deſpiſe it from the Hand of an Elder. 1 *Theſſ.* 5. 12, 13, 14. there the Apoſtle ſhews them how willingly and ſurely they ſhould ſubmit to ſuch with due Attention and Reformation according to God.

Queſt. *What manner of Men hath God appointed to be called to the Deacons Office?*

Anſw. Men of Gravity and good Report, not given to Diſſimulation, nor to Wine, nor to Covetouſneſs, Men full of the Holy Ghoſt and Wiſdom, holding the Myſtery of Faith in a pure Conſcience, keeping their Houſhold in good Rule; having ſuch Wives as may neither diſhonour nor corrupt their Calling; not Slanderers, but grave, ſober, and faithful in all things.

Explicat. This full Deſcription of the State of the Deacons Spirit is expreſly laid down in two places of Scripture, 1 *Tim.* 3. 8—12. and *Acts* 6. 3. Firſt, They muſt be Men of Gravity; this word tranſlated *grave*, doth imply three things. 1. It is oppoſed to Lightneſs: A Deacon muſt not be light in his Geſtures, in his Speech and Apparel, but be grave. 2. It is oppoſed to Wantonneſs: they muſt be retired, and clean from all wanton Dalliance. 3. Comelineſs, the word ſignifies reverent and venerable: He muſt neither be light in his own Carriage, nor in the Hearts of other Men. The word cometh from a word that ſignifies to worſhip: He muſt not be light in his own Diſpoſition, nor in other Mens Apprehenſions. Him whom you would ſlight, is not venerable, (σέμνος) which is required of a Deacon. Secondly, He muſt be *of honeſt Report*, Acts 6.3. Men gravely born witneſs unto, ſo ſignifies the word (μαρτυρουμένους) they muſt carry a good Report with them where-ever they are known. Thirdly, They muſt not be given to Diſſimulation, not double-tongu'd. In Churches of great Multitudes, where many are to be maintained by their Hands, he may promiſe ſomething to ſome which he may forget, or not be able to perform: his Word muſt be as his Oath or Vow, if it be gone out of his Mouth it muſt ſtand inviolable: He muſt not pretend more Care for the Poor than there is need, nor promiſe that he is not able to perform. A Man is double-tongu'd two ways; 1. When his Heart differs from his Tongue. 2. When his Tongue differs from his Tongue at ſeveral times, when the firſt thing was right and true: He muſt not be given to Wine; for ſo he may come to waſte not only his own Eſtate, but the Stock of the Church, and that is contrary to the Spirit of a Steward. Nor to Covetouſneſs, for that will overwork his honeſt Heart to divert the Church's Stock from the Church's Service, and to imploy it for his own Ends: therefore this is carefully to be avoided, theſe are his moral Vertues. Now for his Spiritual Endowments, he muſt be *full of the Holy Ghoſt, and Wiſdom*, Acts 6. 3. He muſt be *full of the Holy Ghoſt:* which implies, 1. That a Man muſt be empty of his own Spirit, for elſe he cannot be full of the Spirit of God. A Veſſel cannot be full of Wine and Water too: Therefore he muſt be empty of every Luſt, and of himſelf. 2. He muſt abound in all the Gifts of God's Grace, and not only be full of Gifts, but of the Holy Ghoſt himſelf: For Gifts will grow ruſty, dead, powerleſs, and unprofitable, and we ſhall turn them to our own Ends: but he muſt be full of the Holy Ghoſt, not full of Faith, Patience, *&c.* but of the Spirit of Faith, and full of the Spirit of God, to put Life into all his Graces: 1 *John* 4. 4. *Greater is he*, &c. it is not his Gifts, but his Perſon: *Rom.* 8. 11. It is not Gifts that raiſed Chriſt from the dead, but the eternal Spirit. Now then the eternal Spirit of God muſt reſt in the Heart of a Deacon, a Deacon may be put to ſudden Expreſſions; and if he be not full of the Holy Ghoſt, he will not well rule his own Gifts: the more pure any Grace is, the ſooner it is wreckt, unleſs it be carefully handled and guided according to God. A Man is then full of the Holy Ghoſt, when he doth not content himſelf with Gifts, that he hath a Gift of Prayer and of Edification, and a Spirit of Diligence, but when he finds himſelf ſtill empty for all this, but as he continually deſcries freſh Supply from the Holy Ghoſt. If in abundance of Gifts I find my ſelf empty, and I am ſenſible of my own Unprofitableneſs, and Inability to do any good, then am I not only full of the Gifts of God, but of the Holy Ghoſt, to carry them an end with Strength. 3. And this implies ſuch a Strength of Grace and Spirit, that it carries him above the World, above all Luſts, above all Temptations, all Credit and Reputation, and whatſoever he meets withal, and he is carried with full Sail ſteadily and ſtrongly to God's Heavenly Kingdom; whatſoever is put into his Hand, he is carried an end with Speed and Strength above all Difficulties. 4. A Man is full of the Holy Ghoſt, when he is ready to utter ſpiritual things upon all occaſions; *For out of the abundance of the Heart the Mouth ſpeaketh.* When a Man is full of the Holy Ghoſt, there is a Law of Grace in his Lips: and there is reaſon that a Deacon ſhould be thus full of the Spirit, for many times the Miniſters may grow worldly with whom they are to deal, who then ſhould ſpeak a ſpiritual Word of quickning to them: and alſo they are to deal with the Poor and with the Sick, and therefore had need to deal with their Souls as well as with their Bodies. *Job* 32. 18. *Elihu* when he was full of the Holy Ghoſt could not hold his Peace, but muſt ſpeak. 5. A Man full of the Holy Ghoſt will not reſpect Perſons: a Deacon will be apt to reſpect his Kindred, or Friends, or Country-men if he be not full of the Holy Ghoſt. The Levites did not know their own Fathers when they had ſinned, and they were then full of the Holy Ghoſt. A Man with his own Stock may lawfully have Reſpect to Perſons, to his Kindred, *&c.* and ought ſo to do: but if it come to the Stock of the Church, that being in the Hand of a Man dedicated to God; now his Hands are the Hands of God, and the Hands of the Church, and therefore he diſtributes them according to God, as if the Holy Ghoſt did it, not reſpecting Perſons. (*And full of Wiſdom.*) There was in the Apoſtles time more need of Wiſdom, for they had the Charge of all the Members of the Church, they had the common Stock of all, and therefore were to provide for all they had Charge of, and therefore had need to have the Wiſdom of the whole Church that they might diſtribute an equal Proportion to all: But when the Church was not ſo poor, but Men might diſtribute to the Miniſters and Poor, and yet not ſell their whole Eſtates, yet then alſo was there need of Wiſdom to adminiſter the Churches Treaſure; they muſt ſee the Burdens of Men, and relieve them accordingly. Nay, in this Country, if the Deacons have not a publick Providence, the poor Company of the Church may much want; for it is ſome Mens ſinful Modeſty, that they will periſh almoſt rather than ask: Therefore they being the Churches Stewards, muſt ſee that every one hath ſuch a comfortable Proportion of Eſtate, that he may attend to the things of God, and to the Edification of his own Soul, and not be diſquieted in his Spirit; We muſt not ſerve Tables, ſaith the Apoſtle, but it is the Deacons Office: The Holy Ghoſt ſpeaketh more of the Deacons than of Paſtors and Teachers; for they have not ſo much need of this kind of Wiſdom as the Deacon hath; therefore they had need caſt an Eye to ſee what Mens Tables be, and ſo accordingly as they may comfortably provide for them, that ſo they may bleſs God, and attend to God's Ordinances (keeping the Myſtery of Faith in a pure Conſcience.) Muſt he be ſuch now will you ſay? The whole Doctrine of Religion is a Myſtery to Fleſh and Blood: his Conſcience being a pure and precious Veſſel, the Myſtery of Faith ſhould be ſo kept, that he may be as exemplary in his Place for this as for Wiſdom: and the reaſon is this, becauſe that in the Perſecution of the Churches the Deacons have been hunted after, partly to know what was the Churches Treaſure, that they might confiſcate it, and partly becauſe they think them more excellent than other Men, being called to publick Office; and therefore the Deacons have been put to exquiſite Torment, as *Lawrence* the Deacon, *&c.* Now if a Man be called to anſwer, he had need to be a Man of Knowledg and Faith, and that in a pure Conſcience, for ſo he will daſh his Enemies and honour his Profeſſion. 2. He muſt hold the Myſtery of Faith, that he may be able to ſpeak a word of Edification to his poor Brethren, as well as miniſter to their Bodies. Now for his Family-

Gifts: Firſt, He muſt keep his Houſe well in order; if his Children be riotous, his Servants diſorderly, it will weaken the Deacons Fidelity: and beſides, publick Perſons muſt be exemplary both in publick and private walking. For their Wives, they muſt be ſuch as may neither corrupt, nor diſhonour their Calling, nor Slanderers, grave, ſober and faithful in all things: [and not Slanderers] the word is, not Devils, not unjuſtly accuſing any Body, nor unſeaſonably doing of it: If one accuſe another unjuſtly, or without due Order, the Deacon may grow more remiſs in his Office to ſuch, and ſo a Woman may corrupt and diſhonour his Calling; ſhe muſt ſpeak well of her Brethren and Siſters: [grave] they muſt not be light in themſelves, nor in others Eſteem, but reverent and grave: [ſober] the word is the ſame with vigilant; 1 *Tim.* 3. 2. The Deacon's Wife therefore muſt be a good Houſewife, for elſe ſhe may corrupt his Calling; ſhe muſt alſo be ſober and moderate in Meats and Drinks, and humble and meek, not high, above Sobriety, above due Proportion and Meaſure: [and faithful in all things] faithful to God, he truſts her, faithful to Men, they dare truſt her; faithful to her Husband, faithful in Speech, in Carriage, not dealing unrighteouſly with any thing committed to her Hand, but helping forward her Husband in the place God hath ſet him.

Uſe 1. It may ſerve to teach the Church of God what manner of Men they are to chooſe into this Office. And,

2. It teacheth Deacons how they are to behave themſelves whom God calleth to this Office, and what their Qualifications ought to be, and what they are to grow up unto, that ſo they may faithfully diſcharge the Truſt that God and his Church have committed unto them.

Queſt. *What is the Office of a Deacon?*

Anſw. To receive the Offerings of the Church which are brought unto them and laid down before them, and therewith to ſerve Tables, diſtributing with Simplicity, not only to the Miniſters of the Church, but to any other of the Brethren, as their Need ſhall require; *Acts* 6. 3, 4. The occaſion of their Calling was this: the Apoſtles being ſent by Chriſt with fulneſs of Power, being Paſtors, Teachers, Elders and Deacons, finding themſelves burdened with the Deacons Office, which was the loweſt part of their ſpiritual Work, they disburdened themſelves of it, and ſaid it was not meet they ſhould go to ſerve Tables, therefore to ſerve Tables they laid down to the Deacons; what the Apoſtles did in that Office, they delegated to them, *Acts* 6. 34, 35. It ſeemeth they ſet higher than the People, and every one brought his Offering and laid it down at their Feet, and they therefore received; they went not to call upon the People for ſuch Benevolence, nor ſeek it where it is not to be had, but the Members freely offered it, and what they offered they took: Such was the manner of the old Temple. *Luke* 21. 1, 2, 3. They caſt Money into the Treaſury, where it was received by the Officers for that Service. *Nehem.* 13. 12, 13. there is ſet down what Officers they were the Gifts were brought and diſpoſed to, the Treaſurer, *&c.* and they faithfully diſtributed to their Brethren: ſo *David* appointed Men over the Treaſury, 1 *Chron.* 26.20,26. And he gave *Solomon* the Pattern of the Treaſury, 1 *Chron.* 28. 11. The People brought their Offerings, and the Levites received and diſtributed them, 2 *Chron.* 31. 11, 14. they were not exacted by the *Levites*, but brought and diſtributed as need required: So in the New Teſtament, Chriſt firſt appointed his Diſciples the Apoſtles for that Office, who received the Contributions of the Church, and therewith ſerved Tables; but when Neceſſity required, they laid down that Office to others. To ſerve Tables implies to miniſter to the Neceſſity of all their Brethren; for then they laid all upon the common Stock, and they had nothing peculiar, becauſe elſe they could not provide for the Congregation, tho a part had been received, as *Peter* told *Ananias*. This therefore was the Care of the Apoſtles to ſee that every Man's Table in the Congregation was ſpread: Now leſt it might be thought that the ſame courſe ſhould be taken all Ages in the Church, therefore it fell out otherwiſe whilſt the Apoſtles themſelves lived, that in the Churches of the Gentiles which were rich, and Men might keep a Propriety in their Eſtate, and yet maintain the Church, they were commanded to put it into a Stock every Lord's-day, what they laid aſide for the Neceſſity of the Church, 1 *Cor.* 16. 2. and out of that they did prepare the Lord's Table, the Table of the Officers and of their poor Brethren of their own Church, and other Churches, according to their Neceſſity. Now the

Deacon in ſerving of Tables muſt diſtribute in Simplicity. *Rom.* 12. 8. He that diſtributes, *&c.* which is the Deſcription of the Deacon. There is this difference between Diſtribution and Contribution: He that contributes gives his private Stock and Offering into a common Treaſury; but to diſtribute, is to turn a common Stock into Pieces and Parcels, as every one hath need. This muſt be done with Simplicity, which implies two things; (1.) It ſtandeth in oppoſition to Reſpect of Perſons, that a Deacon ſhould not reſpect any for Country ſake, for Kindred ſake, but diſtribute to every one as he hath need. (2.) 2 *Cor.* 8. 2. this word *Simplicity* is there tranſlated *Liberality*, and 2 *Cor.* 9. 11. the ſame word which is here tranſlated *Simplicity*, is there tranſlated *Bountifulneſs*. A Deacon therefore muſt not diſtribute with Reſpect of Perſons: and alſo with a free and willing Spirit, without any upbraiding of any Brother or Officer in the Church, but freely diſtributing, according to the Will of Chriſt and of his Church: The Chearfulneſs of the Giver, and the Readineſs of his Care in giving may expreſs much Simplicity. Now the Deacon is not only to diſtribute to the Miniſters, tho he doth to them: 2 *Cor.* 8. 15. and ſo they did in the New Teſtament; for if all the Church was ſupplied by the Treaſurers, then much more the Apoſtles and Officers of the Church.

Object. Gal. 6. 6. *Let him that is taught in the Word, communicate to him that teacheth him in all good things.*

Anſw. The word is not *diſtribute* but *communicate*, that is, put it into a common Treaſury, 1 *Tim.* 6. 17, 18. There is difference between diſtributing and communicating: to communicate is to lay a parcel of the Eſtate into a common Stock, *be ready to communicate*; but to diſtribute is another thing, which they may have occaſion to do here and there as they ſee any have need, of that which is put into the common Stock; and therefore the Apoſtle's meaning, *Gal.* 6. 6. is not to diſtribute, but to communicate according to a Man's Eſtate and the Churches Occaſions. 1 *Tim.* 5. 17. there is a Care to be had of the Officers of the Church; that which is given muſt be given as an Honour and due, not grudgingly, but freely and readily; thoſe that are Officers muſt live of their Labour: beſides, the Officers are to diſtribute to every one according to his Need and Uſe, not only Neceſſity, but according to his expedient Uſe, *Acts* 4. 35. This was never counted Alms in the Church, or Mercy, but a Mercy of Juſtice and Equity, whether to their own Church, or the Members of other Churches in their need, with Conſent of the Church, *Rom.* 15. 26, 27. The Apoſtle giveth this Contribution a Name far off from Alms or Charity, for he calleth it a Service and Grace of God to be able to communicate to the Neceſſities of the Church, 2 *Cor.* 9. 12. and 8. 19.

Uſe 1. To teach you a true diſcerning of the Corruptions that have been brought into the Office in time of Popery, wherein it hath been impoſed upon them to teach and baptize ſome to rule, yea over-rule the Officers of the Church, and the Church it ſelf, ſo that very few of them have a hand in ſerving of Tables, a Burden which the Apoſtles perceived they were not able to bear, that is beyond the Inſtitution of Chriſt, and therefore an Invention of Man's Brain, and will never do good to the Church of God.

Object. Philip *preached and baptized,* Acts 8. 5, 12, 13. *and if ſo, why might he not alſo be a Ruler?*

Anſw. He was not only a Deacon, but when the Office was laid aſide by reaſon of the Perſecution, then God called him forth to be an Evangeliſt, *Acts* 21. 8. and therefore he may not be a Pattern for Deacons in other Ages. It is a like Abuſe that in ſome Churches they have inſtead of theſe Collections for the Poor, who receive not the Contributions, but gather them and diſtrain for them, and that not for the Miniſters, but for the Poor only, this never doth good in the Church; but it falls out that all the Collections made by the Church will not maintain the Poor of the Church, but they are forced to beg abroad; God marvellouſly beareth Witneſs to his own Ordinance, that either there ſhall be no Poor, or if there be, God ſo bleſſeth his own Ordinance, that a little Church hath well provided for all her Poor, yea ſometimes to the Relief of Neighbour-Congregations.

Uſe 2. To teach Deacons to caſt about how all the Tables of the Congregation may be provided for; not only the Lord's Table, and the Officers Table, but alſo the Tables of the poor Brethren; who tho they make not known their Neceſſity, yet the Deacons Care ſhould be to ſee that they be provided for of things ſufficient for this natural Life, and therefore to provide that they may have Gardens, and planting Grounds, *&c.* by which they might live.

Uſe 3. It behoves all the Members of the Body that ought to have a Care one of another, to ſee that there may never want Proviſion in the Deacons Hands to provide for all the Tables in the Churches, and to ſee that there never want Bread in God's Houſe, and then God hath promiſed, *Mal.* 3. 9, 10, 11. that he will open the Windows of Heaven, and pour in a Bleſſing. It is for Brethren of higher degree to ſee to the Treaſury of the Churches, *Gal.* 6. 10. that ſo no Member of the Church may want convenient Supply; and where there is Meat in God's Houſe, there ſhall never want Meat in any Man's Houſe: He is a faithful God, and he hath ſaid it; *Prove me now and ſee if I will not open the Windows of Heaven*, &c.

Uſe 4. To provoke the Deacons when Strangers come over from other Churches, to ſee that none of them want convenient Harbour among our Congregations, eſpecially when there is only Care needful, no Charges required.

Queſt. *But is it not the Deacons Office to ſhew Mercy with Chearfulneſs?*

Anſw. Yes verily, to their Brethren in Miſery; but that part of their Office they chiefly perform by the Hand of the Widows choſen into the Number, who are therefore called the Deacons or Servants of the Church: The Deacon is to ſhew Mercy with Chearfulneſs, *Rom.* 12. 8. He muſt not ſtay till his Brethren be in extream Miſery, but before-hand prevent them with ſome ſeaſonable Relief as may ſave them out of the Hand of ſuch Extremity. A ſmall matter will ſtrengthen an Houſe when it is underſhooted, but when it is down, then a great matter will not do it: So it is with a poor Brother's Eſtate, therefore in ordinary courſe, Diſtribution in time ſhould prevent it; but the Members will be ſick, and ſometimes ſick of long Diſeaſes, and poor Brethren will be ſick as well as rich, and then there is room for ſhewing of Mercy; but where there is no Miſery there is no need of Mercy, but when Danger, long Sickneſs, danger of Death, extream Wants fall upon Brethren, then muſt the Deacon ſhew Mercy, and that with Chearfulneſs: that is, not grudgingly, nor of neceſſity. That word Chearfulneſs implies, that whereas the Brother ſtandeth in need of the Church's Love in way of Mercy; this Chearfulneſs diſtributes it readily, freely, joyfully, and not rejoycing in his Miſery, but in that he hath to relieve him withal: this Grace adorns a Chriſtian much. *Mich.* 7. 18. God deſcribes himſelf by it, that he delights in Mercy, when he hath occaſion to ſhew Mercy, that is the Work he delights in; tho the Sins of his People be many, and his Anger is provoked againſt them for the ſame, yet he ſheweth Mercy, and that with Delight in it. *Luke* 15. 20. The Father was moved with Compaſſion, and ran to meet his Son and kiſſes him. When the Soul is very unfit to receive Mercy, then he runs to his Son and kiſſes him: and that which God ſheweth to his Sons in Miſery, he calleth us to ſhew the like, that ſo we may be like him; and the Reaſon is great that the Church offers in ſhewing of Mercy, that they ſhould do it with Chearfulneſs. 1. God's Example requires it, as you ſee before. 2. The Brotherly Affection that ſhould be between the Members of the Lord Jeſus, requires the ſame. How buſy is every Member of the Body to procure Help and Mercy to any Member that ſtandeth in need? Now God calleth us to be Members of one Body, and commendeth this Work of Mercy to the Deacons, and they ſhould come readily and chearfully to this Work, to ſhew Mercy to thoſe that are in Miſery. 3. From the great Recompence that God poureth upon his Church and the Officers, when he ſeeth them doing of Works of Mercy with Chearfulneſs. *Mich.* 6. 7, 8. God careth not ſo much for a thouſand Sacrifices, but that he loveth that Men ſhould love Mercy, and be diligent to ſhew it. But this part of the Office, *&c.* 1 *Tim.* 5. 9. and theſe Widows are taken into the number of the Deacons. The Apoſtle ſpeaketh not of Widows to be relieved, for ſo a Widow of thirty or forty may ſtand in need by Sickneſs, or any other Miſery; but of ſuch Widows as are choſen into the number of thoſe that are to ſhew Mercy with Chearfulneſs, and theſe are the Widows or Servants of the Church. *Rom.* 16. 1. it is tranſlated *Servants*, but the word is *Deacons*; there was a Church at *Cenchrea* an Haven by *Corinth*, and *Phebe* was a Deacon there, and the Servant of the Church implies the thing: For a Woman may not teach nor rule in the Church, and therefore ſhe muſt be a Deaconeſs: And the Apoſtle giveth her this Teſtimony, that ſhe had been a Succourer of him and of others alſo. Now this ſuccouring is to thoſe that are caſt down by Sickneſs or Sores, to look to them, and to provide them Tables;

and none are ſo fit for this as skilful, pitiful and compaſſionate Widows; they are fit to miniſter Succour to poor Brethren, to them that have none of their own Kindred to provide for them and relieve them: ſuch are to be taken into the number of the Deacons; this was the Practice of the Primitive Church long after the Apoſtles times.

Queſt. *What manner of Widows hath God allowed to be choſen into this Number?*

Anſw. Antient Widows of threeſcore Years of Age, well reported of for good Works, for nurſing of their Children, for lodging of Strangers, waſhing the Saints Feet, for relieving the Afflicted, for diligently following of every good Work, 1 *Tim.* 5. 9. Firſt, They muſt be threeſcore Years old, and the reaſon is, 1. Becauſe they muſt be dedicated to the Church's Service; for in thoſe hot Countries many were ſick of Peſtilential Fevers; again, they were often in Wars, and therefore many poor Members might come home maimed, as alſo many were called before Judgment-ſeats, and there beaten and diſmembred, and ſo need Succour. Now therefore he would not have her that is choſen into the Office to have an Husband, for ſuch have Families of their own to look unto: and ſhe muſt be one that is paſt Marriage; for when they are called to an Office, they ſhould not eaſily lay it down again: and this Reaſon the Apoſtle giveth; for the younger Women wax wanton againſt Chriſt, and will marry: they having many Pagans about them, the young Women taking Affection to them they would leave their Faith and their Office to marry them: therefore he would have them be paſt Marriage. 2. From the Vanity that would befal younger Women; if they had no Imployment of their own but only publick, they would then be fit for the Devil's Work, they would go about from Houſe to Houſe, and be Buſy-bodies; but elder Women would be graver than to talk of every thing they ſee, and therefore he would have them to be threeſcore Years old. Now there are four things required of theſe Widows. 1. Diligence. 2. Tenderneſs of Affection. 3. Lowlineſs in Mind. 4. That ſhe diligently follow every good Work.

1. Diligence. She muſt be a painful Woman, and take Pains about a ſick Body, and therefore the Apoſtle would know whether they had nurſed their own Children or no: for many Women will not, tho God give them Breaſts, they will not have their Sleeps broken, neither can they tarry ſo long at home; but if a Woman cannot endure to do ſervile Offices to her own Children, ſhe will never endure to do Service to elder Bodies; therefore ſhe muſt be one that hath nurſed her own Children.

2. Tenderneſs in Affection to thoſe that are in Miſery; ſhe ſhould be full of Courteſy to all, of Mercy to thoſe that are poor and in Miſery: therefore the Apoſtle would know whether ſhe had lodged Strangers or no. There is not the pooreſt Woman but, be ſhe loving, at one time or other ſhe ſhall have Strangers: and a Deaconeſs muſt not be churliſh nor covetous, for if ſo they that are ſuccoured by her will find but little Mercy, and ſlender Proviſion, ſhe will divert the Church's Portion, and which the Deacons commit to her, to her ſelf; therefore ſhe muſt be one that hath entertained and lodged Strangers. But the Apoſtle would further know whether ſhe relieved the Afflicted alſo or no; for a Man may lodg Strangers for his own Honour's ſake; but to relieve the Afflicted, argues not only Courteſy but Mercy alſo: and therefore when ſuch are in Office, they will do it with more Mercy. You will ſay, by this no poor Woman ſhall be called to this Office, for they can relieve but few. True, Poverty is a great hindrance unto it; but the poor Widow which caſt more into the Treaſury than all the rich Men did, ſhe may have her poor Mites: Suppoſe ſhe hath no Money, yet ſhe can tend them, provide their Diet, and do ſuch like things for them; and is a Woman ready to do this? Some may relieve with Money, ſome with Apparel, ſome with Counſel, and that the pooreſt may do. Courteſy and Mercy is the ſecond Property which is required in a Widow to be choſen into the number of the Deacons.

3. Lowlineſs of Mind: Therefore, ſaith the Apoſtle, if ſhe hath waſhed the Saints Feet, *Gen.* 19. 2. and 43. 42. and 24. 32. And this Chriſt charges upon *Simon*, *Luke* 7. 44. that he had not done unto him. In thoſe Countries they wore no Stockins and Shoes, but Sandals tied about the bottom of their Feet; and their firſt Entertainment was when they came to any place, to waſh their Feet: therefore the Widow muſt be ſuch an one that hath waſhed the Saints Feet, and muſt do any humble Service to them: this is not uſeful in this Country, but implies ſhe muſt not skue at any poor

Service, or fulſome or mean Office that may concern the Comfort of a weak or ſick Brother.

4. She muſt be diligently following every good Work; this is not every good Woman's Care and Practice: There is not any Conference but ſhe will be one there, not any day of Humiliation but ſhe will be one at it; this is the main thing he commendeth, ſhe muſt be one of the foremoſt at every good Work, and ſhe follows it on till it comes to ſome Perfection: this Woman is fit for this Service, this is a Work of Fruitfulneſs and Godlineſs, nay, ſhe muſt be well reported of for all theſe: for many an one is given to theſe things, but is not known ſo to be; therefore ſhe muſt be known; that is, required of all Officers, of Elders and Deacons, and ſo of Widows. Publick Officers of the Church muſt be of good Report, of a good Name and Fame, for that is the Honour of the Lord Jeſus Chriſt, this good Report is the Cognizance and Badg of a Godly Soul; ſo much Faith as there is in the Heart, ſo much good Report there is of a Man in the Mouths of Men. *Heb.* 11. 2. Faith and the Fruits of Faith brought the Elders unto a good Report; and the ground of this is, no Man liveth by Faith, but he liveth by Chriſt, and honoureth him; and the more a Man honoureth Chriſt, the more will Chriſt honour him; and therefore a faithful Chriſtian never wants a good Report, but he is a Crown of Glory where-ever he doth come: He walks in an humble Frame, for that is the Life of Faith, and fruitful unto Men, and thus he cometh to have a good Report, and then will Chriſt have no Diſhonour by Adminiſtrations: They that ſpeak Evil of ſuch a Man, their own Conſciences bear witneſs againſt them, and therefore theſe Widows that are to be choſen to this Office, are to be well reported of: They that ſpeak ill of ſuch Men as are humble and fruitful in their Courſe, and do all for the Glory of Chriſt, they are either brutiſhly ignorant, or ſuch as ſin maliciouſly againſt the Holy Ghoſt. Humility and Love never went without a good Name from the beginning of the World, nor never will to the latter end of the World.

Uſe 1. This doth reprove the Popiſh manner of their kind of Cloiſters; for this place of the Apoſtle was the Foundation of their Nunneries. When the Apoſtle ſaid they muſt be of threeſcore Years of Age, a Council afterwards decreed they ſhould be forty Years old: Afterwards becauſe the Apoſtle ſaith, ſhe muſt be one that hath been the Wife of one Man, therefore they thought Virgins would be better, for that State was more honourable than Marriage, and they back'd it with that of the Apoſtle, 1 *Cor.* 7. 38. *He that giveth not his Virgin in Marriage doth better*, &c. But then theſe are not fit to tend ſick Perſons: And then that flew in their Conſciences how to make that good, *ſhe muſt be threeſcore Years old*, and therefore they ordained a Prioreſs, an antient Woman to be over all the reſt; and becauſe theſe could not tend to the ſick Perſons, therefore they ſhould help the Church with their continual Prayers, this is the order of their Cloiſter-Virgins, and this is the Deluſion which the Devil built upon this ſacred Ordinance, inſtead of Holineſs they have become Sinks of all Uncleanneſs and Abominations.

Uſe 2. Obſerve what is the Honour Chriſt reſerveth for the beſt Women: Suppoſe that ſhe which nurſed her Children and lodged Strangers, *&c.* ſay ſhe be well reported of for good Works; this is the Sum of her Preferment. Chriſt calleth her, when ſhe is threeſcore Years old, to work, and to miniſter to the Church in the homelieſt Office, to be the right-hand of the Deacon in ſhewing Mercy with chearfulneſs. Some that were high-ſpirited would think within themſelves, that ſhould they that have done thus and thus now come to this, how would their Spirits riſe in Indignation againſt God's Ordinance? but God thinketh he doth us the greateſt Honour when he putteth us into any Office; to be put into a Spittle to tend upon ſick Perſons, little do Men think what Honour God then putteth upon them: it is great Honour to be doing good: if you have been diligently following every good Work, you are at the laſt the fitter to be put into this Work, *Luke* 17. 7, 8, 9, 10. It is Chriſt that is to eat and drink in theſe poor *Lazarus*'s; he is to be waſhed: ſhe that is wearied in the Field of Chriſtianity, for threeſcore Years together, let her betake her ſelf a little to God's Work, and then ſhe ſhall reſt for ever in God's Kingdom: And this trains up a Woman to Holineſs of Mind after many Years continuance in any Imployment, and God will reward it abundantly.

Uſe 3. To teach the Church what kind of Officers you yet want, you have yet none of theſe Widows, the Church hath ſometimes need of ſuch, and great need too, or elſe God would not have appointed the Office: Many come from the Ships ſick, and have no Servants, and we may have amongſt us many of our own Brethren ſick to be looked unto, therefore we are to deſire this of God, that he would ſupply us with ſuch in due time, of ſuch Years and Strength as may be fit for this Employment; and alſo you ſee whom and what manner of Perſons you are to chooſe unto this place in the Church.

Uſe 4. To teach Women what God calleth them to do: God looks whether a Woman nurſe her Children or no, it helps you to Preferment in God's Eye; they muſt not put out their Children, if God give Strength and Ability themſelves; love Hoſpitality, not only to Poor and Kindred, but to Strangers alſo: Help the Afflicted, relieve them with your Purſes, Counſel, Apparel, think not ſcorn to do a Work of Love, live by Faith, grow humble and diligent in good Works, ſo you ſhall have a good Report, and be called Mothers in *Iſrael*; ſo was *Deborah* called. If the Church have need of them, let them not ſcorn to be choſen in this Office. The Siſter of *Theodoſius* the Emperor did not diſdain it, and it was the faireſt Flower in her Garden, that in her old Age ſhe was fit to do the Church Service; this will add to their Comfort in this World, and to their Crown of Glory in the World to come. And this alſo may teach you, that if the loweſt Officers of the Church ſhould be thus qualified, what ſhould be the Spirit of other Officers, whom God calleth to higher Places in the Church? And whatever their Employments be, yet ſhould their Spirit be honourable. The Definition of the Church hath been laid open, and the Diſtribution of it into the Integral Parts, which are the Officers of the Church, and the Members of it. Of the Officers of the Church, their Qualifications, and ſeveral Duties, hath been ſpoken hitherto.

Queſt. *What manner of Men are they whom God hath appointed for to be received as Brethren and Members of his Church?*

Anſw. Such as are called of God out of the World unto the Fellowſhip of Jeſus Chriſt, and do willingly offer and join themſelves, firſt to the Lord, and then to the Church, by Confeſſion of their Sins, and Profeſſion of the Faith, and laying hold of his Covenant.

Here is a double Qualification: 1. They are ſuch as are called out of the World to the Fellowſhip of Jeſus Chriſt. 2. They that willingly offer and join themſelves, firſt to the Lord, and then to his Church. For the firſt, it appears from the ordinary Notion of the word *Eccleſia* uſed for a Church, which is a Company of Men called out: The Church is a Congregation as they are met together in a Body, but *Eccleſia*, as they are a Company called from God out of the World; ſo are they ſtiled *Rom.* 1. 6, 7. and he tells you to what you are called, *to the Fellowſhip of his Son*, 1 Cor. 1. 9. They are called out of the World, *Acts* 2. 40. When he calleth them to be Members of the Church, he ſaith, Save your ſelves out of the ignorant or malignant World, for ſo all the World lieth either in Ignorance or Malignancy, 1 *John* 5. 19. ſave your ſelves from ſuch: and they are called out by the Miniſtry of the Word and Spirit of God, and they are knit into the Fellowſhip of Jeſus Chriſt, as he is the Head of his Church, 1 *Cor.* 12. 12. Chriſt, to whoſe Fellowſhip we are knit, is not of one Member, but of many, and they are called one Chriſt; they are joined to Chriſt, not as the Hair to the Head, but ſo as to be knit alſo to the reſt of the Members. That they are ſo called out before they are Members appears by this, *Saul* was circumciſed and an Hebrew, and was called out, tho the Church knew it not; and when he aſſay'd to join himſelf to the Church, they were afraid of him, not knowing that he was a Diſciple. A Diſciple is not one that heareth one Leſſon only, but a Diſciple is a conſtant Hearer, and one that taketh himſelf bound to take out all the Leſſons that he heareth, and to ſubmit to the Diſcipline of the School. They doubted *Paul* was not ſuch a Diſciple that was a conſtant Hearer of God's Word, or if he were, yet that he was not one that ſubmitted himſelf to the Diſcipline of the School of Chriſt, therefore they were afraid of him. The Church may not receive any one that is circumciſed, if he be ignorant, or hath not been joined in Fellowſhip to Chriſt, and ſubmitted himſelf unto him; he muſt be a Diſciple, a conſtant Hearer, an obedient Learner, and one that ſubmits to the Diſcipline of the School of Chriſt, ſuch an one ſhould be received. But it may fall out Men may in Hypocriſy hear conſtantly, and practiſe what they hear, and profeſs Subjection to the Diſcipline of the Church; therefore tho this be enough for the Church to receive, yet it is not enough for him to offer himſelf, unleſs he can ſay that Chriſt is his Portion, or that he truly waits upon Chriſt for the Revelation of his Grace unto his Soul, ſuch a Soul is inveſted with Chriſt, and ſuch ſhould they be that offer themſelves. *Matth.* 22. 11, 12. If a Man be not found clothed with the Wedding-Garment of Chriſt's Righteouſneſs, of Juſtification, of Sanctification, then ſaith Chriſt, *Friend, how cameſt thou in hither, not having thy Wedding-Garment?* tho he fall not out with his Servants for bringing him in, yet he ſaith to him, *Friend, how cameſt thou in? 2dly.* They willingly join and offer themſelves, firſt to the Lord, and then to the Church. Firſt to the Lord, *Iſa.* 56. 6. they muſt join to the Lord before he brings them to his holy Mountain, and this they do willingly. *Pſal.* 110. 2, 3. God's People are a willing People. Acts 2. 41. *They that gladly received the Word were baptized unto Chriſt*, and ſo received into the Church. *Barnabas* tells the Church how *Paul* had ſeen the Lord by the way, and then he is received, after he is joined to the Lord, and then to the Church. *Acts* 2. 41, 47. tho they were before of the Church of *Iſrael*, yet they were not received into the Chriſtian Church before they repented and made a Covenant with God, and received the Seal of the Covenant, and then they were added to it; *Acts* 9. 26, 27. tho his Sins were pardoned in his Baptiſm, yet when he cometh to *Jeruſalem* he aſſay'd to join, it was his own voluntary Act; tho you read, *Matth.* 22. 9. that Chriſt ſaid, *Compel them to come in, that my Houſe may be full*, Luke 14. 23. Tho there be a Compulſion to be uſed for the filling of Chriſt's Church, yet this is not the Compulſion of the Civil Sword, for it is the Compulſion of the Servants that are ſent to call, and they are the Miniſters of Chriſt: And how muſt they compel? by convincing them of their Natural State, by driving them out of themſelves and driving them unto Chriſt, partly by the Law, partly by the Goſpel. It is a compulſive Perſwaſion, by Terrors, by Threatnings, and by Promiſes, *&c.* The Magiſtrate may compel Men to hear, but to compel them to come into the Church is not compatible to the Name of the Church: For they muſt be ſuch as are called out of the World, and when they are called, they will readily deſire it, and it is a ſign that they are not called, if when they have opportunity, they do not deſire it. *Rom.* 1. 15. God commandeth and requires it of them, and will charge it upon them for Sin if they do it not; but neither the Church, nor Civil Magiſtrates may compel them; for *God's People are a willing People:* and it is no more but Reaſon that no Man ſhould be compelled to ſubject himſelf to any Government that he is not willing to ſubmit unto.

Now to the manner how they muſt join: Three things they uſed in the Primitive Church, and long after. 1. Confeſſion of their Sins, *Matth.* 3. 6. they were Members of the Church of *Iſrael* before that, yet they were not admitted to Baptiſm, and to be his Diſciples, unleſs they confeſſed their Sins, and their Subjection to take out ſuch Leſſons as he ſhould teach them; therefore they ſaid unto him, *Luke* 3. 10, 11, 12. *What ſhall we do? Acts* 19. 18. they that believed, confeſſed their Witchcraft and Whoredoms before they were received into the Fellowſhip of the Church. 2. Profeſſion of their Faith. The Eunuch was a Proſelyte and Member of the Jewiſh Church, yet he muſt profeſs his Faith before he is baptized, and *Acts* 8. 37, 38. and thus he was made fit for Church-Fellowſhip. 3. By taking hold of the Covenant: What Covenant? read *Iſa.* 56. 6, 7. he requires that they be joined to the Lord, and love the Lord, and keep his Sabbaths, and then take hold of his Covenant: And what is the Covenant which God made with the Houſe of *Iſrael? Deut.* 29. 10, 11, 12, 13. you there ſee what it is, they come to be eſtabliſhed his People by entring into Covenant with him. *Pſal.* 50. 5. they are not his People till they enter into Covenant with him. It is God's Covenant, becauſe as in Marriage God is the third Party in the Covenant between Man and Woman, ſo in the Church-Covenant it is Tripartite between God and the Church, and the Member received. They may not receive into the Church but thoſe whom God receiveth in, nor diſmiſs thoſe but whom God diſmiſſeth: therefore a Man muſt take hold of the Covenant, and then God bringeth him to be joyful in the Houſe of his Ordinances; they ſhall then receive more Joy and Comfort than ever. God hath not promiſed any conſtant ſupply of Comfort and Bleſſing from his Ordinances, but to thoſe that not only join to the Lord, but alſo lay hold of his Covenant, that is, the Covenant he hath made with his Church. And thus you ſee the meaning of the Phraſes in the New Teſtament, they did join, and they were added to the Church: that is, the Gentiles, who were before joined to the Church of *Iſrael*, were joined to the Chriſtian Church by laying hold of this Covenant.

Uſe 1. This ſerveth to confirm and juſtify the Lawfulneſs, and in truth the Neceſſity of this Courſe that is taken in admitting your Church-Members: Look not at it as a Work of Supererrogation, as a thing uncomely to be done, or as deviſed by Men, but as an Ordinance of God for Preparation of Men for the Church, and Admiſſion of them into the Church, that hath its Inſtitution from the Holy Ghoſt. What need we be admitted, will you ſay, when we are Members of a Church before? Therefore conſider, *Paul* was a Member of a Church of Chriſt, yet they were afraid of him: a Man may not thruſt himſelf upon a Church whether they will or no; and they alſo may not receive him, unleſs they perſwade themſelves that he is a Diſciple, a Learner, a conſtant Hearer, and a Submitter to the Diſcipline of the Church. *Barnabas* muſt make that plain to the Church that he is a Diſciple, and then they receive him into the Church: Thoſe that are received, muſt either be ſuch as approve themſelves by their Converſation, or by the Teſtimony of ſome whom the Church dare truſt; you alſo compel none to be Members of the Church: Compel them by Conviction, by ſtrength of Argument, and bonds of Conſcience; but they muſt freely offer and join themſelves when they have been called, and have obeyed the Call: the Lord is the Head of the Church, and to be joined to the Head, or joined to the Members; and not to the Head, will not make a Man a living Member, but he will be a dead Member, that will rather be a Burden than any Help to the Church. You ſee alſo evident Practices of Confeſſion and Profeſſion; where there is little notice of any Man's Sins, there is not that need of large Confeſſion, but notwithſtanding they muſt make Profeſſion of their Faith in Chriſt.

Uſe 2. To direct ſuch as deſire Church-Fellowſhip, to teach you what Perſons you muſt grow up to be, ſuch as are called out of the World; you muſt confeſs your Sins as you have been known to live in, and profeſs your Faith, lay hold of the Covenant, come not in till you be clothed with the Garment of Chriſt's Righteouſneſs, to wait and truſt upon him for his Grace, or elſe God will ranſack you, and ſay, *How came you in hither?* All Profaneneſs, all Malignancy, all Ignorance muſt be laid aſide; give up your ſelves to God, and then to the Church.

Uſe 3. To comfort the People of God that do thus come into the Church: God ſaith that he will make *their Souls joyful in the Houſe of Prayer*, and that he will accept their Offerings, *Iſa.* 56. 6, 7. If we find our Hearts uncomfortable, conſider, have we not ſet looſe from God, or have we not ſat looſe from his Covenant ſince we laſt received Comfort from it? our joying was but for a fit, and we ſat looſe from God, from his Ordinances, from his Sabbaths, and from our Brethren, then no wonder that we are uncomfortable: But come thus, as you have heard, into God's Preſence, and then we may comfortably expect that he will make us joyful in the Houſe of Prayer.

Queſt. *What is the Office or Duty which God calleth the Brethren unto, the Members of the Church?*

Anſw. To Brotherly Love, and to the Fruits thereof, Brotherly Unity, Brotherly Equality, and Brotherly Communion. Firſt, Brotherly Love, this the Holy Ghoſt preſſeth upon the Brethren of the Church in divers places: 1 *Pet.* 3. 8. *Love as Brethren*, if you be Brethren. 1 *Pet.* 2. 17. *Love the Brotherhood*; in that whole Society in which God hath joined you, love them. 1 *Theſſ.* 4. 9. *Ye your ſelves are taught of God to love one another.* *Heb.* 13. 1. Love is ſuch an Affection of the Soul, whereby we offer Communion one with another, and Communication of Good one to another. On the other ſide, Hatred is that whereby one cannot endure to have Fellowſhip with another, nor communicate any Good to him: But when we love the Brethren, then are we in Heart with them, and deſire to do Good unto them, and to receive Good from them. Add to the Fruits thereof Brotherly Unity: Eph. 4. 3. *Endeavouring to keep the Unity of the Spirit in the Bond of Peace.* Pſal. 133. 1. *Behold how pleaſant a thing it is for Brethren to dwell together in Unity.* Col. 3. 15. *Let the Peace of God rule in your Hearts, to the which you are called in one Body.* Acts 7. 26. *Sirs, you are Brethren, why do you wrong one another?* It is againſt the Nature of Brethren for to harm one another: And this Chriſt beggeth of his Father for thoſe that ſhould believe on his Name, *Joh.* 17. 20, 21. that they may be one with the Father, and one with the Son, and one another: This is the main Petition in which he deſires the Fruit of his Suffering might break forth. There is no greater Teſtimony of Chriſt's coming to ſave his People than this, that all the Churches of God, and all Brethren are all of one Mind, of one Heart, and of one Judgment; this is that convinces the World that Chriſt came in the Name of the Father, when Brethren dwell together in Unity. The ſecond Fruit of Brotherly Love is Brotherly Equality, and this God hath reſpect unto in all the Members of the Church; tho there be a difference in outward Reſpects, yet in the Church-Privileges, as they are all Brethren, they are all equal. *Deut.* 17. 19, 20. The King, the chief Governour, muſt read in the Book of the Law all his days, *that ſo his Heart may not be lifted up above his Brethren.* And for the Miniſters of the Word, Chriſt ſays unto them, *Be ye not called* Rabbi, *for one is your Maſter, even Chriſt, as ye are all Brethren:* and therefore being all Brethren, they muſt not take up Maſterly Authority one over another. And the Apoſtle hath great regard to this, that there might be an Equality, ſo that the whole Burden may not lie upon ſome, while other go eaſed: And this is the Equality that God requires of the Members of the Church. The third Fruit of Brotherly Love, is Brotherly Communion or Fellowſhip, which is alſo the Fruit of both the other Fruits of Brotherly Unity, and Brotherly Equality. Acts 2. 42. *They continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in Prayers:* and *ver.* 46. *They continued daily with one accord in the Temple, and breaking Bread from Houſe to Houſe*; and they had conſtantly Fellowſhip together; and this alſo God requireth of Brethren that are knit in Covenant together in Church-Fellowſhip.

Queſt. *Wherein ſtandeth that Brotherly Unity which Members are to hold one with another?*

Anſw. To be perfectly joined together in one Mind, and one Judgment, and one Speech, in one Truth; and where we cannot be of one Judgment, ſtill to be of one Heart; not provoking or envying one another, but forgiving and forbearing one another; not judging or deſpiſing one another in difference of Weakneſs, but ſo far as we are come to walk by the ſame Rule, and teach and learn one of another the Way of God more perfectly, *till we are grown up in the Unity of the Faith, unto a perfect Man in Chriſt Jeſus.* Firſt, They muſt be perfectly joined together in one Mind, one Judgment, one Speech, in one Truth; 1 *Cor.* 1. 10. He would have them to be of the ſame Mind, and ſame Judgment, and that not in a common Error, but in one Truth: You may ſee what is the difference betwixt Mind and Judgment, therefore the Apoſtle doth exhort them to be of one Mind, to be of the ſame Judgment; for ſometimes Men are not of a contrary Judgment becauſe things are clear, yet they have a Mind to conceive and judg otherwiſe, and ſo to expreſs themſelves; but he would have them have a Mind to be all of one Judgment, ſo ſhould alſo their Speech be the ſame: for he knew that difference of Expreſſions might breed diverſity of Mind; he would not have Men expreſs them otherwiſe than as things commonly received: He would have them avoid Babyloniſh Confuſion, and to be all of one Speech; this alſo he earneſtly deſires of the *Philippians*, that they would mind, think and ſpeak one thing, *Phil.* 2. 1, 2. He would have them willingly frame their Hearts, and Judgments, and Speech like one to another; and ſee what Weight he lays upon it, *If there be any Conſolation in Chriſt*, &c. There is no Conſolation of Chriſt in their Hearts where there is a Willingneſs to be of a contrary Mind, there may be Truth, but no Conſolation; this will darken their Conſolations where there is not a mutual Conſolation in their Words, Speeches and Thoughts. He adds further, *If any Comfort of Love*, &c. Hath not this comforted your Hearts, the Love of God, and the Love of your Brethren? If you ever had Comfort from theſe, then be of one Accord. [*If any Fellowſhip of the Spirit:*] If you be all of one Spirit, then let the Spirit in all your Words, Minds, Judgments and Speeches be all one: [*If any Bowels of Mercy:*] If you have any Bowels to me, or your ſelves, to your Brethren, be of one Mind; and this it was that fulfilled Apoſtolical Joy, to ſee them all of one Mind. *Eph.* 4. 23. *Be renewed in the Spirit of your Mind:* that is the Inclination and Bent of their Minds, that they may be willing to ſee the Truth, and yield to the Truth, and to be of one Judgment. *James* 4. 5. There is a Spirit in Man that luſteth after Errors, there is a Spirit that luſteth to be of a contrary Mind to another Man's Mind; therefore ſaith the Apoſtle, *Be ye renewed in the Spirit of your Minds:* this is a Ground of much Affliction to any humble Soul when he is forced to be of a contrary Mind or Judgment. It calls to mind the Corruption of Nature; if it be Truth in me, then why ſhould not he ſee it as well as I? and it is a great Temptation, for it makes a Man to call into queſtion his own Judgment, and the Truth. But ſuppoſe we cannot be of one Judgment,

ment, nor of one Speech (for a Man muſt ſpeak as he judgeth, if he muſt judg, he muſt not prevaricate) yet ſtill we muſt be of one Heart, we muſt be of a Bent to draw as cloſe one to another as may be, and to drive it as far as Truth will bear. *Phil.* 4. 1. He deſires they may be of one Mind, tho they judg differently, and ſpeak differently, yet that they be willing to cloſe one with another: they did not affect to be of one Mind and Heart, and therefore he beſeecheth the Paſtor to help them an end, that they might mind one thing in the Lord, mind Unity when it may be attained. But to help forward this Brotherly Love, the Apoſtle exhorts them not to provoke one another, not to envy one another, *Gal.* 5. 26. Let there be no Wrath to provoke, no Pride to envy, and this will maintain Brotherly Love: but becauſe Provocation will ariſe from thoſe that have attained leaſt degrees of Grace, therefore we ſhould forbear and forgive one another, *Eph.* 4. 2. If a Man ſeeth that if he ſhould ſpeak any further, it would break Love, then he forbeareth to ſpeak his Judgment in a thing: Men ſhould take their times to ſpeak, and not to exaſperate the Spirit of one another; ſo alſo muſt we forgive one another, *Eph.* 4. 32. When any one hath provoked another, let him forgive him, altho he is not bound to expreſs his Forgiveneſs till the other deſires it. Again, there is another Rule, not to judg nor deſpiſe one another in differences of Weakneſs, *Rom.* 14. 3. He doth not require that they ſhould be of one Judgment, but there as they ſhould not expreſs their Judgment unleſs they ſee it will hinder Edification, *Rom.* 14. 22. But the Rule is, let him not judg if the Differences be not fundamental; *Let not him that eateth*, &c. So great is the Moderation of the Apoſtle, he doth not bind them to be of one Judgment and Speech in ſuch things; and therefore to bind all Men to be of their own Judgment and Practice, be the things never ſo circumſtantial, is againſt the Nature of Brotherly Love, and not to be of an Apoſtolical Spirit. So far as we are come to *walk by the ſame Rule*, Phil. 3. 15, 16. he would have their Mind one, and their Rule one, and that will much help to Unity. And what is that Rule? *Gal.* 6. 16. It is in both places the Rule of a new Creature, that ſaith, *Neither Circumciſion availeth any thing, nor Uncircumciſion, but Faith which works by Love:* and the meaning is, he looks at all things as empty of true ſpiritual Comfort, but Faith in Chriſt; and then all Rents about Circumciſion and Uncircumciſion will in due time fall to nothing. Stick to this Rule, count Chriſt All in All, that his Name might be magnified, his Grace ſanctified, and then they that plead for Ceremonies will quickly come to be of one Heart, altho not of one Judgment: what maketh a Man to have a Mind to differ? is it to magnify the Name of Chriſt? No, but to walk by that Rule, ever preſerveth Unity of Mind (to teach and learn one another the Way of God more perfectly) this is another Means to maintain Unity of Mind. *Acts* 18. 26. *Apollo* and *Aquila* they both minded Chriſt, and that maketh him willing to learn, and them willing to teach him: Tho he was a Learned Man in the Scriptures, they took him unto them, and would not ſuffer him to be of another Mind, but they expounded the Way of God more fully unto him; they were not afraid of Suſpicion of Arrogancy, that they ſhould teach a learned Man, but knew that he being a good Man would be willing to learn of them, tho they were but Tent-makers. This that hath been ſpoken will not reach only to difference of Mind, but to different Practice alſo. If I know any thing will grieve and offend my Brother, and will be a Stumbling-block unto him, it is good not to do it, *Rom.* 14. 21. Whatſoever is offenſive in Judgment or Practice ſhould be removed, and therefore we ſhould covet to be of one Judgment; if we cannot, we may forbear the Practice of many things that may be offenſive; if there muſt needs be a difference, yet let there be one Heart, endeavouring to be of one Mind, not provoking, envying or deſpiſing one another, but to grow up to the State of Perfection that God calleth us unto, *Eph.* 4. 13. *Till we all come in the Unity of the Faith, and of the Knowledg of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt.* This is the End that Miniſters look at, that Chriſtians in their edifying ſhould look at, until we come to that Unity we are not perfect; but when we are, then we are come to the full *meaſure of the Stature of Chriſt:* do but follow Faith and Love, and then when we come to believe, mind and practiſe one thing then are we perfect. It argues that Brethren ſhould have a care one of anothers Faith, Love, Knowledg, that we may be all fit to be preſented unto Chriſt. *Numb.* 11. 29. I would that all God's People could propheſy. If we deſire to help one another in the Ways of Grace, it is an evident ſign of the Work of Grace in our own Hearts: And till a Man come to this, his Work is not done.

Queſt. *Wherein ſtandeth the Brotherly Equality which we are to hold one with another?*

Anſw. In ſubmitting our ſelves alike to all God's Ordinances, in enjoying alike all Chriſtian Liberties, in preferring others before our ſelves, in ſeeking one anothers Welfare, and feeling their Eſtates as our own, in bearing the Burdens one of anothers Eſtates, and impoſing no Burdens but in equal Proportion. The Sum is, that Brotherly Equality ſtandeth in equal Submiſſion to all God's Ordinances, in equal Fruition of all Chriſtian Liberties, in giving equal Honour to all alike, to feel one anothers Eſtates as our own, and to bear an equal Proportion of Burdens. Firſt for Equality, in equal Submiſſion to all God's Ordinances, and equal Fruition of all Chriſtian Liberty. Gal. 3. 28. *There is neither Jew nor Greek, Bond nor Free, there is neither Male nor Female; for they are all one in Chriſt Jeſus.* There is no difference between Nations, nor between Maſters or Servants, nor between Male or Female in Chriſtian Liberties; one hath as much right to Chriſt, and the Means of enjoying Chriſt as the other, to the ſame Covenant, to the ſame Seals of the Covenant, to the ſame Admonitions and Exhortations; what is adminiſtred to one is free to another without reſpect of Perſons. Theſe words the Apoſtle uſeth alſo in another place, to ſhew Equality of Duty in Submiſſion to God's Ordinances. *Col.* 3. 10, 11, 12. He exhorteth them all to put on the *New Man*, and to put off *Anger*, *Wrath*, *Malice*, *Blaſphemy*, &c. and to put on *Bowels of Mercies, and Kindneſs, and humbleneſs of Mind*, &c. he calleth upon them all as one, all the Faithful alike every one to be clothed with theſe Duties, and to put off theſe Sins; for in Chriſt Jeſus there is *neither Jew nor Greek*, *Circumciſion nor Uncircumciſion*, &c. What Duty one Chriſtian owes, that another owes; what Grace one ſhould put on, that ſhould another put on: and this Equality is a ſpiritual Equality. *Deut.* 17. 19, 20. there it is ſaid that the King ſhould read the Book of the Law all the days of his Life, *that his Heart be not lifted up above his Brethren*, tho he be King. *Solomon* in all his Royalty muſt not be exalted above his Brethren; every Commandment of God is alike given to the King as to the meaneſt Man. It is ſaid of Kings, that they *did Evil in the ſight of the Lord*; Threatnings and Commandments belong alike to them; and the Conſideration that God putteth no difference between Kings and Peaſants, will make him not to count his Subjects like Dogs, but the ſame Inheritance is for them, the ſame Church-Privileges, they are all one in Privilege, all one in Duty, and this they are and ſhould be. Ezek. 46. 10. *And the Prince in the midſt of them when they go in, ſhall go in, and when they go forth, ſhall go forth:* They muſt not ſtay for him, neither muſt he be gone before them, but upon neceſſary occaſions, as any other Member of the Church may: This is the Rule, God by this means accommodating the Spirit of great Kings to frame themſelves to Brotherly Equality in the Houſe of God, with alike Reverence and Subjection, and alike to claim all the Privileges of God's Houſe: this is true ſpiritual Equality. Not but that they may ſit in a more eminent Place in the Houſe of God, that are of greater Authority in the Common-wealth. *Joaſh* by the Pillar, 2 *Chron.* 23. 13. which was the Place for the King to ſit in. It may be lawful in deference in that kind; not that Men ſhould be ambitious of the higheſt Places: for it is ſpoken of the Phariſees, *Matth.* 23. 6. and that with Diſlike, that they affected the chiefeſt Seats in the Synagogues; yet a Confuſion of Civil Deference is not comely. There are no other Meetings, but in ſpiritual Duties and Privileges they are all alike, there is Equality, they may not ſtay for him, nor he go out before them, but they ſhould come in and depart together.

TWO
LETTERS
Which paſſed between the Reverend
Mr. JOHN GOODWIN and the Author,
CONCERNING
A Church-Covenant.

To the Reverend Mr. Thomas Goodwin.

My dear Friend, whom I love and honour, if not enough, yet (certain I am) exceeding much in the Lord. I am ſorry, there being Differences between us otherwiſe, that in this we ſhould ſo long agree neither to ſend ſo much as the ſmalleſt Piece of his Mind to other in Writing for a Token. Upon which of us the Law of Love and Chriſtian Acquaintance rather impoſed it, to have firſt appeared in breaking this Agreement, the ſame Law prohibits to diſpute. Whether it will eaſe the Burden on my part, or no, I leave to your Ingenuity to conſider and determine; but this I may truly ſay unto you, that I have had many Thoughts from time to time ſince your departure from us, that have dearly longed after your Boſom, and would hardly have been kept from their longing till now, but by a ſtrong hand of indiſpenſable Occaſions and Employments otherwiſe. And if my Reſpects to you did not command me to entreat you the more gently in this behalf, I might truly charge upon your ſelf (in part) the occaſion of my ſilence hitherto. Your Authority, Grace, Learning, Parts, Judgment and Example have holpen to make the Stone of Separation ſo maſſy and heavy, that we are conſtrained to be at double Pains and Labour in removing and rolling it from off the Conſciences of our People. A great part of our Employment is to ſtanch the Iſſue of that Fountain of Blood, which you with ſome others of your Conformity, have opened in the Womb of our Churches here. We hoping again your Re-union with us, and return unto us, through the Power of our Lord Jeſus Chriſt, who is able to give you Light to comprehend your Darkneſs in thoſe things which yet lie under Diſpute between us, are willing to ſave you what Sorrow we can againſt your Return; and for this purpoſe endeavour our ſelves to make your Miſtakes as innocent as may be (in reſpect of Execution) by keeping as many as we can from ſtumbling or falling thereby. Dear Brother! that there were a Heart in us to lay our Heads together, for the finding out of ſome courſe (if poſſible) that the Sword may not always thus devour! Doubtleſs there are Waters to be digged, that would much aſſwage the Heat, if not wholly quench the Flames of theſe Contentions and Diviſions. How deeply is it to be lamented, that he by whom God hath reconciled the World unto himſelf, ſhould be made a means of dividing this reconciled World in it ſelf! The Heavens (I doubt not) will accord us; yet were it our greater Comfort and Glory, if the Earth herein might prevent the Heavens. I verily believe it would go far, and ſtrike a great Stroke in compromiſing between the Parties at variance, if the great Men and chief Leaders on both ſides could be perſwaded but to take faſt hold upon this ingenuous, free and noble Reſolution (which yet I ſuppoſe we all pretend to do) τῇ ἀληθείᾳ θύειν μᾶλλον, ἢ δουλεύειν ὑποθέσει, *rather to do Sacrifice to the Truth, than to be ſervile to Suppoſitions.* I know not how to open my Mouth wide enough, to ſhew you the whole Enlargement of my Heart unto you. If we ſaw the Truth clearly with you, you ſhould not reign alone; we would doubtleſs (at once) divide ſuch a Kingdom with you, and reign too. Many indeed of your Party are ready to ſay (in effect) that as it is Heaven that ſeparated you from us, ſo it is the World that ſeparates us from you: But if you have the Truth with you (which indeed if you have, at leaſt in many of your beſt-beloved Maxims, wo be to my Wits, Reaſon and Underſtanding; never poor Man ſo ſtrangely miſuſed by ſuch Friends in this World) it will never be a Debtor to ſuch Interpreters, or Agents for it. As for the World, if it be as little on that ſide the Sea, as it is on this, it will never be ſo much as a Mote in your Eye, to hinder you from ſeeing any Truth of God clearly. But as little as it is with us, we think it too great and too good to be ſacrificed upon the Service of an Error at any time (if yet thoſe that forſake us, do it not rather out of a deſire and intent to ſpare the World, than to ſacrifice it) otherwiſe, I doubt not but the Servants of God in *England* tread as light upon the Earth as you do in *Holland*; and are as ready to buy the Truth, and give as good Rates for it, as the beſt Merchants amongſt you. But however, I know that this left-handed Spirit rules much in Men of your Party, who, not content to make our Standing nought, labour much to make us worſe than our Standing: yet I make no queſtion, but your Anointing teacheth you more Chriſtian Thoughts concerning us: And if we judged it any advantage to the Truth or Cauſe we maintain againſt you, we durſt vie moral Imputations with you, and are confident that we could aſſign and ſuggeſt againſt you, both as many and as likely, indirect and fleſhly Grounds for your departure from us, as you can againſt us, for keeping our firſt Standing and Profeſſion. But the Truth will never be made great by ſuch Demonſtrations as theſe on either ſide: Sometimes the Truth is there where a Man, for many Reaſons, would think there were leaſt hope to find it: And again, many times the faireſt Overtures and pleaſingeſt Inducements will but deceive and diſappoint in this kind. And as for that kind of Truth which we enquire after, and toil in the Fire of Contention to find out, *viz.* Spiritual and Divine; there is no ſubſtantial or ſatisfying means for the Diſcovery of it, but by a holy, humble and impartial Conſultation with the Oracles of God about it. Yea if it be of that Species, or ſpecial kind of Divine Truth, which is not ſpread (as *Manna* was) upon the face of the Scriptures, but lieth low amongſt the deep things of God, 1 *Cor.* 2. 10. (as it ſeems the Truth in thoſe Queſtions depending between us doth) now it is not ſufficient ſimply to conſult, or ask the Scriptures concerning them; but they muſt be examined and re-examined again and again, both ſolitary and in conſort, they muſt be put home to it, and urged and preſſed cloſe together, before they will ſpeak their Mind plainly in this caſe, or deliver out any of this Treaſure: Yea in many Caſes a Man muſt be content to go to the one end of them to know what they mean in the other. Yea, (that which is much conſiderable, and I fear, much wants that which belongs to it) they may ſeem to deliver many pleaſing and plauſible Anſwers, under the Shadow whereof the Judgment and Conſcience of a Man may be much refreſhed for a ſeaſon, ſo that they may be ready to ſhout for Joy, and congratulate themſelves with his Acclamation, that cried Ἕυρηκα, Ἕυρηκα, he had found, he had found; and yet none of theſe Anſwers be the τὸ ζητούμενον, the true, direct and bottom meaning of them. As *Sampſon* gave *Dalilah* Anſwer upon Anſwer to her Queſtion or Demand, which pleas'd her for a time, carrying a plauſible Semblance and Reality of Truth in them, but ſtill her Experience diſcovered the Inſufficiency of them, and then ſhe rejected them, and would not give over till ſhe had the true Anſwer indeed; *Judg.* 16. 7, 8, *&c.* So (doubtleſs) the Scriptures may in many places to our Apprehenſions affirm many things, and deliver out many Notions of choice Approbation to us for a time, the Weakneſs and Defects whereof notwithſtanding, further Time and Experience, and a clearer Light may diſcover. Yea, there may from the very ſame Scriptures riſe up many Meanings and Interpretations before us one after another, that may be in our Eye, as *Eliab Jeſſe*'s eldeſt Son was in *Samuel*'s, (when he was ſent to anoint one of his Sons for King) *Surely* (ſaith he, looking on *Eliab*) *the Lord's Anointed is before him:* but he was yet a great way off from the Lord's Anointed; there was *Eliab*, and *Abinadab*, and *Shammah*, and more than as many more preſented before him, before *David* came in ſight, (who was the Lord's Anointed indeed) he was behind, and a great way off in the Field, and muſt be ſent for before he comes: So the anointed ſenſe and meaning of the Scriptures may be yet far off, when we perſwade our ſelves with the greateſt

Confidence, that it is before us. And as he ſaid of Benefits, *multa perdenda ſunt, ut ſemel ponas benè, a Man muſt beſtow many amiſs, that he may beſtow one well:* So many times a Man muſt be content, firſt to take up, and then to caſt away many Interpretations of Scripture (and thoſe ſometimes ſuch, which otherwiſe he would not willingly part with) that he may interpret at laſt as he ought to do. I make no queſtion but you have had Experience of theſe things in your ſelf more than once: For my part, I confeſs it hath been a frequent thing with me in the courſe of my Studies and Meditations, to meet with both from the Pens or Mouths of others, and from mine own Conceptions alſo, ſeveral Interpretations, which have much affected me upon the firſt greeting, yea, which for a time I have nouriſhed in my Boſom, and made Treaſure of; and yet afterwards have apparently ſeen, that ὁ θησαυρὸς, ἄνθρακες ἦσαν, my Rejoicing was not good, and by a ſtrong Hand of ſuperiour Conviction, have been compelled to call that Darkneſs, and to caſt it from me, which ſometimes I called Light, and kept cloſe unto. Wherefore I beſeech you by the tender Mercies of our Lord and Saviour Jeſus Chriſt, and (if it be fitting ſo to engage you) by the Glory of thoſe many Talents given unto you, the Strength whereof (methinks) ſhould work through a Napkin, and diſdain ſo weak and contemptible an Incloſure, once more to ſurvey with a ſingle, impartial, deliberate and diſingaged Eye (if you can get out, whether it be Mote or Beam, that is gotten into it) your preſent Thoughts and Apprehenſions concerning thoſe things that have removed you from off an Engliſh Table, and put you under a *Holland* Buſhel. Confident I am, that there is a Light beyond your Light in theſe matters, if your Eyes by long Slumber be not over-heavy to open; and that your Rods will make but the Enchanter's Serpents, which *Aaron*'s Serpent will devour. I profeſs in the ſight of God, and in as great ſingleneſs and ſimplicity of Heart, as ever Man in this World ſpake word unto you, that I do as clearly apprehend Error and Miſtake throughout the greateſt part of your Way, as I do Truth in this Concluſion, that twice two makes four. The neceſſity of your Covenant, prolix Confeſſion of Faith, putting Men to deliver their Judgments in Points of doubtful Diſputation upon and before their Admiſſion into your Churches; the Power of the Keys, and of Ordination of Miniſters, to be the Right and Inheritance of the whole Body of the Congregation, and of every Member promiſcuouſly and indifferently; the Divine Inſtitution or peremptory Neceſſity of your Ruling Elders, the Neceſſity of Widows as of Officers in the Church; the abſolute Neceſſity of one and the ſame Government or Diſcipline in all Particulars whatſoever, in all Churches, in all Times and Places; a full and peremptory Determination of all things whatſoever, appertaining to the Worſhip of God, with divers like Poſitions (which are the very Life, Soul and Subſtance of your Way) I am at perfect Peace in my Thoughts, that you will never be able to demonſtrate or prove from the Scriptures, to any ſober-minded and conſidering Man. I am loth to over-charge you with Words and Writings. To deſire you to return, and to repair the Breach you have made upon us, I confeſs were a hard Motion, and of ſlender hope to be obtain'd, were it not made to a truly great and noble Spirit: and (*cæteris paribus*) the Requeſt from you to me and others with me to come over unto you, were more reaſonable, than that we ſhould deſire you to return back again unto us, becauſe you have ſuffered already (at leaſt in the Thoughts of many) under the Diſparagement of ſome Unconſtancy: and equal it is, where there is not ſome over-ruling Reaſon to the contrary, that Burdens ſhould not be doubled, but rather divided. But herein I beſeech you conſider, your Advantage is the greater, you have by this means πλείονα θυσίαν, the greater and better Sacrifice to offer upon the Service of the Truth, than we, if you can apprehend the Truth with us, and deny your ſelf the ſecond time, in turning back again unto us. And yet give me leave to ſay this unto you; tho your Reſtitution to us be one of the firſt-born of my-this-World's Wiſhes, and the day thereof would be above the reſt of the days of the Year; yet had I rather mourn over your Abſence ſtill, than bring you back again any otherwiſe than by the Hand of an Angel of Light. I reliſh no Satisfaction from any Man to any Requeſt, but what I purchaſe more by reaſoning than by requeſting. And for your part, I know, that in the Motions of this Nature, a Friend and a Feather are both alike, except Reaſon makes the difference. I have made bold upon ſome words of Encouragement from your Mouth, related unto me by Dr. *P.* to propound a Query unto you, concerning the Head of your Way, your Church-Covenant, with ſome Reaſons of my ſcrupling, partly the Lawfulneſs, but eſpecially the Neceſſity of your indiſpenſible Exaction thereof. If you be willing to treat with your old Friend in a way of this Commerce, I ſhall hereafter (God willing) as Health and Liberty will agree, deſire like Satisfaction from you in ſome other Particulars of your Way; but if the Motion diſlikes you, neither have I any further Pleaſure in it. If you ſhall ſuſpend your Anſwer, give me leave ſo far to pleaſe my ſelf, as to interpret your Silence, a ground of Hope, that your own coming is not far off: Or otherwiſe, if your Anſwers be too ſtrong for me, and able to remove my Mountains out of my way, they are not the Seas that ſhall keep Friends aſunder any longer: I am yours (if you care to own me). Send me over the Silver and bright-ſhining Wings of Truth, and upon theſe I come flying over to you out of hand. I would be as glad of a Bargain of Truth at any rate as another, God having taught me how to drown the World in the leaſt drop of the Water of Life. Only this I deſire may be the Law of this Diſſertation between us, that ſince the ſtrength of your Confidence in your Way is ſuch, as to break out into a Departure from us, (and I conceive double Light to be requiſite for a Separation in any kind, whereas ſingle Light ſufficeth for any Man's continuance in his Standing) you will go to work as a Prince, and not as a Beggar, and commend the Truth of what you hold and practiſe in oppoſition to us, by a high hand of pregnant and expreſs Scriptures, and not beg any thing by any looſe or faint Interpretation or Suppoſition. We look for from you, Letter for Letter, Word for Word, Tittle for Tittle, for the proof of all you maintain againſt us; and otherwiſe cannot but judg it ſomewhat hard to be ſo forſaken, only becauſe our Logick is more dull, and leſs piercing than yours. I have uſed the more liberty of Speech unto you, becauſe I know you are well able to bear it. The Queries and Objections which I offer againſt your Church-Covenant are theſe.

We doubt by what Warrant of Scripture, or otherwiſe, any Church of Chriſt can impoſe any ſuch expreſs and formal Covenant upon all thoſe that deſire Memberſhip with them, as a peremptory Condition of their Admittance, as is now generally practiſed in all your Churches. We conceive the Scripture will no where juſtify theſe Proceedings, but rather judg there is much Evil, and a manifold Inconvenience, in the urging and exacting ſuch a Covenant.

1. Confident we are (as Confidence it ſelf can make us) that there is no Command given to the Churches for exacting any ſuch Covenant of thoſe that are to be admitted into Church-Fellowſhip with them: So that we conceive any ſuch Exaction to be a meer Human Invention, and a ſtrain of that Wiſdom that deſires to exalt it ſelf not only above all that is practiſed by Men, but above that which is written by God himſelf: Yea, tho Inſtances and Examples could be produc'd of ſuch Covenant, both demanded and given, yet this may ſtand without any Warrant of Lawfulneſs, much more without the Impoſition of any Neceſſity upon Churches at this day, to make the like Demand of their intended Members; and moſt of all it may ſtand, without any Neceſſity upon Churches to make the Demand as of a Duty of abſolute Neceſſity, or as a part of the Worſhip and Service of God. Becauſe, (1.) No Example bindeth but by virtue, and in the ſtrength of ſome Commandment. And if there were any thing neceſſary to be done which is not commanded by God, then muſt there be found Weakneſs and Imperfection in his Law. Therefore to make any thing neceſſary which the Law of God maketh not neceſſary, is not to keep the Law, but (as *James* ſaith) to judg it. (2.) There may be Examples found of many things done by Chriſtians (yea by whole Churches) in the Primitive Times, not only lawfully, but with high and ſpecial Approbation; the doing whereof in theſe Times, is not only no ways neceſſary, but liable to much queſtion, whether lawful or convenient. The ſelling of Lands and Houſes by thoſe that were the Poſſeſſors of them, and bringing and laying the Money at the Apoſtles Feet, was practiſed (we know) in the Apoſtles times; *Acts* 4. 34, 35. and, as *Tertullian* witneſſeth, continued 200 Years together in the Church: But I know no Man now pleads for the Neceſſity of any ſuch Practice; yea, whether it would not be much inexpedient for the Goſpel (and conſequently in ſome degree unlawful) if now put in practice, a few Thoughts would ſufficiently diſcover, (3.) And laſtly, there is no queſtion to be made but that many times the Diverſification of Circumſtances and Aſpects of things in the World, and Courſe of God's Providence, have not only a lawful Power of diſſolving the binding Force and Authority of many Examples, but of ſuſpending our Obedience to many Rules, and Precepts, and Exhortations. As for Example, that kind of Salutation between Men,

mentioned *Gen.* 27.26. 1 *Sam.* 20.41. and oft elſewhere, being generally left and out of uſe. Thoſe Injunctions of *Paul*, *Rom.* 16.16. 1 *Cor.* 16.20. and elſewhere, *Greet ye one another with an holy Kiſs*, impoſe no ſuch literal Tie upon the Saints in theſe days, as when they were written; neither do I conceive, nor (I ſuppoſe you) that the Elders of the Church are now bound to anoint the Sick with Oil, becauſe this is commanded, *James* 5.14. Neither do I conceive that the French Churches lie under any Guilt of Sin, for ſuffering their Teachers to have their Heads covered in their publick Miniſtry, notwithſtanding the Rule or Direction of *Paul*, 1 Cor. 11.4. *Every Man praying or propheſying, having any thing on his Head, diſhonoureth his Head:* becauſe that Topical Cuſtom among the Grecians, upon which *Paul* built this Rule or Aſſertion, is wholly diſuſed by their Nation, and the contrary generally practiſed among them. Tho I do not think this Scripture is to be reſtrained to the Teachers only, but to concern as well the whole Aſſembly of Men preſent, who are all here ſaid to pray or propheſy in a Paſſive Senſe, (as Women alſo are, *v.* 5.) that is, to partake of theſe Ordinances with the Teachers. Other like Inſtances might be given. And doubtleſs the Rule that *Cameron* gives, (who was a Man of as much Learning, Sharpneſs of Wit, and Happineſs in opening the Scripture, as any the Reformed Churches in *France*, yea I may ſay in any part of World, have enjoy'd of latter times) is moſt true. There
Myrothec. in cap. 5. Jacobi. are many things commanded in *Paul's* Epiſtles whereof there is no uſe at this day, (*viz.* as touching the literal and preciſe Obſervation) as is that of Propheſying, 1 *Cor.* 14. and concerning the Habit of Women propheſying, which belong not to our Times. But concerning Propheſying, we ſhall (God willing) move ſome ſpecial Queries afterwards. And I verily believe, that one main Reaſon and grand Occaſion of all Separation from us (on that hand you are gone) is, becauſe the words of the ſacred Text fitted to particular Occaſions, and to the Condition of the Times wherein they were written, are taken and applied by ſuch Men to themſelves and others as they find them, without due reſpect had to thoſe weighty and material Differences that are between the one and the other; (as might be demonſtrated at large if it were any part of our preſent purpoſe.) In the mean ſeaſon it is evident by what hath been ſaid, that tho particular Inſtances could be produced, that the Covenant ſo much magnified, ſo indiſpenſably urged by your Churches (generally) upon their Members before their Admiſſion, yea by ſome great Maſters of your Way, defended in Writing as the very Form and Eſſence of a true Church (the Writing whereof hath gone a long time under your own Name, but of late I hear you have diſclaimed it) hath been practiſed by former Churches, and put upon thoſe that deſired Memberſhip with them, yet this is no ſufficient Ground to conclude a Neceſſity now lying upon all Churches to do the like, except there be a Precept or Command found for the doing it; no, nor yet to prove a Lawfulneſs of doing it, except all Circumſtances be clear and fair for the doing it: nay, a Precept or Command it ſelf will not evince a Neceſſity hereof, if any maſter or grand Circumſtance be now changed or altered, upon which the Precept was firſt given.

2. But yet notwithſtanding I add in the ſecond place, neither do the Scriptures afford any Inſtance or Example wherein any ſuch Covenant hath ever been demanded or exacted by any particular Church of thoſe who deſired Fellowſhip with it. But many Inſtances there are, wherein only upon a ſober Profeſſion of their Faith in Chriſt and Entertainment of the Goſpel, Men have been received into Churches without the leaſt noiſe or mention of any ſuch Covenant: Act. 2.41. *They that gladly received his Word, were baptized: and the ſame day there were added* (*viz.* to the Church) *about three thouſand Souls.* Some of your Judgment ſtrongly conceit that they eſpy their Covenant in thoſe words [*were added*;] but ſurely if they were aſſiſted by the ſame Imagination, they might as ſoon diſcover it in thoſe words, *Gen.* 1.1. *In the beginning God made Heaven and Earth:* for to any reaſonable and diſingaged Apprehenſion that word ϖροσετίθεντο, with the number of Chriſtians joined with it, only expreſſes the exceeding great Work of God in making ſo great an Enlargement or Addition to his Church in ſo ſhort a time; and doubtleſs a Man muſt get a Diſpenſation for his Underſtanding, to enable him to think or believe, that within the compaſs of half a day, or a little more at the moſt (perhaps ſomewhat leſs, for the former part of the day was well ſpent before *Peter* began his Sermon, and how long he continued preaching is uncertain, it ſeems he was not very brief, *ver.* 40.) three thouſand Perſons ſhould particularly and diſtinctly, one after another, in the ſame Place, and before the ſame Perſons, be examined and

tried, take a ſolemn Covenant, repeating your Contents and Words thereof. Doubtleſs the Art and Method of ſuch Diſpatch is utterly loſt and periſhed from the World at this day: Either the Covenant they made was very brief, and but an Ace to yours, or elſe the Motion of their Tongues in ſpeaking much ſwifter than our Thoughts. You muſt favour your ſelf beyond all reaſon, in both theſe Suppoſitions, or elſe ſuppoſe your Covenant no longer here. Beſides, evident it is, that thoſe that were added to the Church, were baptized, before this is affirmed of them. Now being baptized, and that in an orderly and right way (as you will not deny) this did immediately qualify them for Church-Fellowſhip according to your own Grounds, and the Truth it ſelf; therefore they needed not the Mediation of a Covenant to make them capable hereof; ſo that you ſee an impoſſibility of any Covenant to be implied here: And if you be not relieved at this Door, there is little hope to find more Charity in this kind at others. *Philip* required no other Covenant or Condition of the Eunuch to qualify him for Baptiſm, and thereby to give him Entrance into the Church, but only to believe in the Lord Jeſus Chriſt with all his Heart, and to profeſs it to him, *Acts* 8.37. When *Paul* aſſayed to join himſelf with the Diſciples at *Jeruſalem*, the reaſon why they declined him for a time, was not becauſe they tendred a Covenant to him, and he Acts 9.26. refuſed it, but becauſe they were all afraid of him, and believed not that he was a Diſciple; implying, that had they believed this concerning him that he had been a Diſciple, *i. e.* a Believer, they would have received him without more ado: Yea, upon *Barnabas* his meer Teſtimony of him, without any Covenant ſubſcribed, Confeſſion made, or word ſpoken by himſelf, he was received, *ver.* 27, 28. So again, *Acts* 11. 24. there is mention made of many that were added or joined to the Lord, *i. e.* were immembred into the Church; but no more words of any ſuch Covenant as you urge, than a deaf Man may hear. If you propoſe the Paſſages of the New Teſtament further, you will deſcry many more Stars of this Conſtellation. Neither here can you have recourſe to thoſe Covenants mentioned in Old Teſtament, to pattern yours Ezr.10.3. withal; for then you fly to a Sanctuary which your ſelves have polluted, by deſtroying Nehem.9. 38, *&c.* all Sympathy and Agreement between a National Church, and that which you call inſtituted or particular. And beſides, to forſake the Guidance of the Spirit of God under the New Teſtament, to ſeek to make out our Thoughts by the Old, is to ask the Twilight in the Evening, whether it were light at Noon-day. Moreover, (if deſire of Brevity for the preſent did not bind my Hands) it were eaſy to demonſtrate unto you, what a ſolemn Diſagreement there is many ways between theſe Covenants and yours, and particularly in that preciſe Circumſtance which muſt have relieved you.

3. To me there is no imaginable Uſe or Neceſſity of this your Covenant, becauſe Believers willing or agreeing to live together in the ſame Body, are bound by greater Bands a thouſandfold, than any Covenant they can make between themſelves, to perform mutually all manner of Chriſtian Love, Service and Duties whatſoever. Chriſt himſelf is the greateſt of all Bands, and of all manner of Obligements and Engagements whatſoever, both to knit and hold Chriſtians together, to make them of one Heart and of one Soul, and to keep them ſo: By whom (*i. e.* by Chriſt) all the Body be- Eph.4.16. ing coupled and knit together, *&c.* And where the Scriptures ſpeak of other Bands with him and beſides him, (yet all relating to him) indearing and binding Chriſtians together as cloſe as ever their Hearts and Souls will pack, or work into one; amongſt them all your Covenant cometh not into any mention or remembrance. *There is one Body, and one Spirit, even as ye are called in one hope of your Vocation. There is one Lord, one Faith, one Baptiſm, one God and Father of all.* Surely if they had been joined and jointed together by any ſuch Covenant as you ſpeak of, and this Covenant been of Divine Inſtitution, and of that high and ſovereign Conſequence, as to give them their Life, Being and Subſtance, as a Church, or Body, the Apoſtle could not ſo far have forgotten himſelf, as not to have mention'd it amongſt its Fellows, eſpecially there being no place (that I can readily call to mind) more commodious throughout all his Writings, to have made a particular and expreſs mention hereof, than here. And for my part, I freely and ingenuouſly, and in the ſimplicity of my Heart profeſs to you, that I neither know what further or greater Duty, or Service of Love in any kind I can deſire or wiſh of thoſe my Brethren in Chriſt, upon whom the Providence of God (together with my own voluntary Election) either hath, or hereafter ſhall caſt me in Church-Fellowſhip, than what they ſtand bound by the common Band of

our mutual Intereſt in the ſame God, in the ſame Lord, in the ſame Baptiſm, in the ſame Hope, to exhibit and tender, and perform unto me, without the expreſs of any ſuch Covenant made with, or unto me: Nor yet can I conceive how poſſibly I ſhould have any better, richer or ſtronger Aſſurance from them for the Performance hereof unto me, by the Virtue or Aid of any ſuch Covenant, above what I have by the Power of that Grace or Godlineſs, which (as far as I am able to judg) worketh effectually in them, and ſubjecteth them to all the ſaid Bands and Obligations: Nor, can I think, that he whoſe Strength to do Evil will ſerve him to trample under foot the Blood of the Lord Chriſt, to caſt the Commandments of the glorious God behind his Back, to betray the Hope of his own Peace and Glory, will ever be kept in a Chriſtian Compaſs towards me, by any Promiſe, Band or Covenant, of his own. I know not how to think it a Sin in me, not to deſire or exact a greater Security for my Portion in the Saints than God himſelf hath given me, and eſtabliſhed me in. If here your Anſwer be, that your Covenant reſpecteth as well every Man's Faithfulneſs towards God, as diſcharge of Duty one towards another; and therefore in this regard (at leaſt) there may be a neceſſity of it. To this I anſwer, (in few words) 1. Why is not then the unneceſſary part (at leaſt) of your Covenant (which I conceive to be the greateſt) *viz.* that which concerns the Covenanter's Duty towards his Fellows, ſtruck off? 2. If ſuch a Covenant as this, with or towards God, be ſo neceſſary a Duty, why is the Place of it nowhere to be found amongſt all the Commandments of God? Doubtleſs God requires it not at our Hands, to be either more provident or jealous for his Glory, than he is himſelf. 3. And laſtly, This Covenant is neither lawful before Baptiſm, nor neceſſary after; therefore the Neceſſity of it falls to the Ground, and is not defenſible. That it's not lawful before Baptiſm, is evident, becauſe it's not lawful for a Church to receive the unbaptized into Fellowſhip with them, as Members of their Body, neither is there Example or appearance of Warrant in Scripture for ſuch a thing: As evident it is, that after Baptiſm it is altogether unneceſſary, becauſe Baptiſm doth immediately qualify for Church-Fellowſhip (as hath been ſaid, your own Principles not gainſaying) and your Church it ſelf, by admitting any to her Baptiſm, *ipſo facto*, admits into her Fellowſhip. Therefore I add,

4. That the requiring and exacting of ſuch a Covenant of Men, and the imparting of Church-Fellowſhip upon it, I conceive to be an unchriſtian Uſurpation upon the Conſciences of Men, and a tempting of God, by laying ſuch a Burden upon his People, which he muſt give Strength (more than otherwiſe were neceſſary) to bear, or otherwiſe they muſt ſuffer (at leaſt) if not fall under it. And I believe I know ſome, worthy every ways of the Honour (according to the Line of Men) who, deſirous of Entrance into ſome of your Churches, were turned back by a diſlike of that new Door of your Covenant.

And laſtly, We conceive the exacting and giving ſuch a Covenant is not only a thing unneceſſary, and a ὑπὲρ ὃ γέγραπται, a ſomething above any thing that is written, but of worſe Inconvenience alſo (at leaſt, as many of thoſe that are engaged in it, are wont to draw and interpret the Importance thereof): For many look upon the Covenant they have made with a particular Church, as a Partition-Wall, wholly to ſeparate them in Care, Affection, Dependance, *&c.* upon all other Churches, and the Saints of God throughout the World; and take it for an authentical Diſcharge and Releaſe from Heaven, from troubling themſelves any ways with the Affairs of other Churches, or miniſtring unto their Neceſſities at any time. It was not much ſhort of this which a great Defender of your Faith profeſſed plainly unto me not long ſince, and that before ſome Witneſſes. *Calvin* well obſerves upon *Rom.* 16. 16. that *Paul*'s Study and Deſire was, by his careful remembrance, and ſending the mutual Salutations of one Church to another, *quantum in ſe eſt, mutuo amoris nexu devincire inter ſe omnia Chriſti Membra*, as far as lay in his Power, to bind all the Members of Chriſt wheresoever in one and the ſame mutual Band and Affection together. Now if *Paul* herein did the Will and Commandment of God (which I cannot think you will deny) then as our Saviour charged the Scribes and Phariſees, that they made the Commandment of God of no effect (*i. e.* they had taken a courſe to do it, done that which directly tended thereunto) by their Tradition: So (we conceive) we may juſtly challenge your Covenant, for an ill Look or malignant Aſpect upon that part of the Will of God, wherein he deſires, that all Believers all the World over, ſhould deſire to maintain a free Intercourſe of the deareſt Love, and tendereſt Affection one towards another. The mighty God, and Father of our Lord Jeſus Chriſt, teach us how to make ſomething of nothing, and by the uſe of a miſerable, diſtracted, and broken World, to compaſs and fetch in the day of Eternity. Grace, Peace and Truth be multiplied to you and yours from the great Fountain of theſe Heavenly Treaſures.

I am,

Colemanſtreet, London,
Octob. 25. 1639.

Yours in the Lord for the greateſt Services of
Chriſtian Love and Acquaintance,

JOHN GOODWIN.

To the Reverend Mr. John Goodwin.

MY antient Friend, and dear Brother in the Lord, and Work of the Lord. I received from you now about ten Weeks ſince, a Letter, together with an incloſed Confutation of the Church-Covenant (as you ſuppoſe it is) practiſed amongſt us: Your Letter is full enough of Provocation to an Anſwer, which you needed not to have ſeemed (ſo much) to doubt; and yet further to provoke unto it, and to get ground of us in it too, I hear that Copies either of your Letter, or Query, or both, as by you ſent to me, were diſperſed every-where abroad, and ſome afore the time they came to my Hand. Your Letter bears Date from you *Octob.* 25. I received it about the 20*th* of *November*; you had indeed uſed liberty of Speech enough in your Letter to me, as your ſelf excuſes it, becauſe (as you ſay) you know I am well able to bear it, yea and this alſo. And whereas now you, or at leaſt thoſe who had yours ſo long afore my ſelf, may think it high time to expect a full Anſwer, I muſt ingenuouſly tell you, what (perhaps in moſt Mens Eyes) will yet add to that Advantage you have already taken, that I do but now begin to conſider by way of Study to anſwer your Objections; you then took me in the very midſt of many other Notions upon another Subject, which both my own Heart and Promiſes had ingaged me in: And truly I reſolved that this of yours ſhould not take me off (notwithſtanding all thoſe Urgencies) until I had quitted my ſelf of that which hath ſo much took up my Thoughts, that (God knows) I have not caſt a Thought (more than what aroſe in the very firſt reading of it) upon this of yours: And beſides other Reaſons for this, I thought it a little unnatural to extrude what I was then a going with, or to entertain any other Conception that might weaken or abortive it, and I have not Strength enough to go with two together: But now that I am delivered of that Burden, I ſhall, as Health, and many other Miniſterial Labours (which my Heart is much more in) will permit, apply my ſelf (through Chriſt) to ſatisfy you in this, and I long and am ſtraitned till I have accompliſhed it. But now I muſt further tell you to your greater Advantage ſtill for the preſent, that I foreſee the true and right ſtating this one particular Query, which you have ſingled out of the Drove as the weakeſt (which you thought to hunt and purſue to death) together with the clearing of it acording to your Mind, will neceſſarily require yet a longer time than happily may be expected: It was wiſely done to begin to ſet down firſt before this ſmall Fort, which being thus ſingly ſet upon, and alone, you made account to carry with an eaſy and glorious Conqueſt; for indeed it lies ſomewhat high and remotely up in the Regions of thoſe other Fundamental Opinions about Church-Fellowſhip wherein we differ from you; ſo as to ſpeak Truth, I cannot ſo fairly come at you to raiſe your Siege, until I have forced you to give up Truths of greater moment, which when I ſhall have done, this about a Church-Covenant ſhall fall into our Hands again with few or no Blows. I could for the preſent make out an Anſwer ſufficient to your Arguments (as in your Diſcourſe you will needs ſtate the Queſtion) by nothing but a bare relation of what is our common Practice and Judgment here at *Arnheym* in this Particular, which had you informed your ſelf of afore you fell upon us, I am confident you would never have begun the

Quarrel with us here, and have made this the great Seat of the War. For as to the putting any to deliver their Judgments in Points of doubtful Diſputations, upon and before Admiſſion into our Church (I ſpeak it in the words of the Charge in the Letter, and by ſome Expreſſions in the Arguments, I perceive it one Ground of this Quarrel, ſuppoſing that this is the manner of our Covenant;) we know not what you mean. Look what Knowledg and Light agreeing with ours, any one voluntarily holds forth, we take and hear with rejoicing in the Unanimity: But profeſs in rigor, to exact no more Aſſent and Light (I ſpeak in Matters of Church-Fellowſhip) than of being convinced, that Church-Fellowſhip is an Ordinance of Chriſt for Saints to enjoy other Ordinances in together, which is no more than what is eſſentially and abſolutely neceſſary to that very Act of joining in it, and is in effect to profeſs they underſtand what they are about to do, that ſo we may be ſure that a Name and Ordinance of God, is not taken in vain by them. And for any ſuch Covenant (which you blame “ ſo for length, that the Apoſtles their Diſpatch was but an Ace to this Covenant of “ ours, and for Tyranny as unchriſtian Uſurpation upon the Conſciences of Men, and “ a tempting of God by laying ſuch a Burden upon his People. And for Schiſm, you “ would accuſe it as a Partition-Wall wholly to ſeparate Men in Care, Affection, De-“ pendance upon all other Churches and Saints of God throughout the World) it is no more with us than this, an Aſſent and Reſolution profeſſed (by them to be admitted by us) with Promiſe to walk in all thoſe Ways pertaining to this Fellowſhip, ſo far as they ſhall be revealed to them in the Goſpel: Thus briefly, indefinitely, and implicitly, and in ſuch like words, and no more or othewiſe do we apply our ſelves to Mens Conſciences, not obtruding the mention of any one Particular upon them before or in Admiſſion, but wholly leaving before and after, their Spirits free to the Entertainment of the Light that ſhines, or ſhall ſhine, both to them and us out of the Word, and unto the ſweet Guidance of the holy Spirit of Chriſt, to lead both them and us into all Truth, without either our haling or driving them. Indeed we that are to admit, do it upon a Conviction and Perſwaſion of the Party's true Grace, ſomeway made forth viſible to us: And we think any Chriſtian Man may bluſh to name (now under the New Teſtament, when Types and Shadows are fled away, and the Body of the Truth is come) a Body, and Church, and Members of Chriſt our Head, and not mean Saints, and by Saints underſtand at leaſt ſuch as by the Rules of the Word given by God himſelf, to judg others by, are viſible Saints: And we find Confeſſion with the Mouth of the Work of Faith in the Heart, a Means among other ſanctified by God to make any ones Grace evident and viſible to others, and the Judgment we make hereupon to admit our Members, is no other, nor more rigorous, than what the Word holds forth as meet for us to judg of others by, and but ſuch as I know your Conſcience carries about with you, and which you can never loſe, and which as occaſion is given, you do uſe to judg of the Differences of Men by; and we know that in us it is righteous Judgment, being ſquared by the Rule given us, altho it is not infallible Judgment; for Men may deceive us in our Applications of it. Thus we do and have practiſed, and this is all for matter of Covenant, or Confeſſion in uſe with us, and that from the beginning. And thus much in effect you grant, or ſeem to grant, whilſt about Confeſſion in the beginning of the ſecond Argument you uſe theſe words; “ Many Inſtances there “ are, wherein only (ſay you) upon a ſober Profeſſion of their Faith in Chriſt, and “ Entertainment of the Goſpel, Men have been received into Churches, ſpeaking of Scripture-Inſtances in the Apoſtles times. And in the beginning of the third Argument you add theſe words, Believers, willing and agreeing to live together in the ſame Body with you, afterwards inſtancing in your own, you do call Church-Fellowſhip. Well, let them be Believers, willing and deſirous upon Knowledg of each other to be ſuch upon a Profeſſion of their Faith, and alſo what this Fellowſhip is: and let them withal but agree, by mutual Conſent and Aſſent expreſſed to each other (or how elſe do they agree to live together in a Fellowſhip and Body?) ſo to live in that Relation, and all the Duties, and you and I are agreed: and now ſuppoſe unto this agreeing of yours, we join Covenanting and Promiſe, yet ſtill but with thoſe indefinite Expreſſions mentioned, aſſuredly whatever you and I mutually agree to do, if it be a matter of Moment, we may as well and as lawfully promiſe and covenant to do: And therein what do we more than tie a double Knot where you tie a ſingle one? And yet that you and I may ſtill agree, if you or any Believer comes to be admitted among us, upon the Terms aforeſaid, and did ſcruple the word *Covenant* and *Promiſe*, we would take your ſingle Agreement without ſuch double Security: And this Knot and Band, this firmly by a Covenant made to tie us among our ſelves to the Duties of this Relation, is yet ſo far from being a Wall of Partition (as you would fain charge both us and it) from all Saints and Churches elſe, whom we love, pray for, hold Communion with, and honour as the Spouſe and Churches of Chriſt, and yours alſo (only give us leave to have our Churches not ſeparated, divided, tho in ſome things differing from yours, which therefore we could not be permitted to enjoy in our own Land): It is ſo far, I ſay, from being a Wall of Separation from all others, that we count it not indiſſoluble among our ſelves, (as that of Marriage is) but only obliging us to live together in this Fellowſhip, and the Duties of it as becometh Saints, whilſt you are caſt to live together as Men by your outward Calling and Conditions. Which Cohabitation, the firſt, tho remoteſt Ground of Church-Fellowſhip, and almoſt of all Fellowſhip elſe, wherein, if Providence maketh any Alteration, requiring a juſt remove, they may lawfully ſeek, and we do willingly grant a Diſmiſſion from us to any other Church, notwithſtanding this our Covenant, obliging us to this particular Fellowſhip; but whilſt we live together, a Covenant, and that made afore God, and an Oath unto God, are both and alike Ordinances, which may warrantably be uſed in all Affairs Human and Divine, wherein there paſſeth *mutuus Compactus*, a mutual Agreement between Men, or any ſpecial Relation made up among Men by Agreement. Thus if you marry, you make a ſolemn Covenant of it, to perform the Duties of that Relation: If you enter into any new League, even of Friendſhip, you may bind it by a Covenant, as did *Jonathan* and *David*; thus to be admitted into any Body or Polity Civil, Men make not only a Covenant, but do often add thereto an Oath, and ſuch is called the Covenant of God, as that of Marriage; and the Oath of God, as that between Prince and People in a Common-wealth. Now if this Church-Fellowſhip be a Body, and that to be entred into by Believers agreeing to live in the ſame Body, as your Words and the Truth expreſs, and ſuch a Body as ſuperadds any thing of a ſpecial Relation mutual between each other of that Church, more than that more common Communion, and Relation of, and unto all Saints in the Church Catholick, (and if it did not ſo, there were no need of any ſuch Act of Agreement to live in the ſame Body; for they were Members of the Catholick Church without it, and before it) Why then ſhould not ſuch a Covenant, and the Uſe and Benefit of it, be allowed to this Body, and ſpecial Relation of Church-Fellowſhip, to form up and knit faſt the Agreement of it, as is common to all Bodies and Societies, and particular Relations made up in the World? Not any of which you can well make up, or not ſo well without a Covenant, or at leaſt an Agreement, and that paſſed by way of Words mutually expreſſing Conſent, and muſt needs be confeſſed moſt ſuting with, and neareſt to the very Dictate of Nature, whilſt theſe Societies ſhall be made up of Men, to whom, to that very end that they might be ſociable, their Speech was given them; and ſo this comes to be argued not barely from the faint Illuſtration of a lifeleſs and lame Similitude and Reſemblance, but from the true and real Analogy and like Intereſt and Correſpondence with the Nature of the thing it ſelf; which this Divine Society, Body and Relation of Men doth in common hold and retain in this common Bond of all ſuch Societies, for their making up, namely, an Agreement expreſſed in Words, and a ſolemn Covenant, and this *Jure naturali*, even by a Right which both God and the Nature of the thing it ſelf hath endued it withal.

Firſt, Nature doth evince it, the Laws and Rules of which doth run along with, and are alike common to things ſpiritual and human, ſo far as both are ſaid to agree in one common Nature together: For as when God made ſpeaking to Men in a publick Aſſembly (as that of Preaching and Propheſying) a ſacred Ordinance, inſtantly did all the Laws of Nature and right Reaſon, that ſeem to regulate and covenantly concur to all orderly Speeches and Orations of Men in publick Aſſemblies made, fall upon this Ordinance alſo, as to ſpeak aloud, not to ſpeak in an unknown or ſtrange Tongue which the Aſſemblies underſtand not, not to ſpeak confuſedly two or three at once, but one by one: Even ſo when God made this Fellowſhip of Saints, and this ſpecial Relation of a few in a Church-Fellowſhip and Ordinance, inſtantly doth this of making up this Relation by a joint Agreement, and conſtantly expreſt in Words, preſent it ſelf as the natural and common way of knitting all ſorts of Men together in all other Relations elſe in the World.

Secondly, God hath ordained it: for if God hath thus lent in common (as we may ſo ſpeak) a ſolemn Covenant as before himſelf made, unto all other Relations and Societies of any importance unto Mankind, which, when in ſuch Civil Affairs uſed, is to be eſteemed ſacred, and an Ordinance of God, a Covenant of God (as was ſaid) and an Oath with God; hath he not with that ſame Breath much more allotted and allowed the Practice of ſuch a Covenant to have place in the Obligation of this Divine Society and Relation, which is it ſelf an Ordinance, and ſo of the two the more proper Element for ſuch a holy Covenant? ſo as this is ſo far from being an ὑπὲρ ὃ γέγραπται, any thing above what is written (as you ſpeak of it) that it rather comes within the compaſs of the Apoſtles χρειαν ἔχετε γραφειν, yea indeed which needed not at all to have been written: For (as he then ſpeaks of Love) ye are taught it of God, in a Law of Nature ſpiritualized; who alſo hath fully, roundly taught us to acknowledg, if we be ſpiritual, yea but reaſonable, ſuch Dictates of Nature and right Reaſon, in things wherein Divine Ordinances and Humane do alike partake in common, to be no leſs than the Commands of God; for of ſuch like Rules (even the ſame we but now inſtanced in) doth the Apoſtle there ſpeak. Nor yet is this Covenant the renewing that ſolemn general Covenant of Grace entred into at Converſion, where the Sacraments of Baptiſm and the Lord's-Supper are the Seals which you mention as Band ſufficient; but this Covenant is but a particular Covenant, and ſo a Branch of that general one, and but to oblige unto the Duties more properly and ſpecially pertaining unto this Fellowſhip, though all this in the virtue of the general Covenant. And therefore altho (as you ſay truly) the common Band of our mutual Intereſt in the ſame God, in the ſame Baptiſm, *&c.* do bind us to all thoſe Duties, yet that hinders not a ſpecial particular Covenant to be made upon ſome ſpecial Duties upon various occaſions; even as particular Leaſes and Compacts uſed to be made out of ſome general Charter: For Example, Baptiſm, and all thoſe common Intereſts in the ſame Lord, *&c.* do oblige Man and Wife, Maſter and Servant, Friend and Friend, and alſo Societies unto all the Duties belonging unto theſe ſeveral Relations, as they are laid down in the Word; and yet particular and ſolemn Covenants do and may paſs between Men for the Performance of all theſe; or (to take your own Inſtance, which in your third Argument you have uſed) for the confirming thoſe Duties and Services of Love to be performed towards your ſelf by thoſe our Brethren in Chriſt, upon whom the Providence of God, together with your own voluntary Election, either here or hereafter, ſhall caſt you into Church-Fellowſhip with. To maintain Miniſters for their Labour and Work of the Miniſtry, is (to go on to uſe your own words) one Duty and Service of Love, to which they ſtand bound by the common Band of their mutual Intereſt in the ſame God, in the ſame Baptiſm, in the ſame Hope, to exhibit, tender, and perform unto you, and which you may expect from the Power of Grace which worketh effectually in them, and ſubjecteth them to all the ſame Bonds and Obligations; and yet I believe you did, at leaſt you might, expreſly have covenanted with them that they ſhould perform it, and yet what's this but a Duty and a Branch of Church-Fellowſhip, you have a Statute for in the New Teſtament? And doth not the like Reaſon hold for all other Duties of that whole Fellowſhip? And of this ſort were thoſe Covenants, which beſides the Obligation of the general Covenant in the Law in *Horeb*, and in Circumciſion were made of old by the People of God the Jews, namely, ſpecial Covenants upon ſpecial occaſions made to engage them more expreſly unto ſome ſpecial Duties unto God, or one another, whereof two Inſtances you cite, but withal do ſhut the Doors of thoſe Sanctuaries upon us, if we ſhould thither fly for Refuge by alledging the Forfeiture of our Privilege therein, “Our ſelves having (as you ſpeak) polluted them by deſtroying all Sympathy and Agreement between a National Church, “ and that which we call Inſtituted or Particular. But we affirm with all Orthodox Divines, that all the moral Equity of theſe Covenants, do ſtill hold under the New Teſtament as much as ever, as all things that were moral under the Covenant alſo do, as a ſeventh-day-Sabbath, Infant-Baptiſm, *&c.* And the Miniſters Maintenance is argued from that of not muzling the Oxes Mouth: And we have deſtroyed only that Sympathy, with what was but typical then, which part of this Sanctuary God himſelf both polluted and abandoned, whilſt we deny thoſe wonted Arguments drawn from the Mould and Pattern of the National Church then, and from the univerſal mixture of all *Iſrael* therein, to prove the like now in any whole National Church in the World: And we affirm the Dedication of all that People to be a holy Nation, and a Kingdom of Prieſts, and ſo generally to be Members of that Church, to be done but in a Type and Shadow, as moſt things elſe were, altho a real Holineſs was commanded then as now, and required by God of all then, as now; as were their Temples alſo Types of that Royal Nation, and true Prieſthood, and living Stones of Saints in Truth, and viſibly ſuch in reality, (as *Peter* expoundeth it) of whom alone a particular Church, the only inſtituted Church we can find mentioned in the New Teſtament ſucceeding that National, is to conſiſt, as the only Truth and Reality of that Type. And as God made Perſons and Actions unclean in the Type, that morally were not unclean; ſo on the contrary, in the like Type all the Nation holy, who yet morally were neither ſuch, nor by the Saints in thoſe times were judged ſuch; but the moral part of this Sanctuary (which is ſtill to continue) your ſelf ſhall defile and deſtroy, if you either affirm the ground of making thoſe ſpecial Covenants, not to have been moral, or being moral, not to hold for Paſtors for a Church or Society, or Society of Men together, to enter into the like now. But I reſolved not to write a Scripture (which yet confirms all this) but do now only leave you unto your own Reaſon ſpiritualized to anſwer you out of what hath been ſaid, in all that is materially objected by you, yea even to that ſame Reaſon that tells you that twice two is four, as your ſelf ſpeaks of, there appearing ſo clearly Error in the greateſt part of your whole Way. And now you know both our Judgments and Practice, (altho the Difference between you and us in this Particular can prove but ſmall) to have anſwered all the material things in the Query, ſo far as they relate unto this Covenant, would be but an eaſy and no long Work; yet for their ſakes to whom you have made this Challenge againſt our whole Church-Fellowſhip ſo publick, and endeavoured to make as odious as publick (who yet are ignorant of it) I ſhall, God willing, put my ſelf to further Pains, yet to ſhow more largely the Foundation of our Church-work, and ſo of this Practice; and in doing this I ſhall take the larger Compaſs, and require the more time, becauſe I ſee you will not allow me ſo much as a Stick or a Stone unto this Building, yea, I am to fight for the very Ground I am to build upon; for notwithſtanding what I have took hold of in your Diſcovery as granted by you, yet I cannot aſſure my ſelf of any one Principle from you about Church-Fellowſhip, but that there is a Catholick Church, and a Communion of Saints in the Creed, which we all acknowledged; for otherwiſe when we ſpake of a particular Inſtituted Church, you ſeem to make it a Matter of our making, and not as of God's Inſtitution: And beſides, if I ſhould go about to beg any one of theſe Principles, even the loweſt about a Particular Church, I know not what, nor indeed how large I may be denied. You have enacted a ſupream Law (as you call it) againſt all ſuch Beggars in this Diſſertation; and if the Foundation ſhould be denied, what can we do till we have eſtabliſhed them? I am reſolved therefore, and muſt be at the more Pains, and expence of Time (who yet am able to take but little Pains in much time) to ſatisfy and make good as I go along all thoſe Principles which you ſlight as looſe and faint Suppoſitions: And therein I have but one Requeſt to make to you, and by you to make to others, to whom you have made your Letter and Objections ſo common; Let not this my taking a longer day, add one Hair to the Stature of your Confidence (which is full high and tall enough already in any Man's view, even in the very firſt words of your Arguments) neither unto your own, or any of their Opinions of the Strength of theſe their Arguments. But above all, I beſeech you not to draw ſo hard a Conſequence from the Suſpenſion of a more full Anſwer, as to expect me ſooner with you than an Anſwer; for I aſſure you, did not the Merit of the Cauſe it ſelf, and the Condition of it (not being underſtood by moſt) require it, that Men may come to a right underſtanding of us, I ſhould not have needed any more time for the clearing of any Scruple or Doubt, which all this your Diſcourſe had any way begotten in my own Reaſon or Conſcience, than ſimply when I was a reading it firſt over. And in this my Anſwer I ſhall not go about to contend with you, either in Rhetorick, or Subtilty of anſwering, but in Solidity and Faithfulneſs through the Grace of Chriſt. To ſay I ſhall ſo anſwer thus or thus ſoon, I make account is but the Credit of the Anſwer (which I have learned not to ſtrive with you about) but to give you (as you ſee) all the fair Advantages, but to anſwer you with words of Truth and Soberneſs, that may (through Chriſt) convince you and others, ſhall be my only Aim; and then I know, altho I ſhould be long in doing of it, yet Delays and Charges will therein be paid with Intereſt and Advantage unto the Cauſe and Truth, which I expect more than what I am elſe in this World; neither yet will I undertake to anſwer you as you expect, Letter for Letter, Tittle for Tittle, Word for Word, in ſome things in your Letter; I know ſuch Retortions are affixable to any Perſon or Cauſe, and never decided Controverſies; much leſs will I begin to vie moral Imputations with you, no, though you ſhould begin, and we fear not what you can beſide: but my Endeavours ſhall be to return you Matter for Matter, and in that Buſineſs alone through Chriſt that ſtrengthens me, to give you Meaſure for Meaſure preſſed down and running over; and withal, which ſhall be unto me the ſupream Law of this Diſſertation, to give a new Conſideration to every Grain that addeth Weight in any thing you ſay; yea and re-cal and retract alſo whatever I ſhall find that we are out in: And this kind of Inconſtancy, however you would blemiſh me for, yet I count one of the greateſt Perfections of us imperfect Men, imperfect in Knowledg here below. And all this I ſhall do with the greateſt Candor and Simplicity, and which ſhall alſo be ſacred to me along this Diſpute, ſo to handle Matters, as to be ſure to part good Friends: And in the mean time let this be laid up in your Boſom, to ſweeten theſe Waters of Strife between us, *viz.* an Aſſurance from me, that you ſtill hold in my Heart as high and full Eſteem of ſo great Worth, Learning and Piety as ever you did, and how much you did, your ſelf knows and many others; and withal that I retain as candid a Judgment of the Truth of your Church-ſtate and Calling in the Miniſtry for the Eſſentials of it, as is in any of your beſt Hearers: account but of me as the Servant of Chriſt, the unworthieſt, and one of

Your moſt faithful loving Friends,

THO. GOODWIN.

TWO

TWO
LETTERS
OF THE
AUTHOR,
TO THE
Reverend Mr. *ROBERT ASTY* of *Norwich*,
CONCERNING
The Equal Authority and Power of Paſtor and Teacher in a Church.

The Firſt LETTER.

Reverend Sir;

I See you are preſſed in your Spirit (and it may be from the Lord) to ſeek my Judgment in the caſe of your accepting or not accepting your Call at *Norwich* to the Miniſtry. I perceive you have given up your ſelf to ſerve Chriſt in the way of Preaching, with good and ſincere Intention, and you do only doubt, by reaſon of the ſenſe of your own Inability, whether you ſhould accept of a fixed Place of Office to be added to that of Preaching without it. To this Caſe thus ſtated, I give, according to my preſent poor Judgment, two Anſwers; The firſt is, that the great ſenſe of your own Inability, tho, as conſidered in it ſelf, it may deter you, yet that you have this deep ſenſe before-hand, ought to be a great Encouragement to you, that God hath given you ſuch a Spirit. As in the caſe of Profeſſion of Religion, the Fears of falling away, and not being able to do any thing as we ought (and twenty ſuch Diſcouragements) ought not, nor do they finally keep any that are ſincere from their Profeſſion of Religion: But (as ſaith one) the Power and Aſſiſtance of Chriſt they are to live upon for enabling them. Parallel to this, whether you ſhould be a Chriſtian or no, is whether you ſhould be a Miniſter or no. Senſibleneſs of our Inſufficiency is a Character of ſuch a frame of Spirit, as above all fits a Man for the Miniſtry: *For who is ſufficient for theſe things as of our ſelves?* and wherein you are weak, you ſhall find your ſelf ſtrong through the Power of Chriſt that reſts upon you; for Sufficiency is of God, and we are not able to think a good Thought of our ſelves. And with theſe Apprehenſions did *Paul* both enter into the Miniſtry, and was carried on in it. And as for your Apprehenſions of your Gifts for the Miniſtry, and Fitneſs for that Work, you are to take the Judgment of a Church (that have been uſed to Men of Gifts and great Gifts) now in chooſing of you, and that as by the Holy Ghoſt: For it is the Holy Ghoſt who makes Overſeers over the Church. Therefore the Church's Choice, and the Promiſe, that in what God calls a Man to, he will not leave him nor forſake him, may be ſufficient Satisfaction to you. And then beſides, There is a ſpecial Bleſſing will accompany a Man in an Office (through the Grace of God) more than doth in his ordinary Preaching without Office. I uſe to ſay the Loadſtone doth draw, but eſpecially if it be ſet in

Steel, 1 *Cor.* 12. 28. 1 *Tim.* 3. 15. Sir, I ſhould adviſe this concerning him that is to be joined with you in Office, endeavour to obſerve by all ways you can his Temper of Spirit, not as to Religion (I ſuppoſe Sincerity and Ability to be in him) but as to his Carriage, his natural Temper; there are oftentimes very great Burdens upon Mens Spirits that are yoked together, and Breaches from Unſutableneſs of Spirit do often fall out unto ſad Events in Churches. [The Man is utterly a Stranger to me.] You know the ſad Events between *Paul* and *Barnabas*, there was a ſelfiſhneſs in *Barnabas* to have *Mark* go with them; he was his Siſter's Son, and tho *Barnabas* was a good Man, an Apoſtle, yet he ſtuck unto this ſelfiſh end ſo much, he was ſo pertinacious in it, that it cauſed a Breach to part, and they never met again that we read of, and *Paul* was in the right. I heard ſince you wrote to me, as if there were ſome Diſcouragements that you have beſides them that you wrote, which I muſt leave wholly to your ſelf. But if you be yoked with your own Conſent, you are irrevocable; but yet you are free as to your own Conſent, and you have as great a Freedom on your part to accept or not, as the Church had of chooſing on their part.

For your other Query, of the Equality or Inequality of Power of the Office of a Paſtor and a Teacher, and of their Adminiſtrations wherein they differ: For the firſt, I know no difference of Superiority, and the Apoſtle condemned it in *Diotrephes*, 3 *Joh. v.* 9. of one above the other, they are Propheſying Elders both: *Epheſ.* 4. 11. *Some Paſtors and Teachers*, they are yoked together alike, whereas the former are ſingle; *ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts.* Theſe being extraordinary Miniſters they may admit Subordination, as an Evangeliſt was under and lower than the Office of an Apoſtle; but theſe two are yoked together in one, *Some Paſtors and Teachers.* They that labour in the Word and Doctrine are to have double Honour alike, there is not a third Honour to be given to one above the other. The *65th* and *66th* Chapters of *Iſaiah* are Promiſes of the laſt and beſt Times of the Goſpel, which *ver.* 22. ſhows ſufficiently, and their Worſhip is ſpoken in *ver.* 23. their Officers in the 21*th*, whereof there were two ſorts in general, Prieſts and Levites; the Levites were thoſe that helped about Sacrifices, and were under the Prieſts, but the Prieſts were equal: and who are the Prieſts but thoſe whoſe Lips preſerve Knowledg? for the Subſtance of their Office, they were co-ordinate Officers, not ſubordinate, as the Levites to the Prieſts. Anſwerably in *Rom.* 12. where the Officers of a Church are ſet out at the *6th* Verſe, and ſo on to the *9th*, he ſays, *having then Gifts differing according to the Grace that is given us*, for Miniſterial Gifts and Offices are always ſuted, and then he divides them firſt into two Generals: 1. Prophecy. 2. Miniſtry. He ſpeaks of ordinary Officers: thoſe that are to propheſy have to do with Matters of Faith; *Let us propheſy according to the proportion of Faith given us:* or Miniſtry, *Let us wait on our Miniſtry.* Then he comes to ſubdivide theſe into theſe Particulars; Firſt, he that teacheth, to attend on Teaching, as upon an Office; *he that exhorteth on Exhortation:* thoſe are the Particulars belonging to Prophecy: And as Paſtor is ſet before Teacher in the *Epheſians*, here Teacher is ſet before Paſtor; ſo that comparing one with another I make them equal with thoſe Offices that belong to the Miniſtry. The other Generals are three, as it follows, and are lower and under, he that giveth, and he that ruleth, and that ſheweth Mercy; you may ſee this opened at large by Mr. *Cotton* in the *Way of the Churches of* New-England: this for the Equality; only I ſay this, as to the higheſt of their Work, which is the Word and Prayer, they are both equal.

For the ſecond; for the difference in their Adminiſtrations this is one Principle with me, that the Diſtinction of Officers ariſes from the Diſtinction of Gifts God doth give unto Men fitted for Office, and I found it upon 1 *Cor.* 12. 4, 5, 6. *There are diverſities of Gifts, but the ſame Spirit. And there are differences of Adminiſtrations, but the ſame Lord: and there are diverſities of Operations*, Succeſſes of God's working upon Mens Hearts, that is, from God the Father. All three Perſons are intereſted in the Miniſtry, as well as in our Salvation. The Gifts are what the Holy Ghoſt gives, and endows a Man habitually withal, and they are divers: The Adminiſtrations are Offices appointed by the Lord Chriſt the great Shepherd, and there are differences of Adminiſtrations, ſuted for the difference of Exerciſe of Gifts. And thirdly, the Succeſs is from God the Father, who is the God of all Grace, and the Founder of all, as the *6th* Verſe has it. Now the diverſity of Gifts for Teacher and for Paſtor are as apparent, and that before called to Office, which is ſuted to theſe diverſities of Gifts, habitually given by the Holy Ghoſt, as Jeſus Chriſt appointed Offices: and happy is the Man that is a Miniſter, that is called to that kind of Office which his Gifts ſutes, for then they will run in a more natural Channel. The diverſity of Gifts by the Holy Ghoſt doth appear. Some more comparatively have a powerful way of exhorting, perſwading, working upon the Affections, and abound in Uſes: Others have a Gift of handling things in a Doctrinal way, to open and fetch out the true meaning and ſenſe of Scripture, which often needs an Acuteneſs to find out, and to give Reaſons for the Proof of a thing; an Ability to anſwer Objections and untie Knots, have a good Judgment in Controverſies, yet both may have Ability either way, but with a Diſproportion one more than the other: anſwerably in that *Rom.* 12. of the Propheſying Officers, one is an Exhorter, to bend himſelf to Exhortation, and Exhortation is put for Comfort, and for like Reaſon for Reproof, and for what is directly practical. And the Teacher he has Ability to eſtabliſh Mens Hearts in Truth, and they are to bend themſelves accordingly: He that exhorteth on Exhortation; He that teacheth on Teaching, 1 Cor. 12. 8. *To one is given Wiſdom, to another Knowledg by the ſame Spirit*; theſe are meant plainly of ordinary Gifts. That which follows in the *9th* Verſe is Healing, and thoſe that are extraordinary. Thus alſo that place in *Timothy* is underſtood by ſome of Preaching Officers, that are worthy of double Honour, that labour in the Word, that is of Exhortation, and that labour in Doctrine: and ſome have fetch'd the Difference to be ſet out by that Scheme of a Church in *Rev.* 4. of the four Beaſts, the fourth was like an Eagle, that has an Eagle's Eye into Truths, *&c.*

Thus, Sir, I have given you my Thoughts that I have at preſent (for my Notes about Church-Government at preſent are not with me, being I am removing); with my Love remembred to you, and Prayers to guide you, I reſt

London, March *the* 25th, 1675.

Your very affectionate Friend and Brother in Chriſt,

THO. GOODWIN.

The Second LETTER.

Reverend Sir;

I Received your important Letter about two Months ſince, which was time enough to have anſwered it if opportunity had ſerved, but truly I have been weak and ſickiſh ever ſince, and my Eyes fail me that I cannot write my ſelf ſo much as to ſet down my own Thoughts and private Studies; and beſides, I did ſuppoſe that you had the Strength of what I could ſay in that Letter I wrote you by Mr. *Berman*, which your ſelf ſays in your laſt, ſatisfied you ſo much, that I thought I needed to write no more, or if I did, I ſhould but fall into the ſame Thoughts again: but you having now reviv'd it in your Letters to the Elders in general, and therein required my Cognizance, I ſtrain my ſelf to write again.

This Controverſy about the Authority and Power of Paſtor and Teacher, was firſt ſtarted among the Browniſt Churches in *Holland*, by *Francis Johnſon* one of the rigid Separation, who out of the Old Teſtament went about to prove the Government by Paſtors and Teachers under the New to be conformed to the Analogy of the Old, and ſo to make a Paſtor in a Congregational Church to be as a High Prieſt; but as I remember it took not with his Brethren. This Book I have either loſt, or it was burnt in the Fire of *London*, elſe I would ſend it you.

The Arguments in my preſent Thoughts to prove that the Paſtor and Teacher are equal in Power (which is the particular Point of which you enquire) are ſuch as theſe.

1. The firſt is taken from what the Apoſtle ſays (1 *Cor.*4.1.) *Let a Man ſo account of us, as of the Miniſters of Chriſt, and Stewards of the Myſteries of God.* 1. He ſpeaks it of the Preaching Elders of the New Teſtament, the ordinary Miniſters of the Word. 2. He ſpeaks what Eſteem they are to have according to their Order and Rank, from all Men, and then much more from the Church over which they are placed. 3. He ſpeaks univerſally of all ſuch as are the Miniſters to ſuch Churches; *Let a Man ſo account of us*, &c.

Now their Office in common to them all is to be Stewards of Chriſt, and of the Myſteries of God, whereby the Sacraments are eſpecially intended as well as the Diſpenſation of the Word and Prayer: For the Sacraments are in a figurative Signification the Perſon of Chriſt himſelf, and in a ſpecial manner Myſteries; and the Antients did uſually and generally term them Myſteries: and accordingly that place *Epheſ.* 5. 32. *This is a great Myſtery*, is interpreted by them a great Sacrament; and thereupon the Papiſts, who are the great Pretenders to Antiquity, have made Marriage a Sacrament to this day; but that Scripture is genuinely meant of Chriſt and his Church, as appears by the words ſpoken after.

2. When our Saviour Chriſt did inſtitute the new Miniſtry of the Goſpel in the room of the old, he firſt choſe twelve Apoſtles, who were the extraordinary Miniſters of the New Teſtament; and beſides thoſe he ſent out ſeventy Diſciples to preach the Goſpel, and ſent them out two by two, one having like Authority and Equality with the other: and theſe are, as Biſhop *Andrews* doth interpret it rightly, the ſtanding ordinary Miniſters of Congregations.

3. When Chriſt at laſt afore his Aſcenſion, gave Authority to go preach the Goſpel, and teach all Nations with the ſame Breath, he gives them Authority to adminiſter the Sacraments, Go and baptize as well as preach the Word. The Commiſſion was for the Sacraments and Word together, and for one Sacrament as well as another, ſo as the Adminiſtration of theſe are of like extent, as occaſion is: and correſpondently to this the Apoſtle *Paul* (*Epheſ.* 4. 10, 11.) confirms it, *When he aſcended up on high* (ſays he) *and gave Gifts unto Men, he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts.* Theſe are extraordinary Miniſters in thoſe times of differing Degrees and Order each particular of them, and therefore each particular is diſtinguiſhed by the word *ſome.* And then he ſpecifies the ordinary ſtanding Miniſters that were to continue in all Ages to the end of the World, Paſtors and Teachers, about whom the preſent Queſtion is. Now obſerve the difference he puts. Indeed the word *ſome* is ſet before Paſtors and Teachers, to diſtinguiſh them from the extraordinary he had ſpoke of afore, and to ſhew they were of another Rank than the former: But obſerve again, that he puts no ſuch difference between the Paſtors and Teachers, he doth not ſay, *ſome Paſtors, and ſome Teachers.* He doth not place the word *ſome* afore each, as he had done afore, but ſays only *Paſtors and Teachers*, to ſhew they are of equal Commiſſion and Rank.

See Ainſworth's *Diſcourſe on the Miniſtry in* 4°.

4. I might here add that grand Record (*Rom.* 12.) which the Apoſtle *Paul* left behind him, on purpoſe as it were to check the Pride of the Church of *Rome* (which the Holy Ghoſt foreſaw would be the Miſtreſs of Miſrule) and to prevent that Diſorder of Officers in the Church riſing unto that Grandure (to which the Roman Clergy have aſcended) of Thrones and Dominions, *&c.* and to depreſs and ſuppreſs all ſuch Attempts in thoſe Officers. The Holy Ghoſt left a Scheme of thoſe ſeveral Officers and Works of them; firſt dividing their Functions into two Heads, (*ver.* 6, 7.) Prophecy and Miniſtry; and then ſubdividing them into Particulars, That he who *teacheth ſhould wait on teaching*, (ver. 7.) There is one Preaching Elder, your Teacher; and he that *exhorteth on Exhortation*, there is your Paſtor: and theſe two Particulars come under that firſt Head of Prophecy, and they that do ſo are the two Preaching Elders, as appears by the following words, *Let us propheſy according to the Proportion of Faith:* So as Matters of Faith are the ſubject Matter and Work of their two Offices; and then follows the three other particular Officers which are to be reduced under the other general Head of Miniſtry, or διακονία, which are the inferior Officers. *He that giveth, let him do it with Simplicity*; (which we call the Deacon):

He that ruleth, with Diligence; (the Ruling Elder is meant): *He that ſheweth Mercy, with Chearfulneſs*; which intends looking to the Sick and Infirm, which is a nauſeating Work. And if any object, that this Office of ſhewing Mercy runs in the Language of the Maſculine Gender: I anſwer,

(1.) Whether it be a Man or Woman who undertakes the Work, it is all one.

(2.) The Apoſtle had begun the Enumeration of theſe Officers in the Maſculine Gender.

(3.) It is to be conſidered, that in all the other particular Offices he mentions, the Officers thereof are Males, and therefore at the laſt he continues the ſame Gender, noting out a Perſon, to keep to the Analogy of the Language with which he had begun. This Chapter I thus opened in the Aſſembly, but you may ſee it more largely in Mr. *Cotton*'s Treatiſe of the Way of the Churches in *New-England.*

5. Conſider what the Apoſtle ſays (1 *Tim.* 5. 17.) *Let the Elders that rule well, be counted worthy of double Honour, eſpecially they who labour in the Word and Doctrine.* The Apoſtle's ſcope is to ſet the differing Valuation that Churches were to put upon their Officers for their Works ſake, and he puts a ſpecial Note upon the Preaching Elders that labour in the Word and Doctrine. The difference he puts is only between *them* and the *Ruling Elders*; but he yokes them, *viz.* the Paſtor and Teacher together, as co-ordinate and of like Rank, for their Works ſake; yea (and as I have thought) with a Diſtinction of their Offices, intimated in thoſe Phraſes, *that labour*, namely *in the Word of Exhortation*, which is the Paſtor's Office (it is the Apoſtle's Phraſe elſewhere); and in *Doctrine*, which the Teacher is to apply himſelf to.

6. The ſeveral Gifts God gives (which are ſuted to Offices and Officers to them) do warrant this Diſtinction. Thus in 1 *Cor.* 12. he diſcourſes of the ſeveral Gifts and Offices of thoſe that are the eminent Members of the Body. And by Helps in Government (*ver.* 28.) I underſtand the Ruling Elder aſſiſting their Teachers. In the fore part of the Chapter, *ver.* 4, 5, 6. he ſhews how God has given Gifts (that is, infuſed Habits) and they are ſuted to Offices, and both bleſſed by God.

Now among thoſe Gifts fitting Men for thoſe Adminiſtrations and Operations, *To one is given a Word of Wiſdom*, which is more proper to a Paſtor; *to another a Word of Knowledg*, that is for the Teacher, which is a Gift more ſpeculative. And you may find in Experience that ſome Mens Gifts are more for Exhortation, and to ſet home Uſes; others to invent Reaſons for Proofs and Explanations of Truths: And look into your Auditors, and you will find ſome to affect a Miniſtry that moves and perſwades their Affections, and ſtirs their Wills; and you will find others that affect Depths of Knowledg, and each profiteth by either, for that is the Rule, 1 *Cor.* 12. 7. The Miniſtration of the Spirit in all theſe Adminiſtrations is given to every Man to profit withal; and thus harmoniouſly doth one thing anſwer, and is ſuted to another, and by theſe God ſhews his Care and Wiſdom, by ſeveral Gifts and Offices ſuted to Mens Needs and Spirits, and ſhews his Love in making Proviſion for the Defects and Wants that are in his poor Saints. The Teacher has the Care of their Underſtandings to cure the Errors and Defects therein; and the Paſtor has their Wills and Affections principally committed to his Charge to work upon and move them; and which of theſe you will prefer moſt in Man, the Will or Underſtanding to be the more principal Faculty, you may by the ſame meaſure give Dignity to theſe Officers for their Work ſake.

7. God further ſhews he has a Care of Mens Lives and Converſations, in ſetting up the Ruling Elder to watch over their Converſations, for that is his Charge: God ſhews his Care over their Bodies and Eſtates, in appointing the Office of a Deacon to look to their Wants. And he takes care of their Bodily Infirmities, by appointing them that are to ſhew Mercy. And thus God has taken care for all about his People, both for his own Honour, and their Good who are his Children. He hath ſufficiently provided for their Education in this World, till they come to Heaven. As Perſons that are great Kings and Princes have ſeveral Offices for every Buſineſs, tho very ſmall, and they have them to ſhew their Greatneſs; ſo Chriſt will have the like too in his Church.

Let theſe things be ſufficient to anſwer this my Scope, and Deſign, and to prove that theſe two Offices of Paſtor and Teacher, and their Gifts and Labours are co-ordinate in reſpect of Preference of one to the other, or Dependance of the one upon the other; much more are they freed from any Subjection of one unto the other. So that to advance one above the other, is an apparent Violation of the ſacred Order which God has inſtituted and fixed, and is an injurious Uſurpation out of Ignorance and Pride, ſuch as was in *Diotrephes*, whom the Apoſtle *John* ſo condemns: The breaking of Churches will be hazarded if this Principle prevail; and let any Man take heed how he defile the Temple of God, much more deſtroy it, for him will God deſtroy.

I am,
Yours, *&c.*

THO. GOODWIN.

POST-SCRIPT.

I Intended by my Letter to take away all Precedency whatſoever, and my Reaſons do manifeſtly tend to it, and thereſore I make it my Concluſion; and thoſe words in reſpect of Preference, are all one as if I had ſaid in reſpect of Precedency.

FINIS.

AN
Alphabetical Table.

N. B. *The Letters* a, b, c, *ſignify the firſt, ſecond and third Parts of* Juſtifying Faith; d *the large Diſcourſe of* Church-Government; *and* e *the ſhort Diſcourſe by way of* Queſtion *and* Anſwer.

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Accidents *in God not inherent or permanent.* p. 81. a.

Acts of Faith *in a Believer are ſutable to the Promiſes.* p. 195. a.

Acts of Faith *in a Believer, how conformable to the Tenour of the Promiſes ſhewn.* p. 184. a.

Acts *Principal and Eſſential of Faith in Prayer, what they are.* p. 155. b.

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Acknowledgment *muſt be made of all that God doth in a way of Believing.* p. 75. c.

Adherence *to God one Act of Faith in Prayer.* p. 159. b.

Adminiſtration *of the Lord's Supper, how often it ſhould be, muſt have an Inſtitution left in Scripture.* p. 333. d.

Admonitions *muſt be given where all of a Church uſe to meet.* p. 129. d.

—— —— *and Examination better attained in Congregational Government than in a Claſſical one.* p. 130. d.

—— —— *that are leſs, ſooner ripen an Officer's Sin.* p. 387. d.

—— —— *to Love and Peace, why given by Chriſt.* p. 405. d.

Aim *of a Believer's Coming to God and Chriſt is purely that he may be juſtified.* p. 184. a.

Alluſion *of our Lord,* Mat. 18. *is to thoſe Courts which were among the Jews.* p. 170. d.

Analogy *that is great between the Jews Synagogues and Congregations now.* p. 60. d.

Anathema Maran-atha, *what it is.* p. 37. d.

Angels *rejoice at the Mercies to Men.* p. 50. a.

Anointing *with Oil a ſtanding Ordinance to confirm the Promiſe of Healing to Church-Members.* p. 387. d.

—— —— *being a ſtanding Ordinance, is to make more Sacraments than two.* p. 388. d.

—— —— *gives countenance to the Extream Unction of the Papiſts.* p. 389. d.

Appeals *not abſolutely neceſſary to the Government of Churches.* p. 197. d.

—— *not to be made to other Churches after the Sentence of Excommunication is paſt in a particular Congregation.* p. 199. d.

—— *may be made to Synods in caſe of male-Adminiſtrations.* p. 202. d.

Applying *of Chriſt, what it is.* p. 65. d.

Apoſtacy *of many may daſh a Believer's Aſſurance.* p. 90. b.

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Apoſtles *being ſaid to be the Church Univerſal, anſwer'd.* p. 160. d.

—— *were Miniſters of the Church Univerſal, as it was a Body Politick then, and why not now?* p. 159. d.

—— *they direct to ordain Elders in every Church.* p. 163. d.

—— *firſt converted Men to God, and afterwards knit them into Church-Fellowſhip.* p. 262. d.

Application *and ſpecial Appropriation of Chriſt, wherein it lies.* p. 81. b.

Arrogancy *of Church-Governours who aſſume to themſelves the Power of appointing times of Worſhip.* p. 344. d.

Aſſemblies *that have conſtant Worſhip as well as Government, are truly Churches.* p. 75. d.

—— *muſt be convened by lawful Authority.* p. 257. d.

—— *that are particular under the Goſpel are indeed very neceſſary.* p. 247. d.

Aſſent *that is barely to what Chriſt hath done and ſuffered, is reſted in by many.* p. 64. d.

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—— —— *is as a Reward of Faith.* ibid.

—— —— *the Cauſe of it diſtinct from Faith.* ibid.

—— —— *of Salvation, attainable.* p. 81. b.

—— —— *the Apoſtles might have it, yet we can't expect it.* p. 87. b.

—— —— *may be vouchſafed to ſome below Apoſtles, yet it is to ſuch as are of long ſtanding in Chriſtianity.* p. 88. b.

—— —— *not to be obtained by God dealing with Men in the ordinary way.* ibid.

—— —— *many may think they have it, and have it not.* p. 89. b.

—— —— *does not make Men more licentious.* ibid.

—— —— *hath Evidence from the Sacred Trinity.* p. 98. b.

—— —— *is to be ſought after.* p. 100. b.

—— —— *of Faith in the Underſtanding, what.* p. 176. a.

—— —— —— *in the Will, what.* ibid. b.

—— —— *Cautions laid down about it.* p. 99. b.

—— —— *of God's Love in the Benefits that he beſtows.* p. 103. b.

—— —— *of Salvation is not to every Believer.* p. 98. b.

—— —— *that God gave to* Abraham *the greateſt that Heaven could afford.* p. 186. a.

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—— —— *are eminently in him.* p. 61. a.

—— —— *are not himſelf.* p. 75. a.

—— —— *how they are of his Nature ſhewed.* p. 58. a.

Attri-

Attributes of God *reduced to three Heads*. p. 79. a.
—— —— *are his Vertues.* p. 80. a.
—— —— *are incomprehenſible.* p. 61. a.
—— —— *to which Faith is to apply it ſelf in Prayer, have reſerved to themſelves a Latitude in what Particular to anſwer Prayer.* p. 145. b.
—— —— *natural in God vaſtly different from thoſe in Men.* p. 82. a.
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—— —— —— —— *are to be continued to after-Ages.* p. 31. d.
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—— —— —— —— *a ſpecial Law of Chriſt.* p. 403. d.
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—— *may ſee what great things were done for them when converted.* p. 118. a.
—— *all have not the ſame full Aſſurance of Faith.* p. 164. a.
—— *whether they come to Chriſt under the Apprehenſion of God-man, anſwer'd.* p. 148. a.
—— *wait on Chriſt for the Manifeſtation of his Love and Grace.* p. 49. b.
—— *are perſwaded of the Graciouſneſs in Chriſt Jeſus.* p. 12. b.
—— *have Fellowſhip with God the Father, and God the Son.* p. 103. b.
—— *have Communion with all the three Perſons, and their Love, ſeverally and diſtinctly.* p. 104. b.
—— *how they may be aſcertained of their future ſtanding.* p. 121. b.
—— *falling into Sin may daſh their Aſſurance.* p. 90. b.
—— *ſee the All-ſufficiency in Chriſt Jeſus.* p. 12. b.
—— *living by Free Grace makes them heartleſs to urge the Condition of a Promiſe.* p. 166. b.
—— *have to do with God's Mercy in Praying in Faith.* p. 147. b.
—— *in referring themſelves to God's Heart and former Proceedings may improve every Promiſe.* p. 140. b.
—— *in Prayer ought to apply themſelves to God's All-ſufficiency with full Aſſurance in it.* p. 145. b.
—— *can't be a formal Seat of Government till they be united into the State and Order of a Church.* p. 49. d.
—— *temporal do not ſee ſpiritual things in their own Nature.* p. 10. b.
Believing *in Chriſt is a giving up our ſelves to him as our Lord and Husband.* p. 122. a.
—— —— *is a waiting on him in his own way.* p. 50. b.
Biſhops *and Elders, what manner of Perſons God hath appointed them to be.* p. 14. e.
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—— —— —— *put for the Lord's Supper.* ibid.
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—— *in relation to his Church a King of Saints.* p. 244. d.
—— *knows all his by Name.* p. 114. a.
—— *by the Spirit leads us to the Father.* p. 195. a.
—— *what in himſelf the ſpecial Object of Faith ſhewed.* p. 28. b.
—— *in bringing Souls to believe, deals variouſly with them.* p. 56. b.
—— *as the Head of the Church hath need of us.* p. 4. e.
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—— *hath not left his Church deſtitute of Rules for her Government.* p. 6. d.
—— *in the Inſtitution of his Church follows the*

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——— never gave an Inſtitution that was not brought into Act. p. 154. d.
——— as good to his Church under the Goſpel as under the Law. p. 244. d.
——— imparts to his Saints all that is needful to their Work. p. 258. d.
——— ordained in his Name the gathering of Churches. p. ib. d.
——— hath given an immediate power to his Saints to enjoy the Ordinances, not deriving it from any other. p. 259. d.
——— hath inveſted his Saints with Power to judge of, and to call each other into Church-fellowſhip. p. 260. d.
——— inveſts the Saints with right by communicating the Ordinances to them. p. ib. d.
——— when he aſcended, gave Gifts to the Church, that by their Miniſtry he might dwell in their Hearts. p. 263. d.
——— aſcending into Heaven was by way Triumph. p. 311. d.
——— deſcended to the loweſt, and aſcended to the higheſt place. p. 310. d.
——— challenges the prerogative to appoint Officers in his Church, as their Lord, King, and Ruler. p. 268. d.
——— conſecrates his Death, and prays for the application of it. p. 305. d.
——— by a ſtrange providence ſingles out ſome particular perſons, to make them partakers of ſpecial priviledges from himſelf. p. 108. b.
——— vouchſafed his preſence to Mary, that was the greateſt ſinner, after the Reſurrection. p. ib. d.
——— when he appears, owns us before we can own him. p. 112. b.
——— not to be known by us after the fleſh, being riſen and aſcended. p. 115. b.
——— is not only careful to dye for us, but to apply comfort to us. p. ib. b.
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——— ſpoke oftentimes after the manner of the Old Teſtament, when the ſame thing is not meant. p. 60. d.
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Underſtanding *and* Will *have their proper acting; and exerciſing of Faith towards God and Chriſt, as they have revealed themſelves in theſe Declarations and Promiſes of Salvation.* p. 175 a.

Unlawfulneſs *of leaving one Church, and ſetting up another, depends on what, and how great the Obligation of Members is to Churches.* p. 394 d.

Union *with Chriſt by Faith, what.* p. 15 b.

—— *of Believers into one Body, neceſſary to make a Church.* p. 50 d.

—— *without it Believers can't excommunicate.* p. 51 d.

—— *which is founded on Communion with the Father and Son, is of all other Unions the cloſeſt.* p. 123 b.

—— *conjugal, of the Will to God, in the Bonds of Love, proceeds from Communion with the Sacred Trinity.* p. 124 b.

Unity, *brotherly, wherein it conſiſts.* p. 33 e.

W.

WArrant, *no one or Deſignment for the Subordination of Synods in Scripture.* p. 213 d.

Ways *of God, what they are.* p. 15 a.

—— *by which Inſtitutions are made known, and declared by Chriſt.* p. 18 b.

—— *of Juſtification, may be conſidered as to us, of that juſtification in the Promiſes to quiet the hinderances of Faith.* p. 136 b.

Widdows, *what ſort they are to be choſen into that number.* p. 28 e.

Will *of Man, all the power in it can't enable him to believe.* p. 40 c.

—— *of Man, ſet to be ſaved in its own way.* p. 45 c.

—— *of God, muſt be ſubmitted to in this World, if that we would be ſaved.* p. 51 c.

—— *of Man, ſets the higheſt value on the Excellency of Chriſt.* p. 41 b.

—— *of a Believer, is ſtamped with an Inſtinct after Chriſt.* p. 41 b.

—— *of Man, in it is to be a fixed and firm adherence unto God and Chriſt, and to the good things promiſed by them.* p. 176 a.

Witneſs *of the Spirit,* 1 John 5. 8. *what.* p. 95 b.

Wiſdom *natural, and Reaſon againſt Faith.* p. 28, 34 c.

—— *of God, reſerves it ſelf a Liberty.* p. 147 b.

Work *of the Father, is to teach ſouls to come to Chriſt, and to draw them to him.* p. 121 a.

—— *performed by ſinful Men, are carnal and abominable.* p. 58 c.

—— *of Faith in Chriſt's Blood, and it beſprinkled, have a Teſtimony in them.* p. 93 b.

Workings *of Natural Conſcience, will not help a Man to believe.* p. 35 c.

—— *which depend on God's Free-grace, will not be Natural.* p. 84 a.

Z.

ZEal *for God, what.* p. 77 c.

ERRATA.

Reader,

YOu have here the Errata not only of this *Fourth* Volume, but of the *Firſt*, *Second* and *Third* Volumes of the Author's Works. Where the Number of the Line hath *a fi.* added to it, (*ex. gr. 9 a fi.*) it ſignifies that you muſt count the Lines beginning from the bottom of the Page. But in this *Fourth* Volume the Lines are always to be counted from the top of the Page; and where there happens any void and unprinted ſpaces in a Page, yet the Lines muſt be reckoned to go on, as if the Page had been filled up: *Ex. gr.* in the Treatiſe of *Church-Government*, p. 147. l. 28. that *Erratum* is but in *l.* 23. if you count only the printed lines: This came to paſs, becauſe in collecting the Errours of this *Fourth* Volume, the Lines were computed by applying a Scale of Figures to them, and not by telling every Line, which would have been exceeding tedious, and alſo more liable to Miſtakes.

Vol. I. Part I.

page	*line*	
72	25	FOr *likewiſe* Read *likeneſs*
84	6	f. *Affection* r. *Aſſertion*
128	9	*a fi.* r. *ſumm'd up ſo many particulars as in*
152	9	*a fi.* f. *on Earth* r. *in Heaven*
154	19	*a fi.* f. *ſecond* r. *firſt*
	3	*a fi.* r. *in its ſelf*
164	13	r. *be to the*
188	24	r. *to the praiſe of his Glory.*
197	9	f. *now* r. *much*
205	*ult.*	r. *in his Word*
211	3	f. *heir* r. *their*
213	3	r. *faith before, they had faith under*
214	24	f. *ſpeaking* r. *ſpoken*
215	17	*a fi.* f. *wrought* r. *not*
217	3	*a fi.* f. *a pledge* r. *an earneſt*
226	6	*a fi.* r. *needeth*
	4	*a fi.* r. *that is not actual*
227	26	f. *there* r. *here.*
279	8	f. *hundred* r. *thouſand*
285	15	*a fi.* r. *Contriver*
289	37	r. *he addeth* ὑπερβάλλον
295	27	f. *ordinary* r. *extraordinary*
330	6	*a fi.* dele *Love*
		f. *page* 350. r. *p.* 354
372	31	f. *raiſing* r. *raiſed*
382	1	dele *both the*
403	11	*a fi.* f. *ſatisfie* r. *ſanctifie*
437	7	*a fi.* f. *ſtrengthneth* r. *anſwereth*
451	14	*a fi.* r. *then perhaps is here meet*
476	29	dele *unto*
	12	*a fi.* f. *New Browniſts* r. *Old Browniſts*

Part II.

page	*line*	
13	3	f. *death* r. *ſin*
19	1	r. *only left a Man*
		f. *page* 32 r. 40
56	13	dele *it*
103	1	r. *but there were thoſe who held that they were ſo, not by Nature, but by Imitation or Cuſtom*
123	2	r. *whoever ſins that ſin,* God *makes an*
	21	r. *and in that Image we*
129	20	*a fi.* f. *nothing any Creature* r. *to reduce the Creature to nothing*
133	30	f. *that* r. *a*
143	12	f. *commemorating* r. *communicating*
186	*ult.*	f. *ſpirit* r. *ſoul*
187	1	dele [*he*] after *and*
214	4	*a fi.* r. *theſe are things*
215	2	f. *union* r. *declaration*
222	6, 7.	r. *hath upon the ſoul now under*
257	16	r. *any thing out of God to move*
279	5	r. *ſpoken of, which as it is given*
281	7	*a fi.* dele *it too, and by*
283	13	r. *but whether we are ſaved thereby*
	15	r. *do not hold that we are juſtified*
290	18	f. *eminent* r. *immanent*
297	27	dele *on account of his Act*
299	6	r. *which we had not before*
300	25	f. *where* r. *whereas*
	19	*a fi.* f. *mediate* r. *immediate*

Part III.

35	26	f. *does* r. *do*
39	3	r. *ſhould not work*
67	28	r. 2 *Cor.* 3. 18. & dele *loſt*
67	12	*a fi.* dele *under*
94	7	f. *extra* r. *intra*
102	8	r. *Heb.* 10. 7.
	10	f. *attain* r. *again*
108	10	*a fi.* r. *he alſo took part of the ſame*
	9	*a fi.* dele *to*
	6	*a fi.* r. *extended*
108	4	*a fi.* r. *becauſe he had not*
	3	*a fi.* r. *tho' his mediation be of*
108	*penult.*	r. *yet it doth*
117	11	f. *fourthly* r. *fifthly*
126	9	*a fi.* r. *but mediately by*
142		f. *Fourthly* r. *Fifthly*

Vol. II. Part I.

On the Revelations.

page	*line*	
4	6	FOr *Covenant* Read *Rainbow*
5	40	r. *in one Engliſh word to expreſs it, ſignifies ſo*
34	23	f. *Cyrus* r. *Cyprus*
67	38	dele *parentheſis*
120	5	*a fi.* f. *culta* r. *cultu*
	ult.	r. *Antichriſti.*

Part II. *Of the Knowledge of God.*

page	*line*	
9	25	f. *that* r. *not*
11	16	*a fi.* r. *as the Son and the Father*
16	28	*a fi.* dele *punctum*
16	48	r. *John* 6. *ver.* 57.
20	13	f. *is* r. *his*
	9	*a fi.* dele *ſemicolon* f. *a* r. *as*
24	23	*a fi.* dele [*that*] after *ſo*
25	15	f. 2 r. 1
40	1	r. *this ſoul as it will*
	14	r. *Pſal.* 41. 13.
52	21	put *ſemicolon* after *firſt*
53	15	*a fi.* r. *deliverer by the hands of*
63	*antepenult.*	r. *Pareus doth*
66	32	r. *denying it unto*
	33	r. *is intended*
71	11	*a fi.* r. *indigitation*
73	37	f. 1 *Joh.* 5. 28. r. 1 *Joh.* 5 18.
77	6	*a fi.* f. *tis here* r. *this*
	3	*a fi.* r. *ſimilar yet is*
92	*penult.*	r. *not all as*
100	24	f. *this of Reconciliation here* r. *thoſe before*
101	34	r. εὐδόκητοι
116	15	dele *ſemicolon* after *decreed*
124	6	*a fi.* r. *perſon that prayeth*
125	10	r. *Genuine*
140	6	*a fi.* f. *come under* r. *be*
	5	*a fi.* dele *when*, dele *and*
156	18	r. *Maſius*
159	9	f. 81 r. 1
160	45	r. *Rabbim*
161	15	r. *Lordſhip*
174	20	f. 15 r. 13
176	21 & 29	f. *Creature* r. *Creator*
177	20	*a fi.* f. *in* r. *is*
	ult.	put the *comma* at *ſo*
179	*antipen.*	put the *comma* at *he*
193	30	put the *ſtop* not at λογος, but after *again*
	28	f. *ſeeing* r. *ſeeth.*
	ult.	f. 200 r. 202

Part III. *Of the Creation.*

6	33	r. *wore that Glory*
7	48	f. *Davids* r. *Adams*
15	16	dele *near to*
16	34	f. *John* 14. r. *John* 1. 14.
20	6	f. *deſtroy* r. *deſcry*
23	23	*a fi.* f. *the* r. *their*
26	17	r. *nothing but what he*
	25	r. *not a Debtor*
28	12	r. *may fall out*
29	18	*a fi.* r. *from Entity*
	26	*a fi.* r. *imperfect*
	12	*a fi.* r. *their defectibility*
31	17	f. *unalterable* r. *unutterable*
32	11	*a fi.* r. *imperfect, to the end* (*as Heb.* 11. *ult.*) that
33	20	f. *Creator* r. *Creation*
34	24	*a fi.* f. *World* r. *Word*
35	24	*a fi.* f. *relation* [illegible] *revelation*
39	1	f. *preſent* r. *preve*[illegible]
42	7	*a fi.* f. *whom* r. [illegible]*en*
44	14	f. *one* r. *once*, and put *comma* after *once*
46	5	f. *Mortality* r. *Immortality*
51	3	dele *punctum* ante *and*
53	22	f. *ſupernatural light* r. *natural light*
53	52	f. *and* r. *in*
57	14	f. *Chriſt* r. *Chriſts*
57	*ult.*	f. *entend* r. *intend*
60	48	f. *is the manner* r. *in the manner*
63	14	r. *known by Revelation*
	31	dele *to*, dele *comma after all*, put *comma* at *had*
	48	r. *principle*

ERRATA.

page	line	
	46	r. *principle*
	49	f. *ſaith, enough* r. *faith enough,*
65	11	*a fi.* r. *that 40th. Pſalm*
67	27	r. *the Old Teſtament ſays*
	38	r. *not naturally*
70	10	*a fi.* r. *he began to be*
71	2	f. *Chriſt* r. *Adam,*
	3	f. *Adam* r. *Chriſt*
	5	r. *principle*
76	15	r. *referring*
79	4	f. *but* r. *not*
	16	f. *this* r. *his*
81	42	f. *out* r. *in*
83	32	f. *aſſuring* r. *aſſuming*
86	11	*a fi.* r. *premiſe*
88	11	*a fi.* f. *Abraham* r. *Adam* f. *Enoch* r. *Enos*
89	10	r. [*Col.* 2. 9. *The*
90	20	f. *aſſuring* r. *aſſuming*
91	51, 52.	f. *confirm* r. *conform*
94	51	r. *promiſe of God did it*
95	8	r. *moulder*
96	7	r. *Candle doth diffuſe*
	29	r. *who hath*
101	25	r. *impaſſible*
103	12	f. *which now have* r. *we now have*
104	35	r. *the Humane Nature of Chriſt hath by*
	37	r. *what this Godhead raiſeth*
109	7, 8.	r. (*1 Cor.* 12) *when he came down from Heaven. They were*
115	22	f. *lone* r. *lower*
116	7	f. *active* r. *to act*
117	8	*a fi.* f. *no more* r. *not*

Part IV. *Of Election.*

3	16	*a fi.* f. *that* r. *than*
	8	*a fi.* r. *ſevered*
4	7	*a fi.* r. *priviledge rather than*
5	5	r. *obtain Salvation*
	8	r. *which they make of Chriſt is that Chriſt*
8	18	dele *it*
9	8	f. *as* r. *us*
9	15	dele *between*
10	14	f. *when* r. *whom*
13	13	r. *and they who were*
14	27	*a fi.* f. *our* r. *his*
15	11	f. *forces* r. *ſorts*
21	54	f. *ſelfly* r. *ſetly*
24	ult.	f. *ſo* r. *to*
26	3	dele *his*
26	21	r. *with God by Faith*
29	26	dele *punctum*
	31	f. *proceed* r. *proceeding*
	32	put *parentheſis* after [*Amos*]
	14 & 15.	*a fi.* dele *comma* at [*Egypt*] put *comma* at [*became*]
30	32	dele *punctum* after [*did*] and put a *comma* after *Paul*
31	38	f. *blind* r. *bind*
32	2	put *a comma at ſubſequent*
32	41, 42.	f. *immutability* r. *mutability*
37	27	*a fi.* dele *comma* after (*decreed*) and put it in the next line after (*them*)
37	9	*a fi.* f. *doth* r. *hath*
	26	*a fi.* dele *ſemicolon after promiſes*
	24	*a fi.* dele *comma after Subjects* f. *perſon* r. *perſons*
	20	*a fi.* f. *though not* r. *and*
	11	*a fi.* r. *that are within the hearing of it to ſeek*
	8	*a fi.* dele *two*, dele *colon at ſtory*
39	23	f. *any* r. *and*
40	18	*a fi.* r. *recourſe to for himſelf*
41	7	f. *Covenant and Grace* r. *Covenant of Grace*
44	16 and 17	*a fi.* r. *and all, by the uſe*
47	8	*a fi.* r. *he is pacified*
48	17	f. *ſet by* r. *ſetly*
	18	*a fi.* f. *begun* r. *begin*
	42	f. *receiveth* r. *reciteth*
51	4	*a fi.* r. *follow in my*
55		dele *the firſt line*
57	1	f. *commenſurate* r. *commiſerate*
52	15	f. *any* r. *my*
59	30	f. *gim* r. *him*
60	15	dele *at all*
62	50	f. *bounds* r. *bonds*
63	7	*a fi.* f. *ſignified* r. *ſignifying*
64	23	f. *which* r. *without*
65	3	r. *righteous*
	10	r. *Salvation but by, and*
66	21	*a fi.* dele [*in that he intended an Oath*]
	15	*a fi.* r. *this is as the*
69	18	*a fi.* r. *of, in Noah's*
	41	r. *New Teſtament*
80	27	f. *expiate* r. *expatiate*
82	7	*a fi.* f. *do* r. *doth*
	6	*a fi.* put *punctum at ſame* f. *for* r. *For* dele *us*
	5	*a fi.* dele *punctum* after *Glory* f. *Firſt* r. *firſt*, dele *of*, f. *Man* r. *Men*
	4	*a fi.* dele *comma* after *ſelf*, put *comma* after *more*
83	4	r. *Acts* 13. 48.
	19	*a fi.* f. *things* r. *they*
	7	*a fi.* f. *without* r. *with*
	9	*a fi.* r. *exclude*
	30	f. *yet* r. *that*
84	3	f. *which* r. *with*
85	7	*a fi.* r. *but in another following inſtant in which ſuch a non-elected perſons final perſevering*
85	40	f. *præ-election* r. *præterition and in the margent* f. *præ-electionis* r. *præteritionis*
86	7	*a fi.* make a *parentheſis of the five laſt Words*
89	17	dele *who*
	11	*a fi.* dele *colon* r. *of this Image ſee*
91	3	f. *deſire* r. *deſign*
92	30	dele *or*
93	47	dele *ſufficient*
95	25	*a fi.* r. *conſummated in that Union*
97	11	r. *Pſal.* 135. 4.
	12	f. *and* r. *in* dele *comma* after *explained*
97	33	f. *for us* r. *in us*
	34	dele *and* ante *is*
104	15	r. *as that of the reſt*
	22	f. *this* r. *his*
	25	r. *draw* dele *comma* after *draw*
	11	*a fi.* r. *he had prayed for*
106	11	*a fi.* r. *but as it ſhall be in Heaven*
107	29	f. *when* r. *whom*
108	3	r. *afore he came down*
	30	dele *for*
109	28	r. *Aſcenſions*
110	4	make the *parentheſis* to end at *me*
111	4	*in the Contents of the Chapter* r. *we are Creatures*
116	11	dele *to*
117	ult.	f. *ordain* r. *deſign*
120	12	*a fi.* dele *to*
	34	f. *is* r. *in*
121		is twice over (1) at the 2*d. Book* and 6*th. Chap.* and the (2) is at the 3*d. Book* and 1*ſt. Chap.*
		The 2*d.* Number is marked thus [2] in the *Table*
123	21	r. *explained*
126	6	f. *renounced* r. *renowned*
	24	f. *it is* r. *is it*
127	9	*a fi.* r. *expreſs words*
128	15	*a fi.* f. *own* r. *one*
131	22	f. *to* r. *do*
133	12	f. *not* r. *that*
	16	*a fi.* f. *my* r. *by*
140	26	r. *I do not ſubmit*
141	27	r. *again and again ſaid*
	2	r. *circuminceſſion*
142	9	*a fi.* r. *readineſs*
121		[in *Book* 3] *Title of the Book* f. *is* r. *in*
123	13	f. *paraſes* r. *parentheſes*
124	15	*a fi.* f. *that reaſon* r. *what reaſon*
126	8	dele *punctum*
127	1	f. *here* r. *he*
128	37	r. *propounded*
129	19	f. *purpoſes* r. *purpoſed*
	23	f. *yet* r. *that*
	35	f. *came to be decreed* r. *come to be employed*
	37	f. *now* r. *I ſay it will now be tryed*
	41	r. *to perform them*
	42	r. *to call him* f. *in them* r. *in him*
132	2	f. *the account* r. *that account*
	7	f. *abſolutionis* r. *abſolutum*
	14	f. *rtvived* r. *reviewed*
	21	r. *as clear and glorious*
	39	f. *in creating* r. *uncreated*
	42	r. *Deſtination to ſo great*
	48	f. *yet* r. *to*
133	3	f. *Law* r. *Love*
135	23	*a fi.* r. *were conſidered*
	penult.	dele *and regeneration* f. *ſuppoſing* r. *tho' we ſhould ſuppoſe*
	ult.	dele *and*
136	15	f. *elſe* r. *eſſe actuale*
137	penult.	r. *till then they*
139	4	f. *Grace* r. *Elect*
	35	f. *through* r. *to*
140	4	f. *and the* r. *in his*
	5	r. *condition ; did take Men and viewed them at, and afte calling them, as they*
	6	f. *of* r. *at*
	7	f. *a calling* r. *at calling*
	8	*a fi.* f. *out of* r. *into*
143	5	f. *with* r. *which*
	15	f. *many* r. *may*
144	2	dele *in*
146	1	f. *redeemed* r. *relieved*
147	3	f. *there* r. *thee*
	8	dele *away*
	16	f. *give in* r. *given*
	18	*a fi.* r. *this occaſion*
149	23	*a fi.* f. *many* r. *may*
150	11	f. *continuation* r. *conſideration* f. *ſerve* r. *ſerves*
	13	f. *contemns* r. *contempt*
	14	r. *compared with the Honour and Riches of others*
	ult.	f. *height* r. *light*
151	3	f. *hight* r. *light*
	penult.	f. *letted* r. *ſetled*
152	13	f. *ſtay* r. *ſtory*
153	22	r. *behold in this*
154	7	r. *one and the ſame act*
155	13	f. *theif* r. *chief*
	28	f. *who* r. *we*
	31	f. *and* r. *as*
	34	f. *Marrow* r. *Mate*
157	9	*a fi.* f. *it is* r. *his*

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ERRATA.

page	line	
158	40	f. *thy* r. *this*
160	7	r. *were not Sons of Belial*
161	6	*a fi.* r. *by the Law that was then in force*
162	10	r. *worſhip*
165	21	*a fi.* dele *in*
169	1	r. *World*
175	4	*a fi.* r. *not being profited*
176	7	*a fi.* f. *inſpected* r. *inſpired*
179	3	*a fi.* f. *loves the ſame* r. *loves himſelf*
180	20	*a fi.* r. *Iſa.* 55. 3. *Acts* 13. 34.
	13	*a fi.* f. *ſome* r. *ſon*
184	22	*a fi.* r. *not only the iſſue*
	17	*a fi.* dele *for*
190	8	*a fi.* r. *proper Order*
193	7	*a fi.* f. *from* r. *for*
	ult.	r. *which are in*
194	1	put *ſemicolon* before [*both*]
197	28	*a fi.* f. *them* r. *ſhew* f. *ſaid* r. *ſad*
	21	*a fi.* f. *yet* r. *that*
205	13	f. *indignation* r. *indigitation*
211	7	*a fi.* r. 2 *Kings* 6. 10.
212	5	*a fi.* dele *than*
221	14	r. *Rom.* 9. 2, 3.
224	6	r. 1 *Chron.* 17. 19.
226	*penult.*	f. *abſolute* r. *able*
231	29	f. 3 r. 5
236	13	f. *Commotion* r. *Connotation*
	30	r. *intend* (*if he intended any at all*) *other than*
237	12	dele *to* r. *tittle*
242	7	f. *ſhewn* r. *ſhewing*
	22	*a fi.* dele *not*
	12	*a fi.* f. *there* r. *theſe* f. *term* r. *terms.*
250	18	*a fi.* r. *as are expreſly*
	17	*a fi.* make the *parentheſis* end at [*purpoſe*] f. *in* r. *is*
252	9	r. *its ſelf unto Eternal Love*
254	12	*a fi.* f. *no* r. *a*
260	1	f. *words* r. *works*
	20 and 21.	*a fi.* f. *counter-faith* r. *counterfeits*
264	4	dele *of*
265	4	*a fi.* f. *or* r. *our*
	penult.	f. *ſin* r. *him*
267	25	r. *God or the times*
272	6	f. *imparted* r. *imputed*
273	10	f. *directed* r. *diverted*
	13	r. *if any thing did they would*
	19	r. *ſhall not hinder*
274	14	f. *contrived* r. *continued*
283	2	f. *no* r. *all* f. *yet* r. *yea*
	14	f. *ſuſpected* r. *ſuſpended*
286	13	dele *not*
290	8	*a fi.* f. *bitter* r. *better*
291	3	r. *if you could*
	12	*a fi.* f. *Epheſ.* r. *Epiſt.*
293	15	r. *I do not ſay, that he will then ſhine more excellently in the Perſon of Chriſt himſelf; but that he will then ſhine more illuſtriouſly to us, than ever he did, either before the day of Judgment, or in and by Chriſt during the day of Judgment.*
298	6	f. *but* r. *put*
317	3	f. *you* r. *us*
	21	*a fi.* r. *turned to him*
	13	*a fi.* f. *him* r. *us*
	5	*a fi.* f. *but* r. *or*
319	7	*a fi.* r. *he being actually*
320	24	f. *tends* r. *ſends*
321	7	*a fi.* r. *and pull* (*as it were*)
344	24	f. *them* r. *then*
345	24	f. *his* r. *is*
352	5	*a fi.* f. *him* r. *the vertue* dele *comma* after *again*
353		f. *page* 153 r. 353
353	22	f. *Chriſts* r. *Chriſt*
	28	dele *this conſideration of*
355	25	f. *could* r. *would*
356	6	dele *comma* at *ſheep*
	7	put , at *for*, dele , at *main*
	8	put ; at *them*, dele : at *Lord*
	16	put a *comma* at *means*, dele *comma* at *is*
364	4	r. *is, becauſe as he is the God of all Grace, he loves our perſons; which makes him to account ſin our greateſt real miſery, and cauſeth him to look*
	6	put *comma* at *loves*
369	2	f. *Pſal.* 53. r. *Pſal.* 55.
374	1	f. *like* r. *life*
375	7	*a fi.* f. *like* r. *life*
376	7	f. *Pſal.* 12. r. *Pſal.* 121.
378	12	f. *and* r. *ſo be*
381	4	*a fi.* f. *doth* r. *hath*
382	16	r. *Dickſon, Glaſcow* Profeſſor
	6	*a fi.* f. *Adams* r. *Adam*
	7	*a fi.* r. *continued to Man*
page next to 387.		f. 390, r. 388, 389.
393	24	*a fi.* r. *continued it to others*
399	7 and 11	r. 1 *Cor.* 7.
438	28	f. *Effects* r. *affects*
439	25	f. *Fourthly*, r. 4.
	29	f. *Fifthly*, r. 5.
	32	r. *Faith, and with Faith*
440	15	f. *Secondly*, r. *Fourthly*
448	7	*a fi.* f. *thus* r. *this*
	5	*a fi.* dele are
	ult.	r. I may ſay as
450	20	f. *impropable* r. *improbable*
454	2	r. *comfort*
454	8	dele *that is not in your power*
	25	f. *waken* r. *weaken*
	14	*a fi.* r. *Church, as a Mother*

Vol. III. Part I.

Of an Unregenerate Man's Guiltineſs.

page	line	
3	6	DEle *for Sin*
	8	f. *approving* r. *proving*
15	*penult.*	f. *caſt it* r. *cauſed it*
16	21	r. *two Objections clog this Aſſertion*
	22	dele *Aſſertion*
	5	*a fi.* f. *they though* r. *though they*
17	13	r. *having been ſpoken*
18	20	r. *comes up with chaff*
20	10	r. *repreſentatively*
24	4	*a fi.* put the *ſtop* at *Wiſe*, f. *to* r. To
	3	*a fi.* f. [:] after *Body*, r. [;]
37	5	f. *Entrenchments* r. *Entrenchers*
	10	*a fi.* dele [*and*] ante *Notes*
43	14	f. *Covenant* r. *Conſequence*
52	*ult.*	f. *of* r. *in*
56	2	f. *a* r. *as*
63	8	f. *purges* r. *purge it*
65	18	*a fi.* f. *though* r. *through*
	ult.	f. *thee* r. *me*
68	28	r. *aſide; as it is James*
70	13	r. *beſtow them upon thee*
	23	r. *for all this if thou wilt not be clean, mark*
71	17	f. *and* r. *as*
	penult.	r. *Grief. And ſenſible we muſt be of it, thus particularly*
74	32	*a fi.* r. *Then in a higher demonſtration the*
78	20	f. *primitive* r. *privative*
83	24	f. *his* r. *in his*
87	13	*a fi.* dele *Anſw.*
88	29	r. *Anſw.* This ſeems to be a great
92	22	r. *But this light if it*
98	3	r. *as well for*
101	10	*a fi.* f. *of ſending* r. *offending*
102	13	*a fi.* f. *Enemy* r. *Enmity*
111	29	r. *punctum* after [*them*]
	30	dele *punctum* at [*general*]
138	4	f. *World* r. *Word*
144	5	r. 1 *Cor.* 13. 1, 2, 3. *Tho' I ſpeak with the Tongues of Men and of Angels*, &c. & dele *line* 6, 7, 8, 9, 10, 11.
152	27	*a fi.* r. *manifeſt them*
162	40	f. *The grew* r. *They grew*
174	21	r. *Eternal Life*
176	28	r. *They have not a taſting*
185	12	*a fi.* r. *Day of Death*
186	10	*a fi.* f. *croſs* r. *right courſe*
193	24	f. *one* r. *ones*
194	22	r. *ſuit at Law*
195	27	*a fi.* r. *deed will give*
197	3	*a fi.* dele *ſemicolon* after [King] put *punctum* after [*him*] f. *that* r. *That*
202	13	*a fi.* f. *too* r. *ſo*
204	5	f. *ſave* r. *ſome*
	6	f. *ſave the* r. *ſome*
	14	*a fi.* r. *Invents*
207	9	*a fi.* f. *aſſerted* r. *diſſented*
208	2	dele *punctum* after *it*
210	1	r. *throw them down*
	44	dele *not*
213	10	*a fi.* f. *Chriſts* r. *Chriſt*
214	11	f. *oppreſſions* r. *oppreſſors*
215	15	r. *to us concerning the Antients*
	21	f. *who know* r. *They who knew*
217	7	*a fi.* r. *becauſe ſhe ſaw a Creature to ſubſiſt*
219	5	*a fi.* r. that whole Line thus, *here is better than the beſt hereafter, what they have here, is better than the beſt hereafter, ſo*
221	4	*a fi.* f. *Second* r. *Secondly*
226	6	f. *promiſe* r. *promiſes*
	17	dele *all*
	24	f. 2 r. 3
231	9	*a fi.* f. *and* r. *which*
233	6	*a fi.* f. *have* r. *burn*
236	29	f. *haſte* r. *heart*
243	24	f. *mad* r. *made*
244	24	*a fi.* r. *diſcover it in*
246	8	*a fi.* f. *naturally* r. *natural*
249	10	dele *the*
	13	*a fi.* f. *none* r. *one*
255	25	f. *hath* r. *have*
	18	*a fi.* dele *and*
256	22	r. *Ezekiel* 16. 63. *To remember and*
270	12	f. *they* r. *ſhe*
274	2	f. *come* r. *common*
299	27	f. *metaphorically* r. *metaphyſically*
	32	f. *looking* r. *looketh*
300	38	f. *privately* r. *privatively*
303	18	f. *you* r. *them*
305	26	f. *ſignifie* r. *ſignifies*
307	*ult.*	after *heavy and ſad* r. *if it be at a diſtance from God*
309	13	f. *come* r. *came*
310	13	dele *both*
311	2	f. *many* r. *mans*
	15	after *that is* r. *Lovers.*
	23	f. *and* r. *that*
312	2	dele *parentheſis*
	6	f. *that is* r. *as*
	19	put *ſemicolon* after End
	9	*a fi.* put *ſemicolon* after *himſelf*, dele *comma* after *otherwiſe*
313	20	*a fi.* f. *ſhews* r. *ſhewed*
318	7	f. *untainted* r. *untamed*
327	22	put *punctum* after *Acts*
	23	dele *punctum* after *Law*
	34	f. *lie* r. *lies*
	16	*a fi.* put *Interrogatory point* after *Eſſence*
	15	*a fi.* dele *Interrogatory point*
352	8	*a fi.* put the *comma* after *out*

ERRATA.

page line
356 10 f. elevate r. alleviate
25 dele [this] ante my
5 a ſi. r. that it is partly
358 27 f. hence r. home
13 a ſi. dele of
367 ult. r. more than the ſight of any other ſin
369 2 f. God in juſtice r. God's juſtice
370 13 r. as well as
375 25 a ſi. f. through r. though
390 11 a ſi. put the colon after ſin
411 7 f. Mens r. Men
412 10 a ſi. f. though r. through
413 14 f. and r. a
414 ult. f. wet r. went
12 a ſi. dele too
417 11 f. Aſſiſtance r. Aſſiſtant
421 17 dele ſo
430 13 a ſi. f. regenerate r. unregenerate
433 9 f. confirmation r. conformation
436 ult. dele for
446 ult. f. of God r. in defiance of God
473 29 f. have r. hath
482 12 f. Omiſſion r. Commiſſion
483 8 f. thoſe foregoing r. the foregoing
18 f. Converſations r. Converſions
492 9 a ſi. f. ſay r. ſaw
493 in Cont. of the Chap. f. Valour r. Value
16 a ſi. f. it r. its
501 19 f. foiled r. ſoiled
505 13 a ſi. f: as r. a
515 5 dele our
20 f. collaterially r. collaterally, f. concomitantly r. circumſtantially
516 31 f. New r. Now
9 a ſi. f. any r. man
517 2 f. World r. Word
518 11 a ſi. f. For, 1. r. For the 1ſt.
527 5 r. moral; Juris
528 17 a ſi. r. ſo much the worſe
11 a ſi. f. National r. Notional
533 12 a ſi. f. and r. as
539 6 a ſi. r. thou art gone
545 22 r. Goodneſs
550 25 a ſi. f. may r. my
26 a ſi. f. as r. are
561 27 a ſi. f. only r. openly
562 16 a ſi. f. than r. that
26 a ſi. f. conſideration r. conſidering
571 5 r. the truth, and real
586 penult. f. were r. we
588 6 a ſi. f. verum r. rerum
591 29 f. nor nor r. no nor
37 f. cario r. corio
592 7 r. it not that an
21 a ſi. f. in r. is
593 18 f. provoke r. prove
594 8 f. or r. a
607 3 a ſi. f. yours r. your
609 7 r. begins
619 5 dele of

Part II. Of Man's Reſtoration.

14 16 f. 3. r. 2.
24 r. ſcatteredly
15 9 r. Chriſt's
18 8 a ſi. r. Sanctification as here

Part III. Of Chriſt the Mediator.

7 4 r. Father is the
11 26 a ſi. f. low r. love
22 a ſi. r. the gladder ſhould he be
12 10 f. cloſe r. chooſe
16 18 dele the firſt [and]
25 21 r. Rev. 13. 8. dele Here, & dele l. 22, 23.

page line
3 a ſi. r. John 17. 2. & dele the two laſt lines
29 16 a ſi. f. word r. award
40 8 a ſi. dele the firſt [of]
42 12 dele not
48 14 f. unequal r. equal
19 r. as a middle
71 15 f. beginning r. beloved
34 f. Word r. World
75 13 a ſi. f. in r. is
12 a ſi. f. is r. in
88 28 a ſi. r. ſame time ſuffer
17 a ſi. dele comma
3 a ſi. r. Pſal. 49. 8. dele not
89 27 dele or
98 6 r. an incongruity
105 6 f. Articles r. Actions
9 f. perſons r. perſon
108 23 f. loſt by him r. loſt by ſin
125 5 a ſi. f. mocking r. mocked
136 19 a ſi. dele [to] ante lay
154 5 r. Glory of the People
155 33 r. conceived in
159 22 dele is ante uſed
36 f. Net, for r. Nexer
6 a ſi. f. of r. or
164 1 f. ſtreams r. ſtream
189 18 a ſi. f. ſacrificer r. ſacrifice
191 ult. dele that
192 15 f. ſo r. ſon
193 in Cont. of the Chap. dele how, put comma after demonſtrated.
194 16 a ſi. dele will
195 13 r. we will now ſhew that it was;
24 a ſi. f. we r. he
196 13 f. with ob r. which
15 dele it
204 11 f. formerly r. formally
213 12 a ſi. r. with-held
216 21 dele great
221 19 f. Obſerv. 2. r. Obſerv. 3.
226 12 a ſi. f. thee r. thou
228 16 f. put to r. to put
7 a ſi. f. thee r. be
230 ult. f. be r. are
235 9 f. us r. him (twice in that line)
19 dele punctum after us, put punctum after hereby
248 17 f. Waiting r. Writing
253 24 a ſi. r. art not thou one
258 24 a ſi. r. aimed at
260 ult. f. have r. hath
272 antepen. put the parentheſis after him
275 19, 20. begin the parentheſis at as, end it at ſpeaks
292 17 f. me r. thee
11 a ſi. f. ye r. yet
293 2 r. croſſed and
18 a ſi. f. ſo r. to
298 penult. r. Europe and Aſia, and of the Mogul
301 27 a ſi. f. therefore r. thereof
303 8 f. that r. what
311 9 dele punctum after [hers]
17 dele fruits
312 3 dele comma after extraordinary
9 dele with
314 18 a ſi. f. hundred r. thouſand
321 8 r. of a ſtraw by a Rapier
12 f. hath r. have
22 a ſi. dele of Satan
323 2 f. Matth. 12. 23. r. Mat. 12. 43.
341 15 f. Rights r. Rites
342 dele line 20
343 9 a ſi. f. in r. it
344 13 a ſi. r. ſays of Chriſt that he is
354 15 f. Aſſentions r. Aſſertions
359 6 f. one r. no

page line
10 dele 3
9 a ſi. r. juſtified by Faith
362 23 a ſi. f. three r. theſe
12 a ſi. f. and other r. over
365 31 f. as ſo r. and ſo
366 8 r. I ſay he had
9 f. and much as r. when
369 32 r. gives you ordinances
374 7 r. inſtant
377 32 f. hant r. than
379 13 r. endleſs life
387 9 a ſi. dele not only
8 a ſi. r. required not only on
389 26 dele in
391 penult. r. whom Thomas ſeems to ſpeak it
397 19 a ſi. dele that doubt
401 11 r. we ſinners much more who
402 3 r. As to the inferiour Prieſts
14 As to the Kohathites
403 10 f. at r. as
406 penult. r. is by our Apoſtle obſerved
ult. & penult. dele is by our Apoſtle
407 6 dele and vices
409 13 r. Tabernacles of Moſes were the Type which were
410 4 r. of Guilt, comeſt into Heaven; and that
411 10 f. in r. is, l. 11. after Wilderneſs r. is the other
413 3 r. thereof: the Anſwer is; it
7 dele in
414 4 f. his r. our
antepenult. dele was
417 26 a ſi. f. invitation r. intuition
420 11 f. of all r. ſo
422 22 dele not
423 27 a ſi. dele and
424 ult. and 425 1 f. adorning r. adoring
427 7 a ſi. dele that is

Vol. IV. Part I.

Of the Object of Faith.

page line
2 12 Dele thoſe the Subjects of
38 f. v. 7. r. v. 5.
3 22 f. III. r. 3.
8 50 dele before
11 53 r. and no further
14 10 f. his r. their
15 17 f. exhale r. exhaled
25 f. 24 r. 34
22 15 r. for in that relation
23 52 dele thoſe of our Redemption
27 18 and 22 f. imminent r. immanent
50 r. whatever he is made
30 21 dele was which
45 31 r. deitatem
49 25 f. ditto r. ditty
51 f. praiſes r. praiſers
59 8 dele either
68 10 r. unrighteouſneſs
72 22 f. mine r. his
75 26 f. above r. alone
76 1 f. with r. which
82 penult. f. third r. ſixth
89 25 r. let us try if
92 5 r. to embrace
7 f. do r. doth
98 8 f. there r. their
100 48 dele [and] after ſuch
101 13, 14 r. punctum at ſupply, comma at quick ſand
102 21 dele only
47 dele for
103 56 f. Job 13. 26. r. Job 33. 26.

104

ERRATA.

page	line
104	14 f. *then* r. *when*
105	39 r. *right and Title*
119	14 r. *and believe not*
	penult. f. *how* r. *that*
120	50 f. *where* r. *there*
123	6 r. *punctum* at *ſecretly*, *comma* at *given*, put (?) after *words*, dele (?) after *John* 6. 37.
129	*ult.* dele *punctum* at *only*, put *punctum* at *Chriſt*
130	56 f. *Heb.* 11. 3. r. *Heb.* 4. 3.
132	21 f. *him* r. *me*
134	1 dele *I have ſaved you and you*
143	1 r. *as Fleſh his Humanity*
149	1 dele *and*
151	46 f. *way* r. *ſtage*
154	25 f. *words* r. *works*
167	40 r. *firſt act of juſtifying Faith*
169	29 f. *after* r. *before*
170	13 f. *accordingly* r. *according*
	42 r. *he believes, he doth*
171	1 r. *to be the Juſtifyer*
	39 f. *on* r. *out*
174	6 f. *altogether* r. *all together*
175	9 dele *Comma* after *Scripture*, put *Comma* after *in*
177	1 dele *to*
	39 & 42 dele *parentheſis*
	44 r. *Adherence? The*
	55 put ? after *Faith*
179	12 f. *have* r. *hath*
180	36 r. *a certainty himſelf*
	49 f. *this* r. *his*
182	42 dele *ſemi-colon*
	43 r. *to me* (2 Sam. 12. 22.) *in ſparing his Life?*
	48 f. *Apprehenſions* r. *Declarations*
183	55 dele *it may be's*
185	3 dele *and* Peter *of himſelf*
	34 f. *deſire* r. *deſired*
	35 dele *with*
187	27 dele *parentheſis* after *him*, put *parentheſis* after *perſonally*
189	8 dele *comma* at *God*, put *comma* at *performed*
191	4 dele *but*
192	41 dele *into*
199	57 r. *ſound or appearance of the leaſt ſuch preference*
200	52 dele *comma* after *principal*
202	31 r. *God himſelf uſeth in*

Part II. *Of the Acts of Faith.*

page	line
6	51 dele *yet*
	penult. dele *no*
8	11 r. *ſenſe is never deceived*
9	52 f. *maneſt* r. *meaneſt*
13	12 f. *wiſper* r. *whiſper*
18	2 f. *punctum* r. *comma*
19	10 r. *nor hath it only*
23	13 dele *it*
	14 f. *deny all* r. *denial*
27	1 put *comma* after *ſaved*
	52 f. *quidam* r. *quidem*
28	51 f. *conſideration* r. *conſiderations*
33	22 f. *that* r. *the*
	25 dele *on*
37	57 r. *πρῶτον*
39	27 put *colon* at *plant*
	28 f. *if* r. *If*
45	18 dele [*in*] after *Faith*
52	15 r. *Law or Nature of Faith*
	48 f. *hath it* r. *ſaith*
55	1 dele 6
	27 after *Chriſt* r. *and it is*
	28 r. *which is*
56	7 put *ſemicolon* after (*mentioned*)
	8 dele *ſemicolon*
58	53 r. *Word of God*
60	35 f. *Thy* r. *my*
63	39 r. *falſe Shepherds*
64	57 r. *in a twelve month*
66	46 dele *ſemicolon* after (*nothing*)
68	18 r. *make out to Chriſt*
69	31 dele *of the*
70	4 dele *on*
71	*penult.* dele *is*
72	34 f. *whereof* r. *where*
	antepenult. r. *poor in Spirit*
77	23 r. *and he is made*
78	3 f. *whereof* r. *thereof*
	5 r. *And if it*
80	26 dele *and*
84	49 f. *argues* r. *argue*
86	25 r. *Men that have*
97	10 dele *comma* after (*beſides*)
98	37 f. *ſuggeſts* r. *ſuggeſt*
102	9 f. *ye* r. *yet*
	14 r. *men are as their*
110	2 f. *nor* r. *nothing*
	18 dele *parentheſis*
	penult. dele *comma* after (*them*)
113	15 r. *comma* at (*King*) r. *comma* at (*he*).
116	49 r. *calleth them Brethren*
119	44 dele *comma* after *Aſſurance*
120	*penult.* dele *that*
121	52 f. *fall way* r. *fall away*
122	11 dele *it*
123	46 f. *delight* r. *delights*
125	11 r. *to be beloved*
127	32 f. *pulls* r. *pull*
	33 f. *ſweetens* r. *ſweeten*
128	56 dele ? after *God*, put ? after *juſtifying*
129	3 r. *Firſt, ſome make*
130	55 dele *comma* after *firſt*
131	*antepen.* f. *ſay it may* r. *it may ſay*
132	14 r. *purpoſed from Eternity*
	15 dele *from Eternity*
133	6 f. *act* r. *acts*
	24 f. *him* r. *them*
134	21 f. *together* r. *to gather*
	ult. dele *is*
136	47 f. *Thirdly*, r. 3.
137	7 f. *it* r. *its*
	8 r. *dealing with others*
139	20 f. *them* r. *him*
140	3 f. 3 r. 4
	49 f. 4 r. 5
	antepen. dele *an*
141	15 dele *comma* at *Election*, put *comma* at *then*, f. *than* r. *then*
144	52 f. *therefore* r. *before*
147	3 f. *Attributes* r. *Attribute*
	18 dele *comma* at *latitude*
	49 dele *are*
148	37 f. *deſtines* r. *deſigns*
150	11 *a fi.* f. *a part* r. *apart*, & dele *and*
151	7 r. *and not without a promiſe*
152	40 put *comma* at *ſuch*
155	35 f. *Iſa.* 1. 6. r. *Jam.* 1. 6.
	51 f. *too* r. *to*
158	*Margin* dele *comma* after *minuens*
159	22 f. *χωρὶς* r. *χωεὶς*
160	3 r. *come to me*
161	34 f. *cauſes* r. *clauſes*
	6 *a fi.* put *punctum* at *Children*
	f. *but* r. *But*
	f. *ſate* r. *caſe*
	put *comma* after *hand*
163	13, [illegible], 22, 29. f. *tenure* r. *tenour*
	27 r. *concerning*
164	2 put *interrogatory point* after *things*.
	3 after *virtually* f. ? r. :
	after *this*, f. , r. ?
	after *things* f. ? r. .
	13 f. *Auge* r. [illegible]
	23 f. *univerſals* r. *univerſally*
171	*penult.* dele *in* ante *thoſe*
173	8 r. *is there uſed, and in* 1 John 3. 2, 3.
	16 *a fi.* r. *that ſo far as a Man's*

Part III. *Of the Properties of Faith.*

page	line
3	5 *a fi.* dele [*it*] ante *to*
5	9 f. *given* r. *giving*, dele *comma* at *nothing*
6	17 put *colon* at *ſecure*: put *comma* at *rage*
	26 f. 2. r. 3*ly.*
	53 f. 3. r. 4*ly.*
7	1 f. 4 r. 5*ly.*
	25 f. 5. r. 2.
9	37 dele (*in us*) after *that*
11	17 dele (*in*) after *and*
13	26 f. *ſin* r. *ſins*, f. *ſet upon by all*, r. *it being ſet upon by them all.*
16	47 r. *ſo it juſtifieth his works*
18	22 f. *impleaded* r. *pleaded*
	26 f. *caſe* r. *cauſe*
19	51 dele *comma* after *infallibilitatis*, put *comma* after *only*
20	7 f. *thoſe* r. *this*
22	20 f. *eaſieſt* r. *the moſt difficult*
26	37 dele *no*
	51 f. 5 r. 2
28	46 put *ſemicolon* after *Eſtate*
31	34 f. *yea* r. *yet*
34	25 r. *it is utterly*
37	*ult.* f. *Faith* r. *Works*
38	9 f. *thereto* r. *there to*
	52 f. *Thy* r. *They*
39	31 r. *Obedience*
47	58 f. 2 r. 3 f. *ſecond* r. *third*
50	8 f. *all* r. *no*
60	11 r. *himſelf doth juſtifie me without*
	34 dele *out*
62	37 put *comma* at *them*, dele *comma* at *faith*
64	2 r. *Endeavours is in*
67	*penult.* r. *Self-endeavouring*
71	20 put *ſemicolon* after *that*, put *comma* after *it*, f. ; after *words* r. ,
	penult. r. *Soul ſaith is the thing*
79	39 f. *Mans* r. *Means*
87	*penult.* r. *to wait in a way*
88	51 f. *bands* r. *band*
94	1 f. *he* r. *you*
	antepen. f. *that* r. *yet*
111	43 f. *than* r. *as*
112	55 r. *Language or Words*

The Government of the Churches.

page	line
3	34 For *Original* Read *Organical*
5	5 r. *than that of Inſtitution*
	14 r. *at the latter day*
	15 dele *comma* after the first [*worſhip*]
7	56 dele (*out*) after (*of*)
8	35 f. *Cannon* r. *Common*
10	*antepen.* f. *all ſo* r. *alſo*
12	3 dele *ſemicolon* after (*are*)
15	11 f. 1 *Cor.* 10. 26. r. 1 *Cor.* 10. 4, 5, 6.
	20 f. *therein, we* r. *wherein we*
	22 f. *Apoſtles* r. *Apoſtle*
	29 f. *nor* r. *or*
	41 f. [illegible] r. *meaning*
16	50 f. 1 *Cor.* 2. 5, 7. r. 1 *Cor.* 12. 5, 6, 7, 8.
17	4 f. 1 *Cor.* 10. 4. r. 2 *Cor.* 10. 4.

ERRATA.

page	line	
20	33	f. *Heb.* 6. 4. r. *Heb.* 4. 7. f. *of* r. *of the Chriſtian-Sabbath*
24	18	f. *in Chriſt* r. *of Chriſt*, & dele *for*
	27	f. *the* r. *The*
	38	dele [*in*] after *alike*
25	1	f. *Tit.* r. *Tim.*
	17	r. 1 *Cor.* 11. 16.
	21	f. *almoſt* r. *moſt*
	28	f. *cirections* r. *directions*
	38	f. *Apoſtorum* r. *Apoſtolorum*
26	50	dele [*for*] after *Precepts*
27	15	put *comma* after (*from*)
	16	dele *comma* after *both*
	17	dele *comma* after *Creation*
	21	f. *is* r. *are*
28	40	dele *parentheſis*
	44	r. *would have given no Rules*
	50	r. *any the like*
	51	f. *eat* r. *eek*
	55	f. *walking* r. *walk*
	57	dele *comma* after *experience*, put *comma* after *practice*
29	10	f. *deſires* r. *deſire*
	31	r. *way or means*
	39	dele *beſides what*
31	26	f. *as this one* r. *in this one*
	30	f. *theſe* r. *thoſe*
	31	r. *Argument would have had*
	35	r. *eat at his Table*
32	8	f. *his* r. *this*
	24	r. *and on this ſide*
	32	f. *or* r. *and*
33	16 17	r. *good and evil*
34	8	f. *they* r. *that*
	10	f. v. 6. r. v. 7.
	12	f. *Lord* r. *Lords-Supper*
	23 and 36	f. *theſe* r. *thoſe*
	30	r. *admoniſheth as a Remedy*
	48	f. *hath* r. *have*
	55	r. *to be for this end*
36	19	r. *they are not to eat*
38	12	f. *could* r. *would*
	16	r. *comma* after *them*
	17	dele *comma* after *elſewhere*
	49	r. *Rules for Church*
	53	f. *convert* r. *cenſure*
39	2	r. 1 *Tim.* 5. 24. *doubtful diſputations*
	5	f. 1 *Tim.* 25. r. 2 *Tim.* 2. 25.
	7	f. *alſo* r. *elſe*
	13	r. 1 *Cor.* 5. 5. *is called*
39	19	f. *Mat.* 11. 15. r. *Mat.* 18. 15.
	21	f. *prevent* r. *preſerve*
	27	put the *ſemicolon* after *impenitency*
42	53	f. 2 r. 3
44	3	r. *univerſal Church*
45	39	f. *word* r. *words*
48	10	dele *as*
	44	dele ; after *admonition*
50	15	f. *politick* r. *politie*
	30	dele *us*
	34	f. *this* r. *their*
51	8	f. *togethor* r. *together*
51	14	f. *by* r. *but*, f. *but* r. *and*
	15	dele *ver.* 3.
	26	f. *John* 10. r. *John* 9. 34.
	30	f. *inclines* r. *includes*
52	16	dele *it*
	ib.	put *colon* after *argues*
	17	begin the *parentheſis* at *collectively*
53	28	f. *promiſed* r. *premiſed*
	45	f. *implied* r. *employed*
54	9	f. *Acts* 29. 5. r. *Acts* 22. 5.
55	54	r. *as Amen doth alſo, being ſet*
56	46	dele *comma* after *himſelf*
	47	f. *all, I grant* r. *All grant*
57	2	f. *them* r. *then*
	51	f. τε̃ r. τε̃
	52	r. *call it* Eccleſia
58	6	f. *thereof* r. *therefore*
	45	r. συμφωνήσωσιν
61	55	r. *would conduce more to the eſtabliſhment of the*
62	44	r. *yet the Queſtion*
	53	r. *making a particular Church in*
62	54	f. *Chriſtian's* r. *Chriſtians*, & dele *Church*
64	2	dele *comma* after *meeting*, put *comma* after *Church*
	7	dele the firſt (*of*)
	55	f. *being* r. *bring*
65	51 52	dele *as they are in*
66	5	r. *aſſiſting in the Acts*
	6	f. *in vocato* r. *invocato*
	21	f. *to their* r. *to the*
69	11	r. *comma* after *all*
	12	f. *inſtances* r. *inſtance*
	22	dele *be*
	24	f. *thereupon* r. *there, upon*
71	penult.	r. *the party be*
74	3	f. *to* r. *too*
	4	r. 2 *Cor.* 6. 16. *ſhew. Ye are the Temple*
75	49	dele *of*
76	22 23	r. *abeſſe, not be*; and *adeſſe, be*
	46	dele *a*
77	47	r. *inaſmuch as it concerns*
79	9	f. *It is* r. *Is it*
80	2	f. *for* (*afore* r. (*for afore*
	19	dele *as*
	28	f. *Acts* 14. 13. r. *Acts* 14. 23;
81	31	r. *former*, κατὰ πόλιν by κατ' ἐκκλησίαν, *City here*
	36	r. *he was not to ordain*
	39	r. *they are here*
82	21	f. *for ſo* Pliny (*who* r. (*for ſo* Pliny *who*
	27	f. *place* r. *places*
	33	f. *there* r. *then*, & dele [*and Church*]
83	penult.	f. *is* r. *as*
84	in the Title of the *Chap.*	f. *many Churches* r. *a ſingle Church*
	penult.	f. *full* r. *faithful*
85	5	dele *comma* after *there*, put *comma* after *beſides*
	21	r. *if it had been*
	ult.	dele [*as*] after [*well*]
86	7	f. *and* r. *ſo*
89	28	f. *given* r. *grown*
90	29	r. *it hath fallen out*
92	19	r. *Wits of the World*
	penult.	f. *the of* r. *of the*
95	17	r. *within which*
	23	dele *did*
96	9	f. *touch* r. *truth*
	35	f. *Notive* r. *Native*
97	6	f. *give* r. *get*
	9	f. *as* r. *than*
102	10	r. *than what is affirmatively declared and extended in*
	19	dele *and*
	20	f. *there* r. *their*
	30	f. *hey* r. *they*
103	57	f. *Ocumenick* r. *Oeconomick*
106	45	dele *comma* after *have*
	46	put *comma* after *not*
107	46	f. *beſet* r. *to ſee*
109	14	dele *and the efficacy of them*
	17	dele *if*
	56	dele *are*
112	20	f. *up* r. *upon*
114	36	dele *comma* at *over*
116	penult.	f. *clearly* r. *clear*
117	51	f. *Diſciple* r. *Diſcipline*
119	25	f. *Excommunicati* r. *Ex communi*
126	33	f. *obſerved* r. *abſurd*
127	12	f. *fall* r. *full*
	44	dele *be*, f. *acknowledging* r. *acknowledge*
129	56	f. *do* r. *may*
	57	f. *may* r. *do*
130	30	f. *Common* r. *Community*
	37 and 38	f. *Diſcipline, Admonitions*, r. *Diſcipline-Admonitions*
	51	dele *a*
132	27	f. *one* r. *our*
	29	r. *ſhall ſpeak unto when*
133	15	f. *for* r. *from*
	43	f. *Emperial* r. *Imperial*
	58	f. *on* r. *in*
135	1	r. *Apoſtles did ſtay in places but till*
136	22	f. *expected* r. *excepted*
	53	f. *while* r. *whole*
137	2	f. *ſtrong thing* r. *ſtrengthning*
	31	f. *this* r. *it is*
139	15	r. *who had not infirmities*
	20	f. *with* r. *want*
	24	f. *conveniences* r. *inconveniences*
	34	f. *diſcerned* r. *delivered*
140	3	f. *ſuppoſe there* r. *ſuppoſe they*
141	38	f. *Bleſſing* r. *leſſening*
142	13	f. *direct* r. *directive*
	16	r. *and not guided of it ſelf*
143	5	f. *adviſed* r. *adviſe*
144	6	r. *way of Reverence*
145	20	f. *yet* r. *that*
	22	f. *a condition* r. *but a ſuppoſition*
	52	f. *principal* r. *provincial*
147	28	f. *execution* r. *excommunication*
148	17	dele *and*, dele *it*
149	49	f. *Rulers* r. *Rules*
151	5	*a fi.* r. ἀνθρωπίνη κτίσις
152	8	dele *on*
153	20	r. *Kingdom is thus large and*
156	10	r. *whole Kingdom only while the Parliament ſits*,
159	7	r. *greater part among*
161	9	f. *of* r. *or*
162	21	f. *warly* r. *worldly*
163	12	f. *Cyprius* r. *Lipſius*
	18	r. *if the Church*
	23	f. *there* r. *their*
	40, 41	dele *no more than could make up*
	45	r. *becauſe* (*as hath been ſhewn*) *by* πόλις, *City, is meant ſmall*
165	16	r. *Chriſt, he hath*
	32	r. *To the third*
166	5	f. *is* r. *are*
	18	dele *then*
	23	r. *Creation, it would be*
	39	f. *is to be* r. *are*
	40	f. *But as* r. *But that*
167	55	f. *uttering* r. *altering*
171	18	f. *our* r. *over*
	22	dele *that*
173	3	f. *were* r. *are for*
	5	f. *ſo now for* r. *as to*
	29	r. *ſo to do, is but humane*
176	41	f. *ſimular unto* r. *ſimilar thereunto*
	53	f. *Term* r. *Form*
182	1	r. *bear not*
189	15	f. *original* r. *organical*
192	11	f. *Offices* r. *Officers*
	16	dele *they*
	31	f. *whereas* r. *where as*
	33	dele *in which*
	45	f. *no this* r. *not his*
201	38	f. *pœnæ* r. *pœna*
202	57	r. *will not own*
203	44	r. *ſuperior power in Synods*
	51	r. *punctum* after *explained*
204	5	dele *ſuch*
	6	f. *Mens* r. *Mans*
206	13	f. *infallibly* r. *infallibility*
207	12	f. *excommunicate* r. *communicate*
208	21	f. *that* r. *not*
209	49	f. *without* r. *within*
210	18	r. *care and cure*
211	40	f. *be* r. *is*
	57	dele *that there ought to be*

57 dele

ERRATA.

page	line	
212	25	f. *thoſe* r. *theſe*
	27	f. *diſadvantage* r. *advantage*
	33	dele ? f. *Well* r. *well*
	36	f. *if* r. *that*
	59	f. *from* r. *with*, f. *with* r. *from*
213	16	dele ?
	17	f. *now* r. *nor*
	21	f. *ſaltem* r. *ſaltum*
	ult.	f. *therein* r. *there*, *in &* dele *comma* after [*in*] f. *Aſiæ* r. *Aſia*
214	33	r. *Oecumenical*
215	16	dele *comma* after [*it*] put *comma* after [*of*]
216	3	f. *woſe* r. *worſe*
	4	f. *expreſs* r. *expel*
	35	f. *either* r. *neither*
219	17	f. *preſent* r. *preſented*
221	23	f. *inſuitablenes* r. *in ſuitableneſs*
222	39	r. *parallel proportion, Communion of Saints being*
223	23	f. *Commonwealth* r. *Commonwealths*
224	7	r. *as a duty of*
	34	r. *for him to ſeize*
225	52	dele *in*
227	16	dele *but*
228	31	f. *Sociacia* r. *Socia*
231	7	r. *any Diet*
232	34	r. *in this they do*
235	25	r. *tho' their having one Language*
236	47	f. *ſome* r. *ſoon*
237	10	dele *hold*
	24	f. *Rulers* r. *Rules*
	30	f. *obtineat* r. *obtineant*,
	49	f. *inflicting of* r. *of inflicting* f. *now Excommunication being* r. *ſince Excommunication is*
238	53	dele *not*
239	32	f. *When before* r. *When he foreſaw* (*all*
	33	put *parentheſis* after *Chriſtianity*
240	34	f. *or* r. *for*
245	51	r. *he calls it* Chap. 3. 15.)
249	1	r. *agrees, ſaith our*
	7 and 8	f. *as Paſtors* r. *a Paſtor*
250	51	after 1 *Cor.* 2. 15. interline *are the matter of the Inſtituted Church*
256	10	f. *through* r. *though*
	40	r. *in all is the*
257	55	r. *hath not power to forbid thoſe Ordinances*
259	47	f. *either* r. *their*
262	40	f. *the* r. *their*
263	8	r. *was at firſt*
264	42	dele *we find*
	43	r. *we find* 1 Cor. 12. 18.
	44	put *colon* after *Reaſon*, put (*referring to this*) in a *parentheſis*
265	5	r. *ſpeak of them in*
266	52	f. *them, theſe* r. *them. Theſe*
	53	f. *Excommunications. To exanine* r. *Excommunications, and to examine*
268	2	f. *ſtrained* r. *ſtand*
271	11	f. *other* r. *either*
273	12	f. *Age* r. *Man*
274	46	r. *that is good in this particular*
	48	f. *much* r. *man's*
275	36	f. *annexion* r. *extenſion*
	38	f. *about* r. *above*
277	4	dele *to be*
	38	f. *ordinants* r. *organs*, dele *comma* after *Church*, dele *as ordinary Officers*
	49	f. *their* r. *the*
278	1	r. *diligent for*
279	12	r. *ſo to convict that whore*
281	*ult.*	f. *Deacons* r. *Teachers*
282	1	f. *Deacons* r. *Teachers*
282	27	f. *they* r. *Paſtor and Teacher*
283	23	put *comma* after *all*, dele *parentheſis*
	25	f. *Deacons* r. *Teachers*
	37	dele 2
285	53	f. *preach* r. *baptize*, f. *baptize* r. *preach*
286	20	f. *Ordinance* r. *Ordnance*
289	13	f. *confuſion* r. *diſtinction*
290	18, 19, 20, 21.	f. *Keep not thou ſilence O God*, &c. r. *Behold how good and how pleaſant it is for Brethren to dwell*, &c.
	42	r. *phorenically*
293	11	f. *inſtitution* r. *inſtruction*
	38	f. *Miniſtries* r. *Myſteries*
295	11	f. *Beaſt* r. *Boaſt*
297	28	r. *adminiſters, is from*
298	23	r. *convert, God bleſſes*
299	11	f. *Iſa.* 5. 16. r. *Jam.* 5. 16.
	41	f. *theſe* r. *the*
303	5	f. *Iſa.* 5. 16. r. *Jam.* 5. 16.
304	13	*aſt.* put *punctum* after *anſwered.*
	Ibid.	The Text *Rom.* 10. 14, 15. doth not belong to the Contents of the Chapter, but ſhould have been printed ſeparately from them.
313	6	f. *choſe* r. *chuſe*
	17	dele [*as*] after *well*
	24	f. *unconverted* r. *converted*
	42	r. *the Elect as to build up Saints*
314	15	f. *plaining* r. *placing*
315	37	f. *is* r. *hath*
	39	r. *gainſaying, they ſin*
	53	r. *Liberty of Conſcience*
316	51	dele *of*
	54	r. *they are his laſt*
	56	f. *which* r. *where*
320	21	r. *taught us in this*
321	10	f. *ſolicited* r. *ſolicitude*
324	25	f. *they* r. *he*
326	41	f. 5. r. 4.
327	4	f. *or* r. *on*
	35	f. *forget* r. *forgo*
332	48	r. *muſt not appoint*
333	36	r. *from Lords day to Lords day*
334	29	r. *uſe of which*
336	12	f. *diſperſed* r. *diſpenſed*
	23	f. *thoſe* r. *theſe*
	47	dele *the publick worſhip of God would ſoon have permitted it*
337	36	f. *and* r. *or*
341	28	dele *upon*
	34	r. *two ſorts of Ordinances*
344	49	dele *have*
346	23	f. *face* r. *fall*
	37	f. *their* r. *his*
349	17	f. *place* r. *peace*
	27	r. *on other dayes*
	43	r. *amittitur*
	50	f. *for* r. *on*
354	42	f. *Office* r. *Officer*
	48	f. *prayer* r. *pray*
355	33	f. *preſent* r. *prevent*
356	34	f. *commanded* r. *command*
357	*antepenult.*	f. *your* r. *our*
360	38	f. *brought* r. *bought*
361	3	dele *was*
362	29	dele *not*
	antepenult.	r. *incognito*
363	26	dele *had*
	38	dele *to be*
365	42	f. *farther* r. *father*
	43	f. *letter* r. *latter*
366	12	f. *ſeaſon* r. *reaſon*
367	15	dele *in*
370	14	dele *was*
372	12	f. *puts* r. *put*
	14	f. *bind* r. *binding*
	25	f. *their* r. *there*, f. *alongs* r. *along*
	44	r. *This is called*
374	57	f. *hide in the Cauſes* r. *hid in the Caves*
375	12	f. *caſed* r. *ceaſed*
376	2	dele *that*
	41	dele *an*, dele [*of*] after *loſs*
385	1	f. *when* r. *then*
387	44	r. *viz.* (1.) *The Elders prayers*
	50	f. *Third* r. *Second*
389	29	f. *converted* r. *turn'd to a like uſe*
391	10	r. *rather than they ſhould remain*
	ult.	dele [*of*] after *up*
393	25	f. *leſt* r. *leſs*
396	22	f. *together* r. *to gathtr*
397	24	f. *then* r. *them*
	25	dele [*that*] after *they*
	39	f. *and ſo run* r. *they own*
	41	dele *comma* at *practice*, put *comma* after *deſire*
	49	f. *Members* r. *Member*
398	3	dele *For*
401	14	f. *Rom.* 16. 12. r: *Rom.* 12 16.
402	24	f. *they* r. *be*

The Government of the Churches, by way of *Queſtion* and *Anſwer*.

page	line	
5	35	FOr *keepeth* Read *teacheth*
6	7	f. 1 *Cor.* 3. 4. r. 1 *Cor.* 5. 4. f. *To* r. *to*, put *punctum* after *place*
	24	r. 2. *And from*
	38	f. *it* r. *that*
7	12	f. *they* r. *that*
	32	dele *and*
8	10	f. *and yet he ſpeaks* r. *when he ſpake*
10	35	f. *Magiſtrates* r. *Miniſters*
11	44	r. *Spirit with the New Teſtament*
14	26	f. *Name* r. *mean*
18	21	f. *wind* r. *mind*
	46	f. *Liberty* r. *Propheſy*
19	27	f. *ſhe* r. *they*
	32	r. *rule, and here it is*
	35	f. *herein,* r. *hear us*
	38	f. *but* r. *nor*
22	13	r. *Anointment with Oil, it is not ceaſed,*
24	7	f. *deſiries* r. *deſires*
	19	f. *Miniſters* r. *Members*
26	31	r. *mercy, but a matter of Juſtice*
29	10	dele *comma* after *is*
	43	f. *which* r. *hath*
30	37	f. *from* r. *of*
34	19	dele *there as*, f. *unleſs* r. *if*
45	10	f. *you* r. *we*
	11	f. *your* r. *our*
46	32	f. *our* r. *your*
47	18	f. *your* r. *our*